NTRD
(Pencil)
Haines

Horace

QUINTI HORATII FLACCI

OPERA,

WITH

ANNOTATIONS IN ENGLISH,

CONSISTING CHIEFLY OF THE

DELPHIN COMMENTARIES CONDENSED, AND OF SELECTIONS FROM DOERING AND OTHERS.

TO WHICH IS ADDED,

THE DELPHIN ORDO IN THE MARGIN.

BY THE

REV. HENRY PEMBLE, B.A.

FORMERLY OF SIDNEY SUSSEX COLLEGE, CAMBRIDGE.

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THE aim of the Publishers, in this edition of Horace, has been to meet the growing demand for Annotations on the Classics, IN ENGLISH. In the general estimate, the advantage of the scholar stands before the interest of the master. Latin notes can, it is obvious, in the work of instruction, be of utility only to the teacher—the learner, boy or man, is in no condition to reap the benefit of them; and boys, in particular, are too easily repulsed by difficulties, to force their way through so formidable an obstruction. It is notorious, indeed, that they scarcely ever make the attempt. There will still be teachers to deprecate this innovation upon established practice; but to advance to the unknown through the known is the dictate of common sense—as applicable

in matters of mere language as of graver philosophy; and prejudices must give way to practical wisdom. The editor has condensed the substance of the Delphin notes, together with those of subsequent critics, especially Doering. His one object has been to explain, and explain briefly, to the exclusion, on almost every occasion, of all discussion. Nor has he deemed it of any importance to assign authorities. In these matters all is common property, and, *Apis Matinæ more modoque*, he has gathered freely whatever seemed best calculated for the purpose.

H. P.

Kensington, June, 1832.

Q. HORATII FLACCI

VITA,

E

SUETONIO.

QUINTUS HORATIUS FLACCUS, Venusinus, patre, ut ipse quidem tradit, libertino, et exactionum coactore: ut verò creditum est, salsamentario: quum illi quidam in altercatione exprobrâsset, Quoties ego vidi patrem tuum cubito se emungentem! *Bello Philippensi excitus à M. Bruto Imperatore, Tribunus militum meruit: victisque partibus, veniâ impetratâ, scriptum Quæstorium comparavit: ac primò Mæcenati, mox Augusto in gratiam insinuatus, non mediocrem in amborum amicitiâ locum tenuit. Mæcenas quantoperè eum dilexerit, satis demonstratur illo Epigrammate,*

> Ni te visceribus meis, Horati,
> Plus jam diligo, tu tuum sodalem
> Hinno me videas strigosiorem.

Sed multò magis extremis, tali ad Augustum elogio: Horatii Flacci, ut mei, esto memor. *Augustus Epistolarum quoque ei officium obtulit, ut hoc ad Mæcenatem scripto significat:* Antè ipse sufficiebam scribendis epistolis amicorum: nunc occupatissimus et infirmus Horatium nostrum te cupio adducere. Veniet igitur ab istâ parasiticâ mensâ ad hanc regiam, et nos in epistolis scribendis adjuvabit. *Ac ne recu-*

santi quidem aut succensuit quicquam, aut amicitiam suam suggerere destitit. Extant epistolæ, è quibus, argumenti gratiâ, pauca subjeci. Sume tibi aliquid juris apud me, tanquam si convictor mihi fueris. Rectè enim et non temerè feceris, quoniam id usûs mihi tecum esse volui, si per valetudinem tuam fieri posset. *Et rursus:* Tui qualem habeam memoriam, poteris ex Septimio quoque nostro audire: nam incidit ut coram illo fieret à me tui mentio. Neque enim, si tu superbus amicitiam nostram sprevisti, ideo nos quoque ἀνθυπερφρονοῦμεν. *Præterea sæpe eum, inter alios jocos,* putissimum penem et homuncionem lepidissimum *appellat: unâque et alterâ liberalitate locupletavit. Scripta quidem ejus usque adeò probavit, mansuraque perpetuò credidit, ut non modò Sæculare Carmen componendum injunxerit, sed et Vindelicam victoriam Tiberii Drusique, privignorum suorum; eumque coëgerit propter hoc, tribus carminum libris ex longo intervallo quartum addere. Post sermones verò lectos quosdam, nullam sui mentionem factam ita sit questus:* Iratum me tibi scito, quòd non in plerisque ejusmodi scriptis meum potissimùm loquaris. An vereris ne apud posteros infame tibi sit, quòd videaris familiaris nobis esse? *Expressitque Eclogam, cujus initium est;*

> Quum tot sustineas et tanta negotia solus,
> Res Italas armis tuteris, moribus ornes,
> Legibus emendes: in publica commoda peccem,
> Si longo sermone morer tua tempora, Cæsar.

Habitu corporis brevis fuit, atque obesus; qualis et à semetipso in Satyris describitur, et ab Augusto hâc Epistolâ: Pertulit ad me Dionysius libellum tuum, quem ego (ne accusem brevitatem) quantuluscunque est, boni consulo. Vereri autem mihi videris ne majores libelli tui sint, quàm ipse es, sed si tibi statura deest, corpusculum non deest.

Itaque licebit in sextariolo scribas, quum circuitus voluminis tui sit ὀγκωδέστατος, sicut est ventriculi tui.

Vixit plurimùm in secessu ruris sui Sabini, aut Tiburtini: domusque ejus ostenditur circa Tiburni luculum.

Venerunt in manus meas et Elegi, sub ejus titulo, et Epistola prosâ oratione, quasi commendantis se Mæcenati. Sed utraque falsa puto: nam Elegi vulgares; Epistola autem obscura; quo vitio minimè tenebatur. Natus est VI. Id. Dec. L. Cottâ et L. Torquato Consulibus. Decessit V. Kal. Dec. C. Marcio Censorino et C. Asinio Gallo Consulibus, post nonum et quinquagesimum annum; hærede Augusto palàm nuncupato, quum, urgente vi valetudinis, non sufficeret ad obsignandas testamenti tabulas. Humatus et conditus est extremis Esquiliis, juxta Mæcenatis tumulum.

THE METRES OF THE ODES.

I. The **First Asclepiad** Metre consists uniformly of the common Asclepiad line; *i. e.* of two Choriambi between an Iambic Syzygy, thus,

– – | – ◡ ◡ – || – ◡ ◡ – | ◡ ⏓

Od. I. 1; III. 30; IV. 8.

II. The **Second Asclepiad** is a couplet consisting of a Glyconic verse (*i. e.* of *one* Choriambus between an Iambic Syzygy) and of the common Asclepiad line:

– – | – ◡ ◡ – | ◡ ⏓

– – | – ◡ ◡ – || – ◡ ◡ – | – ⏓

Od. I. 3. 13. 19. 36; II. 9. 15. 19. 24, 25. 28; IV. 1. 3.

III. The **Third Asclepiad** is a stanza of four lines, of which three are the common Asclepiads, and the fourth is a Glyconic:

– – | – ◡ ◡ – || – ◡ ◡ – | ◡ ⏓

– – | – ◡ ◡ – || – ◡ ◡ – | ◡ ⏓

– – | – ◡ ◡ – || – ◡ ◡ – | ◡ ⏓

– – | – ◡ ◡ – | – ⏓

Od. I. 6. 15. 24. 33; II. 12; III. 10. 16; IV. 5. 12.

IV. The **Fourth Asclepiad** is a stanza of four lines, of which the first two are common Asclepiads; the third is a Pherecratean verse (*i. e.* one Choriambus placed between a Spondee and a single syllable, long or short), and the fourth a Glyconic:

– – | – ◡ ◡ – || – ◡ ◡ – | ◡ ⏓

– – | – ◡ ◡ – || – ◡ ◡ – | ◡ ⏓

– – | – ◡ ◡ – | ⏓

– – | – ◡ ◡ – | ◡ ⏓

Od. I. 5. 14. 21. 23; III. 7. 13; IV. 13.

V. The **Fifth Asclepiad** consists of uniform lines, made up of *three* Choriambi between an Iambic Syzygy:

— — | — ⏑ ⏑ — || — ⏑ ⏑ — || — ⏑ ⏑ — | ⏑ ⏒

Od. I. 11. 18; IV. 10.

VI. The **First Sapphic** Metre is a stanza of four lines, the first three of which are the common Sapphic verse; *i. e.* a Trochaic Dipodia followed by the Aristophanic Choriamb. Dim. Cat.; and the fourth is Adonic *:

— ⏑ | — — | — || ⏑ ⏑ — | ⏑ — ⏒
— ⏑ | — — | — || ⏑ ⏑ — | ⏑ — ⏒
— ⏑ | — — | — || ⏑ ⏑ — | ⏑ — ⏒
— ⏑ ⏑ | — ⏒

Od. I. 2. 10. 12. 20. 22. 25. 30. 32. 38; II. 2. 4. 6. 8. 10. 16; III. 8. 11. 14. 18. 20. 22. 27; IV. 2. 6. 11. Carm. Sæc.

VII. The **Second Sapphic** is a couplet consisting of the Aristophanic verse (Choriamb. Dim. Cat.) and the line called the greater Sapphic; *i. e.* a Trochaic Dipodia followed by a Choriambic Trim. Cat.:

— ⏑ ⏑ — | ⏑ — ⏒
— ⏑ — — | — || ⏑ ⏑ — || — ⏑ ⏑ — | ⏑ — ⏒

Od. I. 8.

VIII. The **Alcaic** is a stanza of four lines, the first two of which consist of eleven syllables, the third of nine, and the fourth of ten; thus:

⏒ — ⏑ — — || — ⏑ ⏑ — ⏑ ⏒
⏒ — ⏑ — — || — ⏑ ⏑ — ⏑ ⏒
— — ⏑ — — — ⏑ — ⏑
— ⏑ ⏑ | — ⏑ ⏑ | — ⏑ — ⏑

Od. I. 9. 16, 17. 26, 27. 29. 31. 34, 35. 37; II. 1. 3. 5. 7. 9. 11. 13, 14, 15: 17. 19, 20; III. 1, 2, 3, 4, 5, 6. 17. 21. 23. 26. 29; IV. 4. 9. 15. 17.

IX. The **First Archilochian** is a couplet consisting of a common Hexameter line, and a Dactylic Penthimemer, *i. e.* two Dactyls and a syllable:

— ⏑ ⏑ | — ⏑ ⏑ | — || ⏑ ⏑ | — ⏑ ⏑ | — ⏑ ⏑ | — ⏑
— — | — — | — || — | — — | | —
— ⏑ ⏑ | — ⏑ ⏑ | ⏒

Od. IV. 7.

* Dactylic Dim. Cat.

XVI. The **First Pythiambic** is a couplet consisting of the common Dactylic Hexameter and an Iambic Quaternarius:

– ⏑ ⏑ | – ⏑ ⏑ | – ‖ ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – –
– – | – – | – ‖ – | – – | | ⏑

⏑ – ⏑ – | ⏑ – ⏑ –
– – | – – ⏑

Epod. 14, 15.

XVII. The **Second Pythiambic** is a couplet of the Dactylic Hexameter and Iambic Senarius:

– ⏑ ⏑ | – ⏑ ⏑ | – ‖ ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – –
– – | – – | – ‖ – | – – | | ⏑

⏑ – ⏑ – | ⏑ ‖ – ⏑ – | ⏑ – ⏑ –
– – | – ‖ – | – – ⏑

Epod. 16.

XVIII. The **Trochaic** is a couplet, of which the first line is Troch. Dim. Cat., and the second Iamb. Trim. Cat.; or the couplet may be regarded as one Trochaic line, Tetram. Hypercat.:

– ⏑ – ⏑ | – ⏑ ⏓

⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – ⏓

Od. II. 18.

XIX. **Ionic a minore.** Tetram. Acat.:

⏑ ⏑ – – | ⏑ ⏑ – – | ⏑ ⏑ – – | ⏑ ⏑ – –

Od. III. 12.

Q. HORATII FLACCI

CARMINUM, SEU ODARUM,

LIBER PRIMUS.

CARMEN I.

AD MÆCENATEM.

MÆCENAS atavis edite regibus,
O et præsidium, et dulce decus meum,
Sunt quos curriculo pulverem Olympicum
Collegisse juvat; metaque fervidis

O Mæcenas, orte à majoribus proceribus, ô et meum columen, et cara *mea* gloria; sunt *plerique* qui decurrentes gaudent conspergi pulvere Olympico, et *quos* meta

NOTES.

ODE I. METRE I.

This first Ode was probably intended as a dedicatory piece, accompanying the first three books of the *Carmina—Ode* was not in use for two or three centuries after Horace. The subject, briefly, is—Every one has his ruling passion, or favourite pursuit—the Author's is poetry.

1. *Mæcenas.*] Not Mecænas, or Mecœnas; the true orthography is ascertained by inscriptions on marbles, and the usage of Greek writers.

Atavis.] Generally for—ancestors. Strictly, *Atavus* is the *fifth* ancestor; he stands in the same relation to *proavus*, as *proavus* to *pater*. The precise order, genealogically, appears in Plautus, Pers. i. 2. 5.

Pater, avus, proavus, abavus, atavus, tritavus.

Edite regibus.] In Od. iii. 29. 1. Horace describes Mæcenas as *Tyrrhena regum progenies.* The Tyrrhenians, or Etrurians, consisted, like the Achæans and the Ionians, of twelve distinct communities, confederated for common purposes, with each its own chief, called a Lucumo. Some ancestor of Mæcenas held this office, and the sycophancy of dependents supplied the rest. It was, besides, the current language of flattery to speak of great men as kings. Horace, in his Satires, furnishes proof of this, direct or indirect. But Mæcenas himself was a Roman knight, and piqued himself on the refusal of senatorial rank. For a considerable time he was præfect, or military commander of the city; and a confidential minister of Augustus, apparently, to the close of life—better known, however, for his luxurious and convivial propensities, and love of literature, or at least of literary men, than for his military or political talents. He was the patron of Virgil, Horace, and Propertius, and of others whose works have perished, and their names with them.

2. *Dulce decus meum.*] *Dulce* expresses his pleasure in the friendship, and *decus* his sense of the honour done him by his *distinguished friend.*

3. *Sunt quos.*] Some are devoted to gymnastics, others to agriculture, commerce, luxury, war, hunting, &c.

Curriculo.] The word is used loosely for the car, the race, and the race-ground. Here specifically for the race-ground—*in stadio.*

Olympicum.] The Olympic games were celebrated at Elis, in the Peloponnesus, in honour of Hercules, every fourth year, and were attended by vast crowds from every part of Greece and her colonies. The institution, or re-institution of these games, B. C. 776, constituted the most memorable epoch of the Greeks. They dated by Olympiads. Victory in the chariot races was one of the first objects of ambition among the higher ranks; it entitled the hero to personal distinctions and political privileges, and was as much coveted among Greeks, as a triumph among Romans.

4. *Meta.*] A small pyramidal obelisk, placed at the end of the stadion, opposite the starting-post, for the purpose of indi-

non tacta rotis calidis, ac illustris victoria extollit ad Deos orbis moderatores. Hunc, si conventus Romanorum inconstantium certatim evehit ad maximas dignitates: illum, si congessit in suum granarium quicquid colligitur ex areis Libyæ: gestientem scindere sarculo rura paterna, nunquam deducas *de proposito, etiam promissione* opum Attali, ut nauta timidus findat navi Cypriâ

Evitata rotis, palmaque nobilis
Terrarum dominos evehit ad Deos:
Hunc, si mobilium turba Quiritium
Certat tergeminis tollere honoribus;
Illum, si proprio condidit horreo,
Quidquid de Libycis verritur areis.
Gaudentem patrios findere sarculo
Agros Attalicis conditionibus
Nunquam dimoveas, ut trabe Cypriâ

NOTES.

cating the point where the competitors were to turn. The stadion was of an oblong form, in length 600 feet.

Fervidis evitata rotis.] The meta cleared by the glowing wheels. Of course the *turn* proved the driver's skill. The closer and finer he could cut the turning-post, the less ground he lost, while the shock of contact with it, was ruin. Nestor's advice to his son, Iliad ψ, will be readily remembered. The race was generally seven times round, though Pindar speaks of *δωδεκάγναμπτον τέρμα.*

Palmaque nobilis.] The palm, a branch of the palm—an emblem of victory, used for victory itself.

6. *Terrarum dominos.*] The elder critics applied these words to the Romans—more modern ones generally to the *Deos*. The demands of the context conflict with the first, and the construction of the sentence with the last, to say nothing of the poverty of the expression when coupled with the *Gods*. All interpreters regard the four lines as referring to the same party, whereas it should seem there were in the writer's view two parties and two results. In this way—It is delightful to many *to have contended* in the Olympic games, where no actual glory was gained, while victory lifts even kings and princes *(terrarum dominos)* to the Gods. Horace had probably Pindar's heroes in his thoughts. The reader of Pindar will have little difficulty in identifying the *terrarum dominos* with royal and princely conquerors. Philip of Macedon considered his Olympic victories among his greatest felicities.

7. *Hunc.*] Understand *juvat*, or *evehit ad Deos*, or both.

Mobilium.] Expresses the caprice of the people—the levity with which they were swayed in the disposal of their suffrages.

Quiritium.] Romulus, after his death and apotheosis, or reception among the Gods, was called, for some reason not well understood, *Quirinus;* and the Romans themselves, probably from the same cause, whatever it was, *Quirites*. Niebuhr suggests an old Sabine town, on the *Quirinal* Hill, of the name of *Quirium*.

8. *Tergeminis honoribus.*] The dative after *tollere*, instead of *ad tergeminos honores*. *Tergeminus* originally expressed "three at a birth;" but by the cotemporaries of Horace was freely used in the sense, more frequently demanded, of *triple*, but still confined to preeminent cases. "The three highest offices of the state" probably conveys the full meaning, and points specifically to the curule offices of Ædile, Prætor, and Consul. Had Horace meant *highest* honours vaguely, he could readily have found a *more* general term.

9. *Illum.*] Supply, again, *juvat*, or *evehit ad Deos*, or both.

10. *Quidquid.*] *All* the corn grown in Africa.

Libycis.] Of Africa, as the country most productive of corn. Rome depended upon importations mainly from Africa.

Verritur.] Literally—is swept up from the open places *(areis)* where the corn was threshed and winnowed.

11. *Gaudentem.*] The man who delights—you would not remove—you would not with the wealth of Attalus induce the man who loves to cultivate his paternal acres, to quit them for the perils of the sea.

Sarculo.] The *sarculum* is properly a hoe or a rake. *Sarrire*, the root, is to clean the ground, and clear it of weeds. *Findere* is strictly applicable only to the plough or spade; but Pliny, lib. xviii. c. 19. speaks of the *sarculum* being used to turn up the soil, instead of the plough or spade, on hills and stony lands, where neither could be used with advantage. In these cases a tool of more weight, probably, was employed than the common *sarculum*.

12. *Attalicis.*] Attalus was the opulent king of Pergamus, who bequeathed his wealth and his sovereignty to the Romans. Flor. iii. 12. The epithet *Attalicus* became synonymous with rich and splendid. Propertius, lib. ii. 13. 22.

13. *Trabe Cypriâ.*] A vessel trading to Cyprus. In Od. iii. 29. 60. Tyrian and Cyprian merchandize are classed together, as equally distinguished.

Myrtoum pavidus nauta secet mare:
Luctantem Icariis fluctibus Africum
Mercator metuens, otium et oppidi
Laudat rura sui; mox reficit rates
Quassas, indocilis pauperiem pati.
Est qui nec veteris pocula Massici,
Nec partem solido demere de die
Spernit, nunc viridi membra sub arbuto
Stratus, nunc ad aquæ lene caput sacræ.
Multos castra juvant, et lituo tubæ
Permixtus sonitus, bellaque matribus
Detestata. Manet sub Jove frigido
Venator, teneræ conjugis immemor,
Seu visa est catulis cerva fidelibus,
Seu rupit teretes Marsus aper plagas.
Me doctarum, ederæ, præmia frontium
Dîs miscent superis; me gelidum nemus

undas pelagi Myrtoi. Mercator timens Africum *ventum* pugnantem *cum* aquis *maris* Icarii, commendat quietem, et agros sui pagi: paulò pòst *tamen* resarcit naves laceras, paupertatis impatiens. Est *alius* qui non contemnit cyathos *vini* Massici veteris, neque detrahere aliquot horas ex die integro, modò jacentes habens artus sub arbuto virenti, modò ad originem placidam fontis sacrati. Militia placet multis, sonusque buccinæ ac litui mixtus, et bella matribus execranda. Venator oblitus delicatæ uxoris moratur sub aëre frigenti, sive canes fidi conspexerunt cervam, sive aper Marsus fregit retia rotunda. Ederæ *verò*, merces doctorum capitum, me collocant inter summos Deos: me sylva frigida

NOTES.

14. *Myrtoum.*] A part of the Ægean sea, (the Greek Archipelago,) which stretches from the south cape (Carysto) of Eubœa to Cape Malea (S. Angelo) of the Morea—so named from the small island of Myrtus, (now, English Isle,) a short distance from Carysto.

15. *Icariis.*] Another part of the Ægean, between Samos and Delos, or rather between Samos and Patmos—the spot where Icarus fell.

Africum.] W. S. W. wind, generally high and stormy. *Celer, præceps, protervus, pestilens* are the epithets elsewhere used by Horace; and *creberque procellis* is Virgil's phrase.

16. *Mercator.*] The merchant, while the storm rages, alarmed, recalls with pleasure the calm and security of his native fields; but once there, soon finds himself incapable of submitting to poverty, and again risks the dangers of the sea in quest of new wealth.

18. *Pauperiem.*] Neither *pauperies* nor *paupertas*, unless coupled with *dura* or *importuna*, or some word of similar import, signifies, in Horace, indigence or penury; but rather what is usually termed a bare competency—too much for want, but not enough for luxury.

19. *Massici.*] A mountain of Campania, still called Monte Massico, or Masso, and still productive of wines of a superior quality. Virgil assigned them the third rank—Setinum, or Cæcubum, having the first, and Falernum the second.

Est qui—spernit.] Instead of, *alius non spernit.*

20. *Partem solido demere de die.*] Spends in luxurious indulgence those hours of the day which others devote to business—entrenches without scruple upon time destined for more serious affairs.

22. *Caput.*] For *fons.*

Sacræ.] Sacred to some rural nymph or deity. Compare Od. iii. 13. where victims, flowers, and wines are offered to the fountain of Bandusia.

23. *Lituo tubæ p. s.*] The sound of the *tuba* mixed with (that of) the *lituus*—a Greek construction. According to the Scholiast, the *lituus*, curved at the end like the augur's wand of the same name, gave a shrill sharp sound, and was used exclusively by the cavalry. The *tuba*, on the contrary, was straight, giving a deep and hoarse sound, and was peculiar to the infantry.

25. *Detestata.*] In a passive sense. Wars detested by mothers, of course, as depriving them of their sons.

Manet sub Jove frigido.] Pass the night in the open air, in the snow, &c. *Pernoctant venatores in nive—in montibus uri* (frost-bitten) *se patiuntur*, &c. Cic. Tusc. ii.

Sub Jove.] *Sub cælo*—in the open air. Jupiter, as the deity of the air, or rather of the atmosphere, is put for *aër* repeatedly.

26. *Teneræ.* Young.

28. *Rupit plagas.*] Broke or rushed into his nets. These boar-nets were hung across narrow passes or openings in the forest, towards which the animal rushed, when driven by the hunters. Epod. ii. 32.

Teretes.] Strong nets. Strong, because they were *teretes*, i. e. were made of cord strongly and *evenly* twisted.

Marsus.] For *Marsicus.* The region occupied by the Marsi, along the sides and vales of the Apennines, was covered with forests abounding in boars, and much frequented, as the best hunting ground in Italy.

29. *Ederæ.*] The ivy, sacred to Bacchus, was, equally with the laurel, the prize and decoration of poets, especially, perhaps exclusively, of those who sung the praises of

et celeres choreæ Nympharum cum Satyris segregant à vulgo, si neque Euterpe fistulas coërcet, neque Polyhymnia dedignatur intendere lyram Lesbiam. Quòd si me annumeres Poëtis Lyricis, cœlum attingam excelso capite.

Nympharumque leves cum Satyris chori
Secernunt populo, si neque tibias
Euterpe cohibet, nec Polyhymnia
Lesboum refugit tendere barbiton:
Quod si me lyricis vatibus inseris,
Sublimi feriam sidera vertice.

NOTES.

Bacchus. But what poet, among the ancients, has not done so?

31. *Leves.*] Describes the agility of the nymphs dancing with the satyrs.

32. *Secernunt populo.*] The sense must be interpreted in correspondence with *Diis miscent superis*—lift me above the common lot, and place me among the Gods. Od. iii. 1. *Odi profanum vulgus et arceo.*

33. *Euterpe—Polyhymnia.*] The names of the Muses seem to be taken at random, without confining them to particular functions, just as musical instruments, wind and stringed, are often named promiscuously. It is the same with other poets.

34. *Lesboum.*] Alcæus and Sappho, who were both natives of the isle of Lesbos, are here alluded to.

Barbiton.] The form of the instrument is unknown. The Scholiast describes it as an ivory lyre of seven strings. Theocritus speaks of it as πολύχορδος.

35. *Quod si, &c.*] The honours of the poet—the rapt retirement of rural scenes—the propitious favours of the Muses charm me, and attach me to poetry; *wherefore*, if you, my friend and patron, enrol me in the list of lyric poets, I shall be at the summit of felicity—I shall touch the stars—my renown will reach the skies.

Lyricis vatibus.] Among the Greeks the chief, such as were universally recognised, were Pindar, Alcæus, Sappho, Stesichorus, Ibycus, Bacchylides, Simonides, Alcman, and Anacreon. Among the Romans, Horace himself was the first, and perhaps the only one, unless Catullus be added. Quintilian, lib. x. c. 1. is willing to add one Cæsius Bassus, who, however, he observes, was far surpassed by the genius of some living poets. Who *they* were, posterity has never heard.

CARMEN II.

AD AUGUSTUM CÆSAREM.

Jupiter jam in terras immisit sat nivis et horrendæ grandinis; vibransque fulmina in sacras arces manu flammatâ

Jam satis terris nivis atque diræ
Grandinis misit Pater, et rubente
Dexterâ sacras jaculatus arces

NOTES.

ODE II. METRE VI.

Addressed to Augustus, or rather Octavius, on the occasion of some unusual storms and floods. These commotions of the elements were signs of the still existing wrath of Jupiter, for the civil wars not yet fully atoned for; while the devastations of the Tiber were nothing but the result of a fond but unwarranted subserviency to his wife's (Ilia's) resentments for the death of Cæsar. Jupiter must be appeased, and who so proper to conciliate him as Octavius, or Mercury, who had long assumed the form of Octavius. A prayer that he may still long abide with the Romans, enjoy his honours and triumphs, and repel the encroachments of the East, concludes this piece of more than Oriental adulation.

The date may be fixed with some probability. Octavius is called, in the Ode, *pater atque princeps*. The first is, of course, but a courtly term of respect; for he was not styled Pater Patriæ till after Horace's death; but the last was a title of honour, conferred by special appointment, 726 U. C. His memorable triumphs, on the conclusion of the civil wars, mentioned in the same stanza, were celebrated only five months before the title of Princeps was conferred. The very coupling of these events, on such an occasion, shews they were *fresh* in the writer's recollection. Had the subsequent, and of course superior, title of Augustus been in existence, it would not have been here forgotten. That title was not sanctioned till 727 U. C. Dion Cassius refers both *Princeps* and *Augustus* to the *same* year, but he is plainly mistaken. The piece may be safely assigned to the early part of 726 U. C.

1. *Nivis.*] The flood was the consequence of a deep fall of snow.

3. *Arces.*] This word indicates the tops of hills; but the addition of *sacræ* here points to the capitol, or rather the cluster of temples within the precincts of the capitol.

Terruit urbem—
Terruit gentes, grave ne rediret
Sæculum Pyrrhæ, nova monstra questæ,
Omne quum Proteus pecus egit altos
Visere montes;
Piscium et summâ genus hæsit ulmo,
Nota quæ sedes fuerat columbis;
Et superjecto pavidæ natârunt
Æquore damæ.
Vidimus flavum Tiberim, retortis
Litore Etrusco violenter undis,
Ire dejectum monumenta Regis,
Templaque Vestæ;
Iliæ dum se nimium querenti
Jactat ultorem, vagus et sinistrâ

Romæ terrorem incussit. *Alias etiam* nationes fecit timere, ne rediret triste tempus Pyrrhæ conquerentis ob prodigia inaudita; quando Proteus totum armentum duxit in excelsos montes; atque piscium genus adhæsit ulmi fastigio, qui locus fuerat columbis cognitus, necnon damæ timidi nataverunt *in* mari superfuso. Aspeximus flavum Tiberim ire prostratum monumenta Regis *Numæ* et ædem Vestæ, aquis magno impetu reflexis à ripâ Tusciam spectante; dum *hic* fluvius, Jove indignante, nimiùm indulgens uxori Iliæ dolenti præter modum, se vindicem ostentat, atque in lævum littus

NOTES.

4. *Urbem.*] Rome. Town; precisely as we speak of London.

5. *Gentes.*] Only the people of Rome, hyperbolically.

Grave.] Dreadful.

6. *Pyrrhæ.*] The wife of Deucalion; *her* name is used instead of his, a woman's, the better to express the intense alarm. Deucalion's flood in Thessaly is sufficiently familiar from Ovid's Met. i. 260, &c.

Nova monstra.] *Monstrum* is a *phænomenon*—any thing out of the usual order of things, or of common experience. Specifically, the *monstra* are what follow. Pyrrha saw Proteus taking his phocæ (seals) to the tops of the mountains—fishes on the trees—and deer swimming in fields.

7. *Proteus.*] A sea-deity, the keeper of Neptune's flock of seals. For his prophetic powers, and the mode of forcing him to exercise them, see Hom. Odyss. iv. 386, and Virg. Georg. iv. 395.

10. *Columbis.*] *Columba* is the common pigeon, which does not build in trees. The wood-pigeon is *palumbes;* but *columba* may have been a generic term, embracing both. Besides, Horace was not writing like a naturalist.

11. *Superjecto.*] Supply *in prata*, or something similar. The deer were swimming in the waters covering the fields, which had been their pastures.

13. *Retortis.*] The waters of the Tiber, instead of entering the sea, seemed driven back till they rose above its banks, and flooded the town. The fact, of course, is, that the bed of the river filled too rapidly, from the higher grounds, to carry off the water as usual. The stream did not *recoil.*

14. *Litore Etrusco.*] The *mare Tyrrhenum*, or *mare inferum:* the sea which washes the western shores of Italy, and into which the Tiber flows.

15. *Ire dejectum.*] The inundation washed the monumenta—the edifices of Numa—and *threatened* their destruction. *Ire dejectum* is not *dejicere;* it is, to go, in order to destroy; but the completion of the intention may or may not follow. It did not follow in this case; for "*Numæ regia et delubrum Vestæ,*" are expressly enumerated by Tacitus among the ancient buildings burnt in the conflagration of Rome, A.D. 65. Tac. Ann. xv. 41.

Monumenta regis.] The edifices built by Numa. These were the *regia (domus)* and the *templa*, i. e. *ædes Vestæ.* Nothing is recorded of any other, and these were, it appears, both within the same small enclosure.

Hic locus exiguus, qui sustinet atria Vestæ
Tunc erat intonsi regia magna Numæ.
Ovid. Fast. vi. 263.

16. *Templaque Vestæ.*] *Monumenta* is a generic term, and includes *Templa Vestæ.* If the expressions are to be closely pressed—they may be construed—"The monuments of the king, and (especially) the temple of Vesta"—particularised as being the more venerable.

17. *Iliæ.*] Ilia, or Rhæa Silvia, the mother of Romulus. She was descended from Iulus, or Ascanius, Æneas's son, from whom also the family of Julius Cæsar traced their descent.

Nimium.] Must be construed with *se ultorem*, for, though Ilia stimulates, it is the Tiber which does the mischief. The word *uxorius* implies an excess in his devotion to his wife's commands.

Querenti.] Complaining of the assassination of her blood-relation, Julius Cæsar. Ilia had been thrown by her persecutors into the Anio, and was the wife of *that* river, which flows into the Tiber a few miles above Rome, and after its junction is of course identified with the Tiber. The Tiber is therefore represented as her husband, and the executor of her vengeance.

18. *Vagus.*] Going out of its channel—overflowing its banks.

errat exundans. Juvenes pauci culpâ parentum audient *aliquando* Romanos strinxisse gladios, quibus justè magis confoderentur Persæ graves: discentque bella *civilia*. Quem Deorum populus invocet labente Republicâ? quibus votis instabunt Virgines sacratæ apud Vestam obsecrationes minimè suscipientem? Cui Jupiter dabit munus eluendi crimen? ô Phœbe fatidice, obsecramus *ut* succurras, albos humeros nube velatos *habens*. Seu vis potiùs *adesse*, ô blanda Venus, circa quam Joci et Amores volitant: seu abjectam prolem atque posteros respicis, *O Mars Romanæ gentis* parens, eheu bello nimis diuturno satiate: qui gaudes vociferationibus, et galeis politis, atque aspectu Marsi peditis erga sævum

Labitur ripâ, Jove non probante, ux-
orius amnis.
Audiet cives acuisse ferrum,
Quo graves Persæ melius perirent;
Audiet pugnas vitio parentum
Rara juventus.
Quem vocet Divûm populus ruentis
Imperî rebus? prece quâ fatigent
Virgines sanctæ minus audientem
Carmina Vestam?
Cui dabit partes scelus expiandi
Jupiter? Tandem venias, precamur,
Nube candentes humeros amictus,
Augur Apollo;
Sive tu mavis, Erycina ridens,
Quam Jocus circumvolat, et Cupido;
Sive neglectum genus, et nepotes
Respicis, auctor,
Heu! nimis longo satiate ludo,
Quem juvat clamor, galeæque leves,
Acer et Marsi peditis cruentum

NOTES.

Sinistrâ ripâ.] Except the part on the Janiculum, the whole of Rome was built on the *left* bank of the river. The low grounds between the Aventine and Palatine hills were most exposed to inundations. The *right* and *left* bank of a river apply to the downward direction of the stream.

19. *Jove non probante.*] Disapproving of the unauthorized act of the Tiber. Jupiter himself had hurled his thunders at the capitol, but only to warn—to prompt the Romans to atonement for the crimes of civil war—not, like the Tiber, the blind agent of another, and with intent to destroy.

22. *Persæ.*] The Parthians.

Perirent.] For *perituri fuissent.*

24. *Rara juventus.*] Our youth, our children—the rising generation—few in number, from the destruction of the present, will learn from these dreaded signs of Jupiter's wrath, that the Romans sharpened their swords against each other, instead of avenging, as they ought to have done, the blow inflicted on them by the Parthians. The defeat of Crassus left a deep and lasting impression upon the Romans. Horace makes frequent allusion to the event.

26. *Rebus.*] Dative, instead of *ad res,*—whom should the people invoke to protect the affairs of the falling or sinking empire?

28. *Carmina.*] Precatory addresses *chanted.*

Vestam.] Julius Cæsar, as Pontifex Maximus, was officially and closely connected with the worship of Vesta. His assassination was so much the more calculated to alienate the goddess.

29. *Scelus.*] Crimes committed by the civil wars.

31. *Nube candentes humeros amictus.*] Veiled with a brilliant cloud. The bright colour is propitious, the dark the contrary.

Candentes.] The effect of the resplendent cloud. Usually, when gods or men are enveloped in clouds, it is for the purpose of not being seen; but then, the cloud is equally invisible.

32. *Augur.*] Apollo especially presided over auguries, and was therefore the best qualified to assign the appropriate expiation.

33. *Sive tu mavis.*] Or if you would rather —supply *venias*, do you come to expiate, &c.

Erycina.] From Eryx, a mountain in Sicily. A temple was dedicated at Rome, *extra portam Collinam*, expressly to Venus Erycina. Venus is here invoked as the progenetrix of Julius Cæsar.

35. *Neglectum.*] Supply *à te*—long, apparently, abandoned to mutual destruction by you (Mars).

36. *Auctor.*] Mars, the father of Romulus, and so the founder of the Roman race.

37. *Heu! nimis longo satiate ludo.*] Wearied at last with your sport, which has lasted, alas! too long. The *ludus*, or game of Mars, is, of course, war.

38. *Clamor.*] The battle-shout.

Leves.] Polished helms, or well-worn.

39. *Marsi peditis.*] Often quoted as the

33.–4. Or comist thou rather, Eryx' laughing queen
Ringed by the hovering play of Mirth and Love.
Lord Lytton.

Vultus in hostem;
Sive mutatâ juvenem figurâ
Ales in terris imitaris, almæ
Filius Maiæ, patiens vocari
Cæsaris ultor.
Serus in cœlum redeas, diuque
Lætus intersis populo Quirini;
Neve te nostris vitiis iniquum
Ocior aura
Tollat; hîc magnos potius triumphos,
Hîc ames dici Pater, atque Princeps,
Neu sinas Medos equitare inultos,
Te duce, Cæsar.

adversarium feroci. Sive immutatâ specie adolescentem exhibes in terrâ, *tu* alatus filius benignæ Maiæ, sinens te dici vindicem *Julii* Cæsaris: tardè remigres in cœlum; diuque maneas cum populo Romano, neque celerior ventus rapiat te nostris criminibus infensum. Ama potiùs hìc ingentes triumphos, et appellationem parentis auctorisque: neque patiaris, O Cæsar, te imperante, Medos impunè in equis vagari.

NOTES.

best and stoutest soldiers of Italy. Od. ii. 20. 18. iii. 5. 9.

Acer—cruentum.] The fierce glance (cast) at his bleeding foe.

41. *Sive mutatâ, &c.*] Or, winged son of Maia, Mercury, do you come, or be you the expiator, if it be you who take the figure of the youth (Octavius), and suffer yourself to be styled the Avenger of Cæsar.

Juvenem.] Octavius Cæsar was, at least, thirty-six years old; but the term was complimentary: Apollo, Mercury, Bacchus, are always *juvenes.*

44. *Cæsaris ultor.*] To avenge the death of Cæsar was the sole object for which Octavius at first professed to take arms and office.

45. *Serus.*] Long may it be before you return to the skies.

51. *Medos.*] Medes, Persians, and Parthians were all successively paramount, and occupied the same regions. Their names are used promiscuously, as commutable terms, by the poet.

Equitare.] The strength of the Parthians lay in their cavalry.

Inultos.] Unpunished yet for their defeat of Crassus.

CARMEN III.

AD VIRGILIUM.

Sic te Diva potens Cypri,
Sic fratres Helenæ, lucida sidera,
Ventorumque regat pater,
Obstrictis aliis præter Iapyga,

Ita te *salvam* ducant Cypri Domina, et Helenæ fratres, astra fulgentia, et parens ventorum, conclusis reliquis, excepto Iapyge;

NOTES.

ODE III. METRE II.

Virgil embarked 735 U. C. for Athens, to complete and correct his great national poem, the Æneid; but, doubtless, the poem may have been written on the occasion of some *earlier* voyage. Horace addresses the ship with an earnest invocation for the safety of his friend, and breaks into angry vituperations against the man whose daring temerity first tempted the deep—and all who have attempted to pass the grand barriers of nature.

1. *Sic te, &c.*] So may the gods direct your course in all future time, I pray, as you land Virgil in safety on the shores of Attica, O ship, who (*debes*) art pledged thither to conduct my friend, entrusted to your charge.

Potens Cypri.] Mistress or queen of Cyprus. So Neptune, Od. i. 5. 15. is *maris potens*, master or lord of the sea; and, Carm. Sæc. Diana, *potens sylvarum.* Cyprus was the chief seat of her worship, and her favourite residence.

2. *Fratres Helenæ.*] Castor and Pollux—the Dioscuri, i. e. sons of Jupiter. The two conspicuous stars in the third sign of the zodiac—the Gemini.

3. *Ventorumque pater.*] Æolus, who controlled the winds within his cave, in one of the Vulcanian or the Lipari islands, not far from the north coast of Sicily. No winds could quit the cave without the sanction of Æolus. Virgil. Æn. i. 63.

4. *Obstrictis aliis.*] *Aliis* for *ceteris.* All

O navis, quæ debes Virgilium tibi commissum, oro ut eum sospitem applices ad littus Atheniense, ac tuearis partem dimidiam animæ meæ. Is profectò circa cor habebat lignum tresque æris *laminas*, qui primus mari sævo credidit navim frangi facilem, neque metuit Africum violentum cum Boreâ pugnantem, neque Hyadas noxias, neque furorem Austri: quo nullus *est* dominator in Adriatico *mari* potentior, sive concitare sive placare fluctus velit. Quid mortis genus formidavit, qui oculis rectis aspexit *pisces* monstrosos nantes, ac mare intumescens, et alta Ceraunia rupes naufragiis famosas?

Navis, quæ tibi creditum
  Debes Virgilium, finibus Atticis
Reddas incolumem, precor,
  Et serves animæ dimidium meæ.
Illi robur, et æs triplex
  Circa pectus erat, qui fragilem truci
Commisit pelago ratem
  Primus, nec timuit præcipitem Africum
Decertantem Aquilonibus,
  Nec tristes Hyadas, nec rabiem Noti,
Quo non arbiter Hadriæ
  Major, tollere seu ponere vult freta.
Quem mortis timuit gradum,
  Qui rectis oculis monstra natantia,
Qui vidit mare turgidum, et
  Infames scopulos, alta Ceraunia?

NOTES.

the rest being *tied up*, in allusion to winds tied up in a bag, and given by Æolus to Ulysses. Homer. Odys. x. 29.

Præter Iapyga.] W. N. W. wind, the most direct wind from the shores of Apulia—from Brundusium, the common point of departure in Italy, to the ports of Greece.

5. *Creditum.*] *Credere, debere, reddere*, are all terms in perfect correspondence with each other.

6. *Finibus Atticis.*] Depending upon *reddas*, apparently, though, elliptically, the words may be referred to *creditum*.

Atticis.] Attica, a region of Greece, of which Athens was the capital.

8. *Animæ dimidium meæ.*] In Od. ii. 17. 5. Horace speaks of Mæcenas as *partem animæ.*

9. *Robur.*] Oak strictly; the hardest oak—heart of oak. The word is in frequent use for the most impenetrable substance. *Æs triplex*, a triple plate of brass, is added, to give increased energy to the expression.

Illi circa pectus.] i. e. around the heart *(illius)* of that man, who first, &c. *Primus* meaning neither Tiphys, nor Janus, nor Jason specifically, but whoever he or they might be who first floated a vessel for navigation.

12. *Præcipitem.*] Sweeping. Od. i. 1. 15.

14. *Hyadas.*] The cluster of small stars in the head of Taurus. Ovid must have derived the word from ὕειν, to rain.

Navita quos Hyadas Graius ab imbre *vocat.*
Fast. v. 165.

Both the rising and the setting of these stars were rainy seasons. The rising and the setting of stars, with the poets, are both referable to the sun's rising. The Hyades rose, according to Ovid, vi. Cal. Jun. i. e. the 27th May, and the setting, of course, six months after.

Tristes.] Expressive of the effect of rains—miserable weather.

Noti.] *Notus* or *notos*, from νοτὶς, moisture—a wet wind. *Notus* is the Latin *Auster*, south-wind.

15. *Quo non arbiter Hadriæ.*] Than which Notus, there is no greater ruler—no wind which exercises a more powerful dominion over the Adriatic. When the Notus subsides, the Adriatic calms again; and so the Notus may be said to *appease* the waters as well as to *rouse* them. Od. iv. 14. 21.

Hadriæ.] The Gulf of Venice; but as often still called the *Adriatic*, unaspirated.

17. *Quem mortis gradum.*] Scil. *in viâ ad Orcum.* What kind of death could he have dreaded, who beheld, &c. He must have been inaccessible—insensible to the feelings of fear.

18. *Rectis oculis, &c.*] Who looked with eyes *direct*—i. e. which did not shrink from the fearful sights before him. *Rectis* was Bentley's happy suggestion, now generally recognized, if not as perfectly sound, at least as more appropriate than *siccis*, the common reading. Fear, except in *very* feeble and delicate natures, does not readily draw tears.

18. *Monstra natantia.*] Large fishes, not usually seen near populous shores.

20. *Infames—alta Ceraunia?*] Now *Cape della Lingueta*, lofty rocks on the coast of Epirus, projecting far into the sea, and perilous in the navigation from Italy to Greece. Ceraunia (κεραύνια, scil. ἄκρα) are "heights struck by lightning." *Infames*, from the frequency of wrecks; but doubtless Horace alludes to Octavius's narrow escape off these rocks, after the battle of Actium.

Commisit pelago ratem
Primus

Compare Lucan Pharsalia III. 192-6

Inde lacessitum primo mare, cum rudis
Argo
Miscuit ignotas, temerato litore, gentes,
Primaque cum ventis, pelagique furentibus
undis
Composuit mortale genus, fatisque
per illam
Accessit mors una ratem.

Englished by Thomas May

Thence was the sea first try'd, when Argo
bore
Those that first sayled to a forreine shore,
And first of all committed fraile man-
-kind
To mercie of the raging sea and wind:
That ship taught men a way unknowne
to die.

By Rowe:-

Much she enlarg'd destruction's ample
pow'r,
And open'd ways to death unknown
before.

Nequidquam Deus abscidit
Prudens Oceano dissociabili
Terras, si tamen impiæ
Non tangenda rates transiliunt vada.
Audax omnia perpeti
Gens humana ruit per vetitum nefas.
Audax Iapeti genus
Ignem fraude malâ gentibus intulit.
Post ignem ætheriâ domo
Subductum, Macies, et nova Febrium
Terris incubuit cohors;
Semotique prius tarda necessitas
Leti corripuit gradum.
Expertus vacuum Dædalus aëra
Pennis non homini datis.
Perrupit Acheronta Herculeus labor.
Nil mortalibus arduum est:
Cœlum ipsum petimus stultitiâ, neque
Per nostrum patimur scelus
Iracunda Jovem ponere fulmina.

Frustrà Deus providus terram segregavit à mari disjungendo, si naves sceleratæ transeunt nihilominus vada minimè tentanda. Mortalium genus quidlibet aggredi non veretur, fertur que ad facinora prohibita. Temerarius Iapeti filius populis advexit ignem furto improbo. Post ignem cœlo subreptum, terras invasit macies et frequentia morborum insolita; atque sera necessitas mortis antea dilatæ passum acceleravit. Dædalus per inanem aërem volare tentavit alis homini non concessis. Vis Herculis sibi patefecit aditum ad Inferos. Nihil est hominibus intentatum. Cœlum ipsum affectamus per dementiam: et nostris criminibus non sinimus Jovem iratum dimittere fulmina.

NOTES.

22. *Prudens.*] With direct purpose—designedly.

Dissociabili.] In vain did the deity purposely separate different lands from each other, by an ocean, which must, apparently, preclude all intercourse. *Dissociabilis* is, by analogy of form, what is not unitable—what cannot or ought not to be conjoined; but words of this class, words terminating in *bilis*, have often, from convenience or negligence, an active as well as a passive sense. Bentley's *dissociabiles* makes a more obvious construction, but not one so likely to have been Horace's own, as the common reading.

23. *Impiæ.*] As violating the obvious intentions of the Deity.

24. *Non tangenda.*] What ought never to have been attempted.

25. *Audax omnia perpeti.*] Greek idiom for *ad omnia perpetienda*—ready to dare or bear any thing in the pursuit of a desirable object.

27. *Iapeti genus.*] Prometheus—*genus* for *filius*.

28. *Ignem—gentibus intulit.*] Gave to the world—to his creation of clay.

Fraude malâ.] Fatal—productive of evils to men.

29. *Post ignem—subductum.*] The fire which Prometheus stole from the sun, to animate his creation, by indiscreet application was eventually the cause of disease. Fire is the chief agent in a variety of arts destructive to health; especially cookery in its excesses.

30. *Macies.*] The word is not, logically, in its place; *macies* must be regarded as the *effect* of fevers.

Nova.] Not new, in addition to others; but new, as before unknown.

32. *Necessitas.*] Ἦμαρ ἠναγκαῖον—Fate—the course of nature quickened the step of death, which was before far removed, and advanced slowly.

34. *Dædalus.*] His escape, with his son, from the prisons of Minos, by artificial wings, is told by Virgil. Æn. iv. 14. &c. Ovid. Met. viii. 183. and Ovid. A. A. ii. 21.

35. *Non homini datis.*] Withheld by the Deity from mortals; and, by implication, forbidden to be supplied by human skill.

36. *Herculeus labor.*] The labour—the efforts of Hercules. Into the very realms of Pluto Hercules broke.

Acheronta.] The Acheron, a river of Orcus, put for Orcus itself.

37. *Nil mortalibus arduum.*] Nothing, in short, deters him.

38. *Cœlum ipsum.*] We scale the very heavens—we wish to be Gods ourselves.

40. *Iracunda fulmina.*] Bolts hurled by Jupiter, indignant at the audacity of mortals.

CARMEN IV.

AD L. SEXTIUM.

Aspera hyems relaxatur jucundâ vicissitudine veris ac Zéphyri; et machinæ deducunt in mare naves siccas; jamque nec greges amant stabula, nec agricolæ focum; neque prata albescunt pruinis candidis. Nunc Venus Cytherea choreas agit ad Lunam supèr lucentem: Charites verò cum Nymphis pulsant terram modò hoc modò illo pede, dum Vulcanus fervens accendit fornaces operosas Cyclopum. Nunc juvat caput *unguentis* delibutum coronare vel myrto virenti, vel flore quem producit tellus aperta. Nunc etiam convenit Fauno sacrificare in lucis opacis, sive petat agnam sive hædum.

SOLVITUR acris hiems gratâ vice veris, et Favonî,
Trahuntque siccas machinæ carinas;
Ac neque jam stabulis gaudet pecus, aut arator igni;
Nec prata canis albicant pruinis.
Jam Cytherea choros ducit Venus, imminente Lunâ;
Junctæque Nymphis Gratiæ decentes
Alterno terram quatiunt pede, dum graves Cyclopum
Vulcanus ardens urit officinas.
Nunc decet aut viridi nitidum caput impedire myrto,
Aut flore, terræ quem ferunt solutæ.
Nunc et in umbrosis Fauno decet immolare lucis,
Seu poscat agnâ, sive malit hædo.

NOTES.

ODE IV. METRE XII.

The return of Spring prompts the poet to bid his friend Sextius—mindful of the brevity of life—seize its blessings, and enjoy them while they are within his reach. Od. iv. 7. and 12. are both descriptive of the same season, and together shew the fertility of his resources in the description of nature. Compare Virg. Georg. ii. 324, &c.

1. *Solvitur acris hiems.*] Sharp winter yields to the welcome succession of spring.

1. *Favonî.*] Synonymous with the zephyr, the wind most prevalent in Spring. From *favere*, or *fovere*—it expresses the blandness and balminess of the air.

2. *Trahuntque—machinæ.*] Machines by which vessels were taken down from the dry docks to the water. Not rollers, for *trahunt* does not express their action; but ropes, probably, drawn round capstans. Except on public exigencies, there was but little navigation in the winter.

3. *Ac neque jam stabulis, &c.*] Flocks no longer love their folds, nor the farmer his fire-side; nor are the meadows any more white with hoar-frost, or frozen dew.

5. *Cytherea—Venus.*] Of Cythera now Cerigo—a small island, not far from the southern shores of Peloponnesus—one of the favorite seats of Venus.

Imminente Lunâ.] In the moon-light—not on any *particular* day of festivity—not the Calends either of March or of April.

6. *Junctæque Nymphis, &c.*] Joined by their hands in dancing.

'Αλλήλων ἐπὶ καρπῷ χεῖρας ἔχουσαι.
Hom. H. in Apoll. 194.

Decentes.] Expressive of graceful action—not so much elegant or beautiful in form or feature, as in their movements.

7. *Alterno terram, &c.*] Shake the ground with alternate foot—dance a measure—dance to a tune.

Dum graves.] Venus is thus animating all nature, while Vulcan, her husband, on his part, is actively resuming his labours, kindling the fires *(urit officinas)* at which his Cyclopes forge the bolts for which Jupiter has frequent occasion in the Spring.

9. *Nitidum.*] Smooth and shining with oils or unguents—profusely used by the Romans.

Caput impedire myrto.] The brows were bound with chaplets of myrtle and flowers, for shade, or for ornament, or for both purposes.

10. *Flore quem, &c.*] With the flowers which the soil, freed from the frost, produces—the first spring-flowers.

11. *Fauno.*] The festival of Faunus was celebrated on the Ides, or 13th of February. In the more favoured and sheltered spots of Italy there is little frost after the middle of February. But probably the statute festival is not to be exclusively here understood.

12. *Seu poscat agnâ, &c.*] The older editions all read *agnam* and *hædum*. The

[illegible]

Second Book [illegible]

[illegible]

[illegible]

Pallida Mors æquò pulsat pede pauperum tabernas,
Regumque turres. O beate Sexti,
Vitæ summa brevis spem nos vetat inchoare longam.
Jam te premet nox, fabulæque Manes,
Et domus exilis Plutonia; quo simul meâris,
Nec regna vini sortiêre talis,
Nec tenerum Lycidan mirabere, quo calet juventus
Nunc omnis, et mox virgines tepebunt.

Mors pallens æquali pede diruit egenorum casas atque regum palatia. O fortunate Sexti, breve spatium vitæ prohibet nos incipere spem diuturnam. Statim urgebunt te tenebræ, et Inferi celebratissimi, et Plutonis domus levis: ad quam ubi deveneris, neque talorum jactu eliges regem convivii, neque admiraberis Lycidam delicatulum, cujus *amore* ardent jam cuncti juvenes, et paulò pòst puellæ fervescent.

NOTES.

expression is elliptical with either reading. In the one case must be supplied, *te immolare*, and in the other, *sibi immolari*. The correct text, probably, is *agnam—hædo*, suggested by the double reading, and confirmed by the difference of construction in the two clauses. The ellipsis will be filled up thus: *Seu poscat te agnam sibi immolare, sive malit hædo sibi immolari.*

14. *O beate Sexti.*] This is the season of enjoyment; life is short; death strikes rich and poor; seize therefore the opportunity before you. A Lucius Sextius, distinguished for his fidelity to Brutus, was honoured with the Consulate by Augustus, who abdicated the office, expressly, in his favour, 731 U. C. This may be the person whom Horace addresses, and he may call him *beatus*, on account of his reconciliation with the Emperor, and on the ground of this very appointment. Sextius was thus at the height of felicity, and might reasonably doubt its continuance.

15. *Vitæ summa brevis.*] The sum, or amount of life is short at the longest.

Spem vetat, &c.] Forbids us to entertain distant hopes—to enter upon schemes which require time to execute.

16. *Jam te premet nox.*] *Nox* for death, as Od. xxii. of this book—*Omnes una manet nox*. *Premet* for *opprimet*—will soon surprise—will soon overtake you.

Fabulæque Manes.] And the Manes, of which so many idle tales are told for *fabulosi*.

17. *Domus exilis Plutonia.*] The house of Pluto, filled with bodiless, shadowy forms, which take up little space. *Exilis*—evanescent, for the root is probably *exire*.

Quo simul meâris.] For *meaveris*. To which house of Pluto, when you shall once have passed, &c.

18. *Nec regna vini.*] The sovereignty of the wine—the office of chairman at wine-parties. Allusions to this practice of deciding by *tali* or by dice are frequent. *Quem Venus arbitrum dicet bibendi.* Od. ii. 7. 25. The highest cast was called Venus, or Jactus Venereus, or Basiliscus.

Sortiêre talis.] *Sortiri talis* may mean to appoint to the office by the cast of *tali*, *i. e. pastern-bones*, or *cockalls*; or to acquire it by the same means. The latter is doubtless the sense meant to be conveyed here—you will never have the luck to be chairman of a *symposium* again—nor admire the delicate Lycidas, &c.

CARMEN V.

AD PYRRHAM.

Quis multâ gracilis te puer in rosâ

Quis adolescens exilis,

NOTES.

ODE V. METRE IV.

By her lures, Pyrrha had attracted a new admirer, and the poet affecting to deplore the too certain fate which awaited the youth, upbraids the capricious girl for her perfidy towards himself. He compares the new favourite to a sailor over whom a furious tempest is impending, and himself to another who, after escaping shipwreck, had gratefully performed his vows to Neptune.

1. *Quis multâ gracilis, &c.*] What slender youth is that—what slip of a boy, all roses and perfumes, who is constantly at your side (*urget*) in that sweet grotto?

In rosâ.] Will mean, not reclining upon

delibutus unguentis suaveolentibus, te amplectitur, ô Pyrrha, multas inter rosas sub jucundo specu? Cujus gratiâ flavos crines nodo colligis, ornatu simplex? Eheu, quoties deplorabit *violatam* à te fidem, Deosque inconstantes, et non assuetus stupebit mare sævum atris procellis, qui te nunc amabili potitur, facilè confisus *te fore* semper vacantem, semper gratam, ignorans ventos instabiles! O infortunati, quibus haud expertis fulges! Murus sacratus ostendit me tabellam ex voto, et vestes madidas, affixisse *in æde* Numinis mari dominantis.

Perfusus liquidis urget odoribus
Grato, Pyrrha, sub antro?
Cui flavam religas comam,
Simplex munditiis? Heu, quoties fidem,
Mutatosque Deos flebit, et aspera
Nigris æquora ventis
Emirabitur insolens,
Qui nunc te fruitur credulus aureâ,
Qui semper vacuam, semper amabilem
Sperat, nescius auræ
Fallacis. Miseri quibus
Intentata nites! Me tabulâ sacer
Votivâ paries indicat uvida
Suspendisse potenti
Vestimenta maris Deo.

NOTES.

roses, but *rosis coronatus*, with wreaths of roses in his curls. Cicero, de Fin. ii. 20. has *potare in rosâ;* and again, Tusc. v. 26. *esse in rosâ*—precisely parallel phrases.

4. *Cui flavam, &c.*] For whom—for whose sake—to please whom is it that you bind your auburn tresses, &c.

5. *Simplex munditiis?*] With that beautiful simplicity of dress—for he cannot help complimenting her. Yet, after all, the phrase may refer solely to the style in which she bound up her hair—without elaboration or ornament.

Heu, quoties fidem.] Supply *mutatam*—how often will he lament your broken vows—your perfidy!

6. *Mutatosque.*] The changed, or alienated Gods—Cupid and Venus, who laugh at lovers' vows, and sanction your caprices.

7. *Nigris ventis.*] Winds are called *black* in an active sense, as blackening the air, just as some of them, the Notus especially, are called white, as dispersing the clouds and brightening the skies. *Candidi Favonii*, Od. iii. 7. 1.

8. *Insolens.*] Yet unacquainted with your treacheries.

9. *Aureâ.*] Enchanting as a being of the golden age—fond and faithful.

10. *Semper vacuam.*] Wholly detached from others, and solely occupied with him.

Semper amabilem.] Adorable—or perhaps, in an active sense, ever fond of him—which contrasts the sense well with *vacuam*. The English word *amiable* belongs to calmer feelings.

12. *Fallacis.*] Treacherous — not to be trusted to.

Miseri quibus, &c.] Miserable are those to whom you appear so beautiful—charming while untried.

13. *Me tabulâ sacer, &c.*] The sacred walls of Neptune's shrine, by the votive tablet, shews that I, like a shipwrecked mariner rescued from destruction, have suspended, in token of my gratitude, my dripping garments to the master of the waves.

CARMEN VI.

AD AGRIPPAM.

Varius, Homerici cantûs ales, te dicet strenuum, et victorem hostium,

Scribĕris Vario fortis, et hostium

NOTES.

ODE VI. METRE III.

Horace professes himself quite unequal to the due celebration of Agrippa's victories and renown. None but Varius is fit for the task.

1. *Scriberis Vario, &c.*] Brave as you are, and a victor, you, Agrippa, must be described or sung by Varius—a bird of Homeric song—a poet who writes like Homer.

Vario.] Varius was an epic poet of considerable celebrity in his time. Horace, in Sat. i. 10. 81. names him in the list of the select, whom he aspired to please; and in the Ep. ad Pisones, couples him with Virgil.

What slender youth bedewed with liquid odours
Courts thee on roses in some pleasant cave
Pyrrha? For whom bind'st thou
In wreaths thy golden hair,
[illegible] ? O how oft shall he
On faith and changed gods complain and seas
Rough with black winds, and storms
Unwonted shall admire!
Who now enjoys thee credulous, all gold,
Who always vacant, always amiable
Hopes thee, of flattering gales
Unmindful. Hapless they
To whom thou untried seem'st fair! Me in my vowed
Picture, the sacred wall declares to have hung
My dank and dropping weeds
To the stern God of sea.

Milton.

Victor, Mæonii carminis aliti,
Quam rem cumque ferox navibus aut equis
Miles, te duce, gesserit.
Nos, Agrippa, neque hæc dicere, nec gravem
Pelidæ stomachum cedere nescii,
Nec cursus duplicis per mare Ulixeï,
Nec sævam Pelopis domum
Conamur tenues grandia; dum pudor,
Imbellisque lyræ Musa potens vetat
Laudes egregii Cæsaris, et tuas
Culpâ deterere ingenî.
Quis Martem tunicâ tectum adamantinâ
Digne scripserit? aut pulvere Troio
Nigrum Merionem? aut ope Palladis
Tydiden superis parem?
Nos convivia, nos prœlia virginum

et quicquid milites, te imperante, fortiter egerunt navibus aut equis. Nos, ô Agrippa, nec ista scribere, neque acrem iram Achillis cedere nescientis, nec errores maritimos Ulyssis dolosi, neque familiam crudelem Pelopis, parvi magna non tentamus; dum verecundia, et musa citharæ non bellicosæ præses, me prohibet laudes eximii Cæsaris atque tuas imminuere tenuitate ingenii. Quis *poterit* celebrare, ut decet, Martem armatum loricâ adamantinâ, vel Merionem pulvere Trojano sordidum? vel Diomedem æqualem Diis auxilio Minervæ? Nos epulas, nos certamina canimus puellarum

NOTES.

Virgil also eulogises him in Ec. ix. 35; and Quintilian says his Thyestes would bear comparison with any of the Greek Tragedies. Nothing has survived but a few lines, preserved in Macrobius.

2. *Mæonii.*] Mæonia, a district of Asia Minor, the metropolis of which was Smyrna, one of the places which claimed the honour of Homer's birth.

Aliti.] A dative in agreement with Vario. *Ales*, used absolutely for poet, as here, is not common. Horace describes Pindar *Cycnus Dircæus*, Od. iv. 2. 25.; and Theocritus designates poets generally ὄρνιθας μουσᾶν.

3. *Quam rem cumque.*] Supply *scribenti*, or *canenti*, in agreement with Vario—*aliti*.

Navibus aut equis.] By sea and land.

5. *Agrippa.*] By far the most conspicuous commander in the armies of Augustus. He defeated the lieutenants of the younger Pompey in one naval engagement, and that chief himself in a second; and contributed mainly to the success of the decisive battle of Actium. His services were equally effective in the cabinet. After the death of Marcellus, he was honoured with the hand of the widow—the emperor's daughter.

Nos, Agrippa, neque hæc, &c.] The construction is—*nos (ego) tenues conamur hæc dicere grandia*, &c. *Grandia* applying equally to the actions of Agrippa—the 'wrath of Peleus' son'—the roamings of Ulysses, and the sorrows of the house of Pelops. The sense is—I should as soon think of writing an Iliad or an Odyssey, or, like Varius, the tragedy of Thyestes, as attempt to describe these mighty deeds of yours, Agrippa.

Gravem.] From the consequences of Achilles' anger to the Greek army.

6. *Pelidæ stomachum.*] The subject of the Iliad. *Stomachum* for anger. In the physiology of the ancients, the different viscera were regarded as seats of the passions. Anger was assigned to the stomach, as here.

7. *Cursus dup.—Ulixeï.*] The subject of the Odyssey.

Duplicis.] *Duplex* is opposed to *simplex*, *(sine-plex)*, just as διπλοῦς to ἁπλοῦς,—or the double-faced and double-tongued, to the frank and open,—to the *simple-minded.* Homer represents Ulysses as a man fertile of expedient, and not always scrupulous in the use of means to accomplish his object; but not, as after-poets almost universally did,—a swindler, a bully, and a coward.

Ulixeï.] Ulixeus is the old form for Ulysses, as Achilleus for Achilles.

8. *Sævam Pelopis domum.*] A family memorable for its homicides. Œnomaus was murdered by his son-in-law, Pelops—the children of Thyestes by their uncle, Atreus—Atreus by Ægesthus—Agamemnon by Clytemnestra—Clytemnestra and Ægesthus by Orestes her son, who was himself driven to madness by his mother's avenging *Furiæ*.

9. *Dum pudor.*] Whilst—so long as—or because *pudor*—a distrust of my own abilities forbids, &c.

10. *Imbellisque lyræ.*] Unsuitable for war and violence—calculated rather for the sports of peace—for topics of conviviality and amusement.

13. *Quis—dignè scripserit?*] Who could worthily have *described* the heroes of the Iliad? The implication is sufficiently obvious. None but Homer; and who can celebrate your own deeds, but Varius?

14. *Pulv. Troio nigrum.*] *Blackened* with dust.

15. *Merionem.*] The companion and driver of Idomeneus, the chief of the Cretans.

15. *Tydiden.*] Diomedes, the brave son of his brave father, Tydeus.

17. *Nos convivia, nos, &c.*] *I* sing of nothing but bacchanalian scenes, or if of bat-

strictis unguibus ferocium adversùs adolescentes; *sive* liberi sumus, sive ardemus *amore* aliquo, more *nostro* inconstantes.

Strictis in juvenes unguibus acrium
Cantamus vacui, sive quid urimur,
Non præter solitum leves.

NOTES.

tles, only the skirmishes of the girls, with nails, their natural weapons, drawn in anger upon the youngsters, who take more liberties than are always agreeable to them. These coarse and unseemly manners appear not to have shocked the taste of the Romans, in ranks of life certainly not among the lowest. Ovid is good authority, and Horace is not, apparently, alluding to disreputable persons.

18. *Strictis—unguibus.*] *Strictis* is Bentley's irrefragable correction. Ovid employs nearly the same phrase, and Statius, more likely to have played the imitator, precisely the same. The old reading, *sectis*, is quite incompatible with *acrium*.

19. *Vacui, sive quid urimur, &c.*] In love, or out of it—with no intrigue upon my hands, or kindling with a new flame—with my usual levity. It is the heartless tone of *un homme à bonnes fortunes*.

CARMEN VII.

AD MUNATIUM PLANCUM.

Alii laudabunt illustrem Rhodum, vel Mitylenem, vel Ephesum, aut muros Corinthi inter duo maria positæ, aut Thebas Baccho, vel Delphos Apolline insignes, vel Tempe Thessalica.

LAUDABUNT alii claram Rhodon, aut Mitylenen,
Aut Epheson, bimarisve Corinthi
Mœnia, vel Baccho Thebas, vel Apolline Delphos
Insignes, aut Thessala Tempe.

NOTES.

ODE VII. METRE XIII.

If these lines be taken as written consecutively, and are not in reality fragments of two distinct pieces, Plancus must be supposed to have been in some perplexity, and out of spirits—doubtful whether he should remain with the army, or go to his country residence at Tibur. Horace recommends that spot as the most beautiful poet ever celebrated. At all events, whether in camp or at Tibur, instead of brooding over his vexations, he should drown them, like a sound disciple of Epicurus, in generous wine—as Teucer did, who, though an exile and baffled in his search for Cyprus, cracked a bottle with his friends, reminding them they had been in a worse plight, and cheering them with the hope of better luck the next day.

1. *Claram Rhodon.*] A small island, still bearing the same name, opposite the south-west angle of Asia Minor. Commerce, the arts, and philosophy, flourished alike at Rhodes. Poets, geographers, and historians, vie with each other in celebrating its cities and ports, its statues and pictures—the salubrity of the air, and the cultivation of the natives.

Mitylenen.] The chief town of Lesbos, an island opposite the Æolic portion of the coast of Asia Minor. The birth-place of Alcæus and Sappho. The beauty of the town is highly eulogized by Cicero, in Orat. c. Rullum c. 16. Vitruvius, though he commends the architecture of the town, complains that the site was ill-chosen. With an east wind, he says, the inhabitants are all ill—with a west wind they have all coughs; but a north wind sets all to rights again. Vit. i. 6.

2. *Epheson.*] A town of Ionia, on the Asiatic coast, near the mouth of the Cayster—chiefly memorable for its magnificent temple, dedicated to Diana.

Bimarisve Corinthi.] Between two seas—the Ionic and the Ægean, διθάλασσος, ἀμφιθάλασσος. Corinth was built upon the isthmus which connects the Peloponnesus with northern Greece—proverbial for its luxury and opulence. Florus calls it *Græciæ decus*.

3. *Baccho Thebas—insignes.*] Thebes, famous for the birth, education, and worship of Bacchus.

Apolline Delphos.] For the temple and oracle of Apollo.

4. *Thessala Tempe.*] The valley between the mountains of Olympus and Ossa. The Peneus flows through it. See Ovid's description, Met. i. 569.; but Ælian furnishes a fuller account. V. H. iii. 1.

Abram Rhodes. "Jimmy Rhodes" in the
Green [illegible] —

Van [illegible] Undighe decoration front. The [illegible] of the MSS and [illegible]

[illegible] – the beginning [illegible]

Sunt quibus unum opus est, intactæ Palladis arces
Carmine perpetuo celebrare,
Indeque decerptam fronti præponere olivam.
Plurimus, in Junonis honorem,
Aptum dicit equis Argos, ditesque Mycænas.
Me nec tam patiens Lacedæmon,
Nec tam Larissæ percussit campus opimæ,
Quam domus Albuneæ resonantis,
Et præceps Anio, ac Tiburni lucus, et uda
Mobilibus pomaria rivis.
Albus ut obscuro deterget nubila cœlo
Sæpe Notus, neque parturit imbres
Perpetuos; sic tu sapiens finire memento
Tristitiam, vitæque labores
Molli, Plance, mero; seu te fulgentia signis
Castra tenent, seu densa tenebit
Tiburis umbra tui. Teucer Salamina patremque

Sunt *Poëtæ*, quorum unicus labor est laudare carmine continuo civitatem Minervæ castæ, ac præfigere capiti olivam quæsitam ex hoc, i. e. canendo Athenas. Plerique in honorem Junonis commendant Argos equis nutriendis idoneum, ac Mycenas divites. Me nec Sparta *illustris ob* patientiam, nec ager Larissæ fertilis tam afficit, quàm fons Albuneæ perstrepentis, et Anio cadens, et nemus Tiburni, et pomaria rivulis decurrentibus irrigua. Quemadmodum Leuconotus aliquando nubibus expurgat cœlum caliginosum, nec pluvias parit semper: ita, Plance, recordare prudens imponere finem mœrori et vitæ laboribus, *bibendo* vinum suave, seu castra vexillis rutilantia te detinent, sive *te* detinebit densum nemus *villæ* tuæ Tiburtinæ. Teucer fugiens patrem atque Salamina,

NOTES.

5. *Intactæ Palladis.*] The *maiden* Goddess.

Palladis arces.] Athens.

6. *Carmine perpetuo.*] Long and endless. The phrase harmonizes with *quibus unum opus*—who wrote of nothing else—who spent their lives in panegyrising Athens.

7. *Indeque decerptam.*] A chaplet of olive, *gathered from thence*, i. e. from celebrating that glorious city.

Fronti præponere olivam.] To put round—to bind round their own brow.

Olivam.] The olive is an emblem of Minerva, as laurel of Apollo, ivy of Bacchus, myrtle of Venus, poplar of Hercules, &c.

8. *Plurimus.*] *Many a poet*, in honour of Juno, &c.

9. *Aptum—equis Argos.*] Ἱπποβότον, ἱπποτρόφον—the constant epithets in Homer. Argos was one of the favourite seats of Juno. Ἥρας δῶμα θεοπρεπές. Pind. Nem. i. 8.

Ditesque Mycænas.] Πολυχρύσους. Homer.

10. *Patiens.*] In reference to the severity of a Spartan education. In Ep. i. 7. 40. the same epithet is applied to Ulysses, alluding to his toils and troubles, and endurance of them.

11. *Larissæ.*] The Larissa of Thessaly, near to Phthia, the country of Achilles, who is accordingly often designated by the term *Larissæus*.

Percussit.] Struck, or charmed him.

12. *Domus Albuneæ.*] A spring called Albunea—the residence or home of the nymph of the same name, near the town of Tibur (Tivoli). From this spring flows a little brook, called Albula, which falls into the Anio (Tiverone).

Resonantis.] The gentle murmur of the spring is poetically ascribed to the nymph herself.

13. *Præceps Anio.*] The Anio, a little below Tibur, (about eighteen miles from Rome) has a considerable fall, *(Cascata)*, an object of interest with travellers, though diminished in importance, within these few years, by a disruption of the rocks over which the cascade fell.

Tiburni lucus.] Woods in the neighbourhood of Tibur, designated from the name of the founder of the town, Tiburnus, who was said to be a son of Amphiaraus, one of the "Seven" who fell before Thebes.

Uda—i. e. *irrigua.*] Orchards well watered by the streams.

17. *Sapiens.*] Wisely—or like a philosopher—a disciple of the school of Epicurus.

19. *Molli.*] *Old* wine. *Lene* in the same sense. Mellowed by age—deprived of its heat and heating qualities.

Plancus.] L. Munatius Plancus was consul with Lepidus, 712, U. C. the year after the assassination of Cæsar; and was successively connected with the factions of Antony and Augustus. Some of his own letters are extant, and coupled with Cicero's Ep. ad diversos, lib. x.

20. *Te castra tenent.*] The date of the poem cannot be ascertained; but *castra tenent* indicates he was engaged in military duties.

Tenebit.] The future—in plain contradistinction to *castra tenent*.

21. *Tui.*] Either Plancus had a villa at Tibur, or the place was very agreeable to him.

Teucer.] Teucer and Ajax were sons of Telamon, king of Salamis, a small island op-

dicitur nihilominus caput vino madidum cinxisse coronâ populeâ; sic allocutus mœrentes amicos: O socii et comites, pergemus quocumque nos ducet fortuna patre benignior. Nil non sperandum ductu et auspiciis Teucri. Nam Phœbus veridicus pollicitus est ancipitem fore Salaminem *in* terrâ novâ. O viri strenui et sæpius deteriora mecum perpessi, jam vino mœrorem detergite, cras iterum navigabimus magnum mare.

Quum fugeret, tamen uda Lyæo
Tempora populeâ fertur vinxisse coronâ,
Sic tristes adfatus amicos:
Quo nos cumque feret melior Fortuna parente,
Ibimus, O socii comitesque.
Nil desperandum, Teucro duce, et auspice Teucro;
Certus enim promisit Apollo,
Ambiguam tellure novâ Salamina futuram.
O fortes, pejoraque passi
Mecum sæpe viri, nunc vino pellite curas:
Cras ingens iterabimus æquor.

NOTES.

posite the port of Athens. They were permitted to go to Troy, solely on the condition that one should not return home without the other. Ajax, in a fit of madness, killed himself, and Teucer, now an exile, went, on the faith of an oracle, in search of Cyprus, where he was to found a new Salamis.

22. *Uda Lyæo tempora.*] Brows wetted with wine—meaning after " moistening his clay," and cheering his friends with wine, &c.

24. *Tristes.*] On account of their exile.

25. *Quo nos cumque.*] This speech of Teucer was, probably, a passage from some popular drama, which the poet accommodated to his own purpose. A tragedy, of the name of Teucer, by Pacuvius, is mentioned by Cicero, de Orat. i. 58.

Melior.] Kinder than my father.

28. *Certus.*] Infallible.

29. *Ambiguam.*] Will not mean a *second* Salamis, nor that the old Salamis will be obscured by the new. The word retains its universal meaning of *doubt*. It is pretty obviously used in contrast with *certus*. The *ambiguity* refers specifically to the " whereabout" of Cyprus. The oracle told Teucer he was to build a new Salamis in Cyprus, but did not tell him where Cyprus was to be found. Compare Euripides, Hel. 148. where Teucer, in his quest of Cyprus, had arrived at an island in the Nile to consult Theonoe for directions where to find Cyprus, the place where he was to build a new town, and call it Salamis, after his native city.

27. *Auspice.*] His auspices—for he had the promise of Apollo.

30. *Pejoraque passi.*] Virgil has the same phrase, Æn. i. 203.

32. *Cras ingens iterab.*] He had landed on some shore, apparently to sacrifice to Hercules. In line 24, he is represented crowned with a wreath of *poplar*.

CARMEN VIII.

AD LYDIAM.

O Lydia, per cuncta Numina te obsecro, fare quamobrem festines amoribus tuis corrumpere Sybarim? quare *Martium* Campum soli expositum aversetur, *valens* tolerare pulverem et æstum? Quare nec bellicosus equum agitat cum paribus? neque frænis lupatis moderatur *equorum* ora Gallicorum?

LYDIA, dic, per omnes
Te deos oro, Sybarin cur properas amando
Perdere? cur apricum
Oderit campum, patiens pulveris atque solis?
Cur neque militaris
Inter æquales equitat, Gallica nec lupatis

NOTES.

ODE VIII. METRE VII.

The poet throws the whole blame of Sybaris's abandoning his former pursuits upon Lydia, whom he upbraids with the seduction, prompted, of course, by jealousy at the preference given to Sybaris.

2. *Amando perdere?*] Ruin him by your seductions—not by *your* loving him, but by your making *him* madly in love with you. Like Virgil's *uritque videndo*, Georg. iii. 205.

3. *Apricum.*] Open to the sun—in the sun.

4. *Patiens.*] So well able before to bear the sun and dust—so ready to encounter them—why does he flinch, &c.

5. *Militaris.*] Like a soldier—ride, and ride hard, as becomes a soldier.

6. *Inter æquales.*] Among those of his own age.

[illegible] – never [illegible] [illegible] – –

[illegible] "whose name shall [illegible] [illegible] [illegible] [illegible]

[illegible] Ex.

[illegible] with the [illegible]
[illegible]

Temperat ora frenis? [olivum
Cur timet flavum Tiberim tangere? cur
Sanguine viperino
Cautius vitat? neque jam livida gestat armis
Brachia, sæpe disco,
Sæpe trans finem jaculo nobilis expedito?
Quid latet, ut marinæ
Filium dicunt Thetidis sub lacrimosa Trojæ
Funera, ne virilis
Cultus in cædem, et Lycias proriperet catervas?

Quare formidat contingere Tiberim luteum? quare oleum diligentiùs fugit, *quàm* viperæ cruorem? nec deinceps liventibus lacertis arma portat, frequenter disco, frequenter telo ultra metam projecto illustris? Cur *se* abscondit? quemadmodum aiunt *latuisse* filium Thetidis marinæ, circa luctuosum Trojæ excidium, ne viri habitus pertraheret *ipsum* ad stragem, et *contra* turmas Lyciorum.

NOTES.

Gallica ora.] I. e. *ora Gallicorum equorum.* The horses of Transalpine Gaul were among the best for military services. From Tacitus, Ann. ii. 5., it appears Gaul supplied the Roman cavalry with horses.

Lupatis frenis.] Bridles with sharp bits—armed with points, or teeth, unevenly, like a wolf's jaw.

8. *Tiberim tangere.*] Why does he no longer swim in the Tiber?

Olivum.] The oil with which the wrestler rubbed his person, to afford less hold to his adversary. Why does he shrink from wrestling?

9. *Sanguine viperino.*] Supposed to be a potent poison. Epod. 3. 6.

10. *Livida gestat.*] Why do his arms no longer show discolorations—bruised by blows, &c.—not by the mere weight of the quoit, or the exertion of his strength.

12. *Nobilis.*] Distinguished, as he used to be, for the quoit and the spear hurled by him, and *(expedito)* hurled *with ease* beyond the mark, &c.

13. *Quid latet.*] Why is he never at his wonted haunts, but lurking with you—like Achilles among the women, shut up by his mother, lest the sight of arms should impel him to rush to the scene of battle. Statius in Achill. and Bion. Id. vi.

15. *Funera.*] Put for war, as being the cause of frequent *funera.*

16. *In cædem, et Lycias catervas.*] To the destruction of the Lycian troops—*in cædem catervarum.*

Lycias catervas.] The Lycians, commanded by Sarpedon and Glaucus, were in alliance with the Trojans.

CARMEN IX.

AD THALIARCHUM.

VIDES, ut altâ stet nive candidum
Soracte, nec jam sustineant onus
Silvæ laborantes, geluque

Cernis, ô Thaliarche, quemadmodum Soracte densis nivibus album rigescat, neque sylvæ fatiscentes ferre ampliùs *queant* pondus,

NOTES.

ODE IX. METRE VIII.

To enjoy the present—to let the morrow take care for itself—to avoid solicitudes, and leave the rest to the Gods, are favourite topics with Horace, and are here coupled with the wisdom of people making themselves comfortable on a miserable winter's day. Thaliarchus, a Greek compound for "chairman of a feast," is apparently an assumed name, and the whole piece, probably, but an imitation of Alcæus. The following remnant of the original has been preserved in Athenæus x. 8.

Ὕει μὲν ὁ Ζεὺς, ἐκ δ' ὀρανῶ μέγας
Χειμών· πεπάγασιν δ' ὑδάτων ῥοαί.

. . . .
. . . .
Κάββαλλε τὸν χειμῶν', ἐπὶ μεν τιθεὶς
Πῦρ, ἐν δὲ κίρναις οἶνον ἀφειδέως
Μελιχρόν· αὐτὰρ ἀμφὶ κόρσᾳ
Μαλθακὸν ἀμφιγνόφαλλον.

1. *Vides, &c.*] You see in how deep snow Soracte stands—for, how deep the snow lies upon Soracte.

2. *Soracte.*] Now *Monte di S. Silvestro*—about twenty-six miles north of Rome, and visible from Rome.

Nec jam, &c.] For *et ut non*—and how the woods can scarcely sustain their burdens.

3. *Laborantes.*] Bending under their weight.

et fluvii acri glacie hæserint? Arce verò tu frigus, ligna copiosè congerens ad ignem; et vinum quatuor annorum liberaliter exhibe vase Sabino. Remitte Diis reliqua: qui statim ac dejecere ventos, æstuante mari luctantes, nec moventur cupressi nec orni vetustæ. Cave percontari quid cras eventurum sit; et quemlibet diem fortuna largietur, quæstui adjice. Neque verò suaves amores tu juvenis contemne, neque choreas, dum à te valido procul est senectus difficilis. Jam et Campum Martium et areas *frequenta:* nec non secretas ad noctem condictâ horâ confabulationes. Jam quoque revocetur jucundus adolescentulæ cachinnus ab angulo secreto absconditam indicans: atque pignus detractum brachiis, vel digito parùm tenaci.

Flumina constiterint acuto.
Dissolve frigus, ligna super foco
Large reponens; atque benignius
Deprome quadrimum Sabinâ,
O Thaliarche, merum diotâ.
Permitte Divis cetera; qui simul
Stravere ventos æquore fervido
Deprœliantes, nec cupressi,
Nec veteres agitantur orni.
Quid sit futurum cras, fuge quærere; et
Quem Fors dierum cumque dabit, lucro
Adpone; nec dulces amores
Sperne, puer, neque tu choreas,
Donec virenti canities abest
Morosa. Nunc et Campus, et areæ,
Lenesque sub noctem susurri
Compositâ repetantur horâ:
Nunc et latentis proditor intimo
Gratus puellæ risus ab angulo,
Pignusque dereptum lacertis,
Aut digito male pertinaci.

NOTES.

Geluque, &c.] And how the streams, with sharp frost fast bound, have stopt—have ceased to flow.

4. *Acuto.*] Sharp, piercing, penetrating.

6. *Benignius.*] Liberally. The comparative need not be closely pressed, or if it be, more liberally than usual, or than ever.

7. *Sabinâ—diotâ.*] A vessel of the Sabine manufacture—of earthenware. Any thing *Sabine* implies what is plain and of the good old fashion.

8. *Diotâ.*] A vessel with two handles, (δὶς or δύο ὦτα,) employed in transferring wine from the casks to the drinking-cups. *Draft* wine seems to have been always used. Nothing is anywhere said which implies the keeping wine in small quantities, corresponding to our bottles.

9. *Qui simul stravere, &c.*] As soon as they *(qui)* have calmed the winds which battled with the boiling sea, &c.

11. *Cupressi—orni.*] Though particular species of trees are named, *all* of course are implied.

13. *Fuge quærere.*] Avoid inquiry—expressive of personal solicitude. Do not be anxious about the morrow. Possibly the poet may be forbidding applications to the *numeri Babylonii.* Od. xi. 1. of this book.

14. *Quem—dierum cumque, &c.*] Every day which fate shall give, set down *in lucro,* as clear gain—as more than you were entitled to claim or expect.

16. *Puer.*] Whilst you are young.

17. *Donec.*] As long as grey-hairs keep aloof from you—whilst you are youthful, and *(virenti)* vigorous.

Virenti.] Supply *tibi. Virere,* if the aspirated ἔαρ, *ver,* be the root, will mean—to be in the spring-time of life.

18. *Nunc.*] Now that you are young.

Campus.] The Campus Martius—a kind of park or enclosure on the banks of the Tiber—where gymnastic exercises were performed, public meetings held, &c. A convenient place for private walks in the evening.

Areæ.] Open places—porticos—the fora, &c. where young men and women might meet without drawing upon themselves particular notice.

19. *Sub noctem.*] In the evening.

20. *Repetantur.*] Visits to these places should be resumed or prosecuted, as was wont with you—and soft whispers be courted, &c.

Compositâ horâ.] Hours of assignation.

21. *Nunc et latentis.*] Now the laugh which from some close corner betrays the willing lass. Virgil. Ec. iii. 64.

23. *Pignusque.*] The bracelet wrested from her arm, or the ring from her finger, &c. These are delights to be pursued by you.

24. *Malè pertinaci.*] Affecting resistance.

CARMEN X.

AD MERCURIUM.

MERCURI, facunde nepos Atlantis,
Qui feros cultus hominum recentum
Voce formâsti catus, et decoræ
More palæstræ;
Te canam, magni Jovis et Deorum
Nuntium, curvæque lyræ parentem;
Callidum, quicquid placuit, jocoso
Condere furto.
Te, boves olim nisi reddidisses
Per dolum amotas, puerum minaci
Voce dum terret, viduus pharetrâ
Risit Apollo.
Quin et Atridas, duce te, superbos,
Ilio dives Priamus relicto,
Thessalosque ignes, et iniqua Trojæ
Castra fefellit.

O diserte Mercuri, Atlantis nepos, qui hominum novorum agrestes mores sermone finxisti doctus, et ritu pulchræ palæstræ: te celebrabo summi Jovis *aliorumque* Deorum interpretem, atque inventorem citharæ incurvæ; *necnon* solertem clàm surripere joci gratiâ quodcunque libuit. Te puerum quondam cùm verbis minacibus Apollo territaret, nisi vaccas per fraudem abactas restitueres; risit *ipse advertens se* pharetrâ *quoque* spoliatum. Quinetiam Priamus opulentus Trojâ discedens, ducente te, latuit arrogantibus Atreidis, excubiis Thessalorum, et castris Trojæ infestis.

NOTES.

ODE X. METRE VI.

This Hymn to Mercury is said by the scholiast, Porphyrion, to be a translation from Alcæus. It is wholly occupied, as hymns of the kind usually were, with the qualities, offices, and achievements of the God.

1. *Nepos Atlantis.*] Son of Jupiter by Maia, one of the Pleiades, who were daughters of Atlas.

2. *Feros cultus.*] Wild and undisciplined habits. Man is described as originally *mutum et turpe pecus.* Sat. i. 3. 100.

Hominum recentum.] Newly created—the first men.

3. *Voce formâsti.*] You who civilized mankind by *voice*—who taught them *language*—the use of articulate sounds—the medium of readily communicating their feelings to each other.

Catus.] Intelligent and sagacious, in allusion to the means employed by Mercury. *Catus* is a Sabine word, according to Varro, de Ling. Lat. 6.

Decoræ more palæstræ.] And by the practice of gymnastics—*decoræ*, calculated to add grace to his movements, and dignity to his appearance.

6. *Lyræ parentem.*] The honour of this invention Mercury surrendered to Apollo, as the condition of pardon for the tricks he had played him.

7. *Callidum—condere.*] A Greek form of construction for *callidum ad condendum. Callidum* agrees with *te.*

Jocoso condere furto.] Ingenious in playing tricks—in hoaxing.

9. *Te, boves, &c.*] While threatening you, then a child, with punishment, unless you returned his cattle, which had been driven away by you for fun,—in the very moment of his wrath he found himself stripped of his quiver, and fell a laughing, in spite of himself.

10. *Puerum.*] This feat, with respect to Apollo's cattle, was performed by Mercury, according to Hom. Hymn. in Merc. 19, on the evening of his birth.

Ἠῷος γεγονὼς, μέσῳ ἤματι ἐγκιθάριζεν,
Ἑσπέριος βοῦς κλέψεν ἑκηβόλου Ἀπόλλωνος.

The filching of the quiver is told in Luc. D. D. vii.

11. *Viduus.*] Greek form for *viduum se sentiens.*

13. *Quin.*] Besides—another instance of your dexterity. Priam, *dives*, his money with him, to redeem the body of Hector, leaving Troy, under your guidance, eluded the perils of the Grecian camp.

Superbos.] Elated with their power, and their recent triumph—or indicative of their disposition to oppose Priam's visit, had they been aware of his purpose.

15. *Iniqua Trojæ Castra.*] The camp hostile to Troy—a periphrasis for Grecian camp.

Thessalosque ignes.] The fires lighted up

Tu animas bonorum beatis sedibus collocas; atque aureâ virgâ catervam exilem summoves, superis æquè numinibus ac inferis gratiosus.

Tu pias lætis animas reponis
Sedibus, virgâque levem coërces
Aureâ turbam, superis Deorum
Gratus et imis.

NOTES.

in the Thessalian lines. Achilles was of Phthia, in Thessaly.

17. *Tu.*] Emphatically, as always. *You* too, conduct the pious spirits to the happy seats—to Elysium, and with your golden wand control and guide the bodiless band.

18. *Aureâ virga.*] The caduceus—a wand winged and wreathed with serpents—a symbol of commissioned or delegated power. Caduceus seems to be an Æolic perversion of κηρύκειος.

19. *Superis Deorum, &c.*] For *Superis Deis et imis*—acceptable to the Gods above and Gods below.

CARMEN XI.

AD LEUCONOEN.

Tu ne cupiveris (nec nôsse *enim* licet) quem mihi, quem tibi, Leuconoë, concesserint Numina terminum *vitæ;* neque experiare Chaldaicos calculos: ut satius tolerare quodcunque acciderit: sive multas hyemes Jupiter largiatur, sive postremam *det hanc,* quæ modò Etruscum pelagus frangit objectis rupibus. Sapiens sis. Vina fundas: ac limite angusto

Tu ne quæsieris, scire nefas, quem mihi, quem tibi
Finem Dî dederint, Leuconoe; nec Babylonios
Tentâris numeros. Ut melius, quicquid erit, pati!
Seu plures hiemes, seu tribuit Jupiter ultimam,
Quæ nunc oppositis debilitat pumicibus mare
Tyrrhenum. Sapias, vina liques, et spatio brevi

NOTES.

ODE. XI. METRE V.

Horace charges Leuconoe not to consult the Chaldean astrologers about the length of his life, or of her own. It is better to bear whatever comes, without knowing what will come. He bids her be wise, get the wine ready, and enjoy the present.

1. *Tu ne quæsieris.*] *Quæsieris* is, strictly, a subjunctive form, which requires a previous verb. *You should not have inquired,* apparently the literal rendering, corrupts the sense; for it makes Leuconoe have already done that which certainly Horace charges her not to do. Mind that you have not inquired, when I come—let me not find that you have inquired—what it is impiety to wish to know, i. e. the term of life which the Gods have given you or me.

Tu ne quæs.] Whatever others do, do not *you* inquire.

2. *Nec Bab. Tentâris, &c.*] Nor consulted the Chaldæan numbers *(numeros).* The Babylonians or Chaldæans professed to decide the destiny of men by the position of the stars or planets, or both, at their birth. These, changing positions with the corresponding events, were registered in tables; and those were said *tentare numeros Bab.* who consulted these tables, classed or designated numerically.

3. *Ut melius, &c.*] How much better is it to bear whatever happens—whether too, this winter (it was of course winter time,) shall be our last, or Jupiter grant us many more.

5. *Quæ nunc, &c.*] Which now breaks the Tyrrhenian sea, or dashes its waves, upon the projecting rocks. Or,—the last winter in which, in our time, the sea will break upon the rocks.

6. *Sapias.*] Be wise—do not worry and fidget about future events.

Vina liques.] Decant the wine, *against I come.* To clear it of the fæcula, by straining or filtering. The ancients seem to have run their wine through linen, or through a funnel of osier-work.

Spatio brevi.] From the short space of life—short at the best—cut off all distant views: entertain nothing which requires time to realize. Od. i. 4. 15.

Spem longam reseces. Dum loquimur, fugerit invida
Ætas. Carpe diem, quam minimum credula postero.

spem longam rescindas. Ex dum fabulamur, ævum præterit invidum: ergo diem hodiernum, sequenti minimè confisa, arripe.

NOTES.

7. *Invida.*] By its *speedy* flight, time seems to grudge us the use of it.

8. *Carpe diem.*] Seize the present day; trust as little as possible to the next—to the morrow.

CARMEN XII.

AD AUGUSTUM.

QUEM virum, aut heroa lyrâ vel acri
Tibiâ sumis celebrare, Clio?
Quem Deum? cujus recinet jocosa
Nomen imago
Aut in umbrosis Heliconis oris,
Aut super Pindo, gelidove in Hæmo?
Unde vocalem temere insecutæ
Orphea silvæ,
Arte maternâ rapidos morantem
Fluminum lapsus, celeresque ventos,
Blandum et auritas fidibus canoris
Ducere quercus.

O Clio, quem virum, aut heroëm, quem Deum suscipies laudare citharâ, vel acutâ fistulâ? Eccujus laudes resonabit similitudo ludicra? seu in regione umbriferâ Heliconis, seu in Pindo, seu in Hæmo frigido? Hinc silvæ secutæ sunt canentem Orpheum, matris arte retardantem præcipites fluviorum cursus, velocesque ventos, atque suavem auritas quercus trahere chordis sonantibus.

NOTES.

ODE XII. METRE VI.

The ultimate aim of the poet is to panegyrize Augustus, and the whole poem is skilfully framed to subserve his purpose. The scheme of the poem is taken, apparently, from Pindar Ol. ii.; and as young Marcellus was still living, and the emperor preparing for his expedition against the Parthians, the date may be satisfactorily fixed, 730 U. C.

1. *Quem virum.*] What *man*, eminent for his achievements or his virtues.

Aut heroa.] The hero, specifically, is the offspring of a deity and a mortal—ἡμίθεος—enrolled among the Gods after death.

Lyrâ vel acri.] Accompanied by the lyre, or the sharp, ear-piercing fife.

2. *Sumis celebrare.*] Greek construction for *celebrandum.*

Clio.] The muse usually invoked on subjects of the weightier kind. Her own name from κλείω, to ennoble. Od. i. 1. 33. note.

3. *Jocosa imago.*] Echo; described more fully, *Jocosa montis imago.* Od. i. 20. 8.

Jocosa.] Sportive, or playful. The repetitions of the echo seem uttered in mere sport—in mimickry or mockery—the last syllables only, without any serious purpose. Or perhaps here is an allusion to some ludicrous equivoques, of which Ovid will furnish a specimen.

Cujus recinet, &c.] Whose name Echo shall repeat on the hills—the seats of the Muses.

5. *Heliconis, &c.*] Helicon is in Bœotia, and Pindus in Thessaly, both sacred to Apollo and the Muses.

6. *Hæmo.*] The Hæmus, the Balkan, in Thrace; a mountain frequented and celebrated by such as were dearest to the Muses—Linus, Musæus, Orpheus.

7. *Unde.*] From Hæmus.

Vocalem.] Exerting his voice, when singing and playing.

Insecutæ.] Supply *sunt.*

Temere.] Eagerly and heedlessly—just as they were led by the music, without regard to where they were going.

9. *Arte maternâ.*] The art of singing and playing, in which Orpheus had been instructed by his mother Calliope.

Morantem.] Checking, or suspending the course of *rapid* streams—charmed by his song.

11. *Blandum—ducere.*] Greek form for *blande ducentem*—singing so sweetly as to lead them where he pleased.

Auritas.] As if furnished with ears.

12. *Quercus.*] Selected, apparently, as the

Quid *serò antè* canam *quàm* præconia consueta patris? qui res mortalium et immortalium, qui mare terrasque et orbem diversis temporibus moderatur: Quare nihil ipso majus oritur; *imò* neque par quidpiam, vel proximum valet. Attamen Pallas obtinuit sequentem gradum. Nec tacebo te, Bacche, certaminibus strenue: *neque te*, virgo feris crudelibus infesta; neque te, Apollo, telis ineluctabilibus formidande. Canam etiam Herculem, necnon filios Ledæ, alterum equis, alterum pugnis illustrem; quorum sidus candidum ubi primùm nautis illuxit, *statim* concitata unda scopulis decidit, quiescunt venti, nubila evanescunt, et maris irati subsidunt fluctus, nam ita jussêre. Post istos *quem* potissimum referam, ambigo; Romulumne, an tranquillum Numæ imperium,

Quid prius dicam solitis Parentis
Laudibus, qui res hominum ac Deorum,
Qui mare ac terras, variisque mundum
Temperat horis?
Unde nil majus generatur ipso,
Nec viget quidquam simile, aut secundum;
Proximos illi tamen occupavit
Pallas honores.
Prœliis audax, neque te silebo,
Liber, et sævis inimica Virgo
Belluis; nec te, metuende certâ
Phœbe sagittâ.
Dicam et Alciden, puerosque Ledæ,
Hunc equis, illum superare pugnis
Nobilem; quorum simul alba nautis
Stella refulsit,
Defluit saxis agitatus humor;
Concidunt venti, fugiuntque nubes,
Et minax, nam sic voluere, ponto
Unda recumbit.
Romulum post hos prius, an quietum
Pompilî regnum memorem, an superbos

NOTES.

hardest, and so least susceptible of impressions.

13. *Solitis.*] Usual in hymns to the Gods. Jupiter is the parent of all. *Ab Jove principium*, &c. Virg. Ec. iii. 60.

15. *Variisque mundum, &c.*] Who so control and guide the course of the sun and stars *(mundum)*, as to produce—*variæ horæ*—the difference of seasons.

17. *Unde nil, &c.*] By whom nothing is created greater than himself—no offspring superior to himself.

18. *Nec viget, &c.*] Nor exists any thing *like* him, in point of power; nothing which comes near enough to be reckoned *second*. The deities that follow, Pallas, Bacchus, Diana, Apollo, are all the offspring of Jupiter, and greatly inferior. Their powers are limited—assigned to specific departments.

19. *Proximos illi tamen, &c.*] Pallas, though greatly below Jupiter, is yet far above the rest. Like Salius, in Virgil, *Proximus huic longo sed proximus intervallo.* Æn. v. 320.

22. *Sævis inimica Virgo.*] Diana—destructive to wild animals.

23. *Metuende.*] Formidable—to be dreaded as a sure shot—with unerring shaft.

25. *Alciden.*] Hercules, the grandson of Alceus.

Puerosque Ledæ.] Castor and Pollux, sons of Jupiter and of Leda, the wife of Tyndarus. Hence Castor and Pollux are frequently called *Dioscuri*, and *Tyndaridæ*.

26. *Hunc.*] Castor.

Equis superare nobilem.] A Greek form for *superando*. Famous for his chariot-victories—for driving, not riding. In ancient story, there is abundant evidence that *driving* preceded riding. Camels, in the East, were ridden before horses.

Illum, &c.] Pollux, equally renowned for his pugilistic victories. *Pugnis*, with the fists, (from *pugnus*,) armed with the cestus—gloves strengthened or plated with iron.

27. *Quorum simul alba, &c.*] As soon as their brilliant, or, by implication, *propitious* stars (the two conspicuous ones in Gemini) reflect their light upon the sailors. As soon, that is, as they rise heliacally.

29. *Defluit saxis.*] The waves fall—withdraw from the rocks—no longer dash against them.

Agitatus humor.] The waters disturbed by winds and storms, and thrown upon the rocks. *Agitatus humor* is not ice melted, and so streaming down the rocks, because the season alluded to is the month of *May*.

30. *Concidunt, &c.*] The winds subside, the clouds disperse, and the threatening wave reclines upon the deep again, at their potent will.

33. *Romulum post hos.*] Next to these deities and heroes, I am in doubt what "man" to celebrate first—*Romulus* or *Numa*, equally, in their ways, the founders of Rome; or *Brutus*, the founder of the republic; or *Cato*, who refused to survive the extinction of that republic.

Tarquinî fasces, dubito, an Catonis
Nobile letum.
Regulum, et Scauros, animæque magnæ
Prodigum Paulum, superante Pœno,
Gratus insigni referam Camenâ,
Fabriciumque:
Hunc, et incomtis Curium capillis
Utilem bello tulit, et Camillum,
Sæva paupertas, et avitus apto
Cum lare fundus.
Crescit, occulto velut arbor ævo,
Fama Marcelli: micat inter omnes
Julium sidus, velut inter ignes
Luna minores.
Gentis humanæ pater atque custos,
Orte Saturno, tibi cura magni

an Tarquinii regnum potens, an mortem Catonis gloriosam. *Certè* Regulum, et Scauros, et Paulum generosæ vitæ liberalem, victore Carthaginensi; *quin* et Fabricium *beneficii* memor celebrabo versibus magnificis. Hunc et Curium impexis crinibus bello idoneum *pariter* et Camillum produxit inopia durior, et patrius agellus cum domo conveniente. Marcelli *porrò* nomen augescit sicut arbor secreto temporis *progressu*. At cæteros intersplendet astrum Julii, ut Luna inter minores stellas. O fili Saturni *Jupiter*, humani generis auctor et conservator, commissa tibi *est à* fatis summi

NOTES.

34. *Superbos Tarquini fasces.*] The *fasces*, the emblems of sovereignty, and here used for the sovereignty itself, or rather for the exercise of it. *Superbos Tarq. fasces* expresses the *effects* of Tarquin's insolent exercise of power, the indignation of Brutus, and the establishment of the republic.

37. *Regulum.*] Who gave so irrefragable a proof of devotion to the best interests of his country. Horace himself tells his story, Od. iii. 5.

Scauros.] The family of the Scauri produced many illustrious persons; the most eminent, and those of course alluded to, were M. Æmilius Scaurus, the princeps senatus of his day, and his son, the magnificent ædile. Valerius Max. relates of the first, that when charged by a senator of the name of Varius with insidiously inciting to rebellion some of the Socii of the republic, on the strength of his recognised integrity, he made a successful appeal to the people thus:—Varius charges me with this crime. I, the princeps senatûs, deny the truth of the charge. He has no evidence. Which of us, Quirites, do you believe?

Animæque prodigum Paul.] L. Æmilius Paulus, the colleague in the consulate, and in the command with Terentius Varro at the battle of Cannæ. Sooner than survive that disgraceful defeat, he voluntarily presented himself to the swords of the victorious enemy, and *thus threw away his life.*

39. *Insigni—Cam.*] Distinguishing. The allusion is strictly to the extraordinary merits of the persons commemorated, not to any superior quality of his own verses. The word implies that the poet selects them for celebration in preference to others.

40. *Fabricium.*] Distinguished in the war with Pyrrhus for his integrity and magnanimity—his refusal of Pyrrhus's money, and his repulse of the wretch who offered to poison Pyrrhus.

41. *Hunc.*] Fabricius. He, and Curius, and Camillus were alike memorable for honourable poverty, after a long exercise of the highest offices in the state. Curius acquired his celebrity in the Samnite war, and Camillus was the expeller of the Gauls from Rome.

Incomtis.] Unkempt, rough. No care or time spent upon the toilette.

43. *Apto cum lare.*] With a house suited to the size of the farm—small. Lar, the household deity, put habitually for the house itself.

45. *Occulto velut arbor ævo.*] As a tree grows—insensibly, but steadily and surely.

46. *Fama Marcelli.*] The consul Marcellus, in the second Punic war—the first who gave Hannibal a check. But how *fama Marcelli crescit?* Specifically from the recent alliances of his descendants with the family of Augustus. A Marcellus married the only sister of Augustus, and her son, by Marcellus, before he was seventeen, married his cousin, the only daughter of Augustus. The youth was the destined successor of the emperor, and of course the object of general adulation, especially among the poets. Compare Virgil. Æn. vi. 856.

47. *Julium sidus.*] This *sidus* is doubtless young Marcellus—both by birth and marriage a member of the Julian family—the hope of Rome—the cynosure of every eye—before whom all other stars hid their diminished heads.

50. *Magni Cæsaris.*] The allusion to Marcellus paves the way for the introduction of the poet's ultimate object—the eulogy of the head of the Julian family, Magnus Cæsar. He does not style him by his formal and legal

Cæsaris tutela: *ergo* tu regna *primus; Cæsar autem sit à te* secundus. Sive is Parthos Italiæ bellum inferentes legitimâ victoriâ fractos subegerit; sive Seras Indosque in orientali plagâ domuerit: te quidem inferior justè gubernabit *ille hunc* orbem amplum; tu *verò* tremendo curru Cœlum concuties; tu infesta in contaminatos lucos tonitrua vibrabis.

Cæsaris fatis data, tu secundo
Cæsare regnes.
Ille, seu Parthos Latio imminentes
Egerit justo domitos triumpho,
Sive subjectos Orientis oræ
Seras, et Indos,
Te minor latum reget æquus orbem:
Tu gravi curru quaties Olympum;
Tu parum castis inimica mittes
Fulmina lucis.

NOTES.

title of Augustus, because he has a designation loftier still in reserve—a *second* Jupiter.

53. *Ille, &c.*] He, emphatically—Augustus, (he was on the point of setting out for the East,) whether he shall have subdued the Parthians, who threaten Italy itself, or the Seræ and Indi, the remotest nations of the East, on his return shall rule the earth, inferior in power only to yourself; while you, in heaven, shall shake Olympus, and hurl your thunders at the polluted groves. Precisely the same turn of adulation is taken by Ovid.

Hoc tu per terras, quod in æthere Jupiter alto,
Nomen habes; hominum tu pater, ille Deûm.
Fast. ii. 131.

Latio imminentes.] Threatening Italy itself.

55. *Subjectos Orientis oræ.*] *Oræ*, a dative, depending on *subjectos*—the extremity of the East. Seræ, used promiscuously with Indi, and meaning the remotest people of the East.

59. *Parum castis.*] *Non castis*—impure, polluted, and for that reason struck by the bolts of Jove.

CARMEN XIII.

AD LYDIAM.

O Lydia, quando tu collaudas collum rubicundulum Telephi, et molles lacertos Telephi, væ, meum hepar turgescit acri cholerâ inflammatum. Tum neque animus mihi, neque color statu firmo constat: tum etiam lacrimæ clàm decidunt in malas, patefacientes quantùm intus absumar flammis secretis. Effervesco, sive

Quum tu, Lydia, Telephi
Cervicem roseam, cerea Telephi
Laudas brachia, væ! meum
Fervens difficili bile tumet jecur.
Tunc nec mens mihi, nec color
Certâ sede manet; humor et in genas
Furtim labitur, arguens
Quam lentis penitus macerer ignibus.
Uror, seu tibi candidos

NOTES.

ODE XIII. METRE II.

An expostulation in a gentler tone than the one addressed to the same lady, relative to Sybaris. Od. i. 8. Her praises of his odious rival, and his rough treatment of herself, are alike intolerable to the poet.

2. *Cervicem roseam.*] Virgil has the same words descriptive of Venus. Æn. i. 406.

Cerea.] With some of the qualities of wax—fair, firm, and smooth as wax. Theocritus boldly uses λευκὸν καρὸν, viii. 19.

Telephi.] The repetition of the name is employed mimetically. Telephus is for ever on your lips; it is Telephus this, and Telephus that, &c.

4. *Fervens—jecur.*] My burning liver swells with bile. According to the poet's physiology, and that of the times, the liver was the seat of anger, and all the more vehement affections.

Difficili bile.] Irrepressible rage.

5. *Nec mens—manet.*] My brain is in tumults. My colour comes and goes. I am pale and red by turns, from jealousy and indignation.

6. *Humor in genas, &c.*] Tears glide down my cheeks insensibly.

7. *Arguens, &c.*] Shewing how deeply seated are the fires which are wasting me within.

8. *Lentis.*] Slow-consuming fires. Od. iii. 19. 28.

9. *Uror.*] I am on fire with indignation.

Turpârunt humeros immodicæ mero
Rixæ; sive puer furens
Impressit memorem dente labris notam.
Non, si me satis audias,
Speres perpetuum, dulcia barbare
Lædentem oscula, quæ Venus
Quintâ parte sui nectaris imbuit.
Felices ter et amplius,
Quos irrupta tenet copula, nec malis
Divulsus querimoniis
Supremâ citius solvet amor die.

jurgia ex vino immoderata deformârunt albas tibi scapulas; sive juvenis insaniens memorem cicatricem labellis tuis dente incussit. O si mihi sat auscultes, ne expecta constantem *eum fore*, *qui* immaniter vulnerat basia suavissima, quibus indulsit Venus quintum suæ dulcedinis gradum. O ter et plùs beati, quos nectit stabilis conjunctio, nec amor improbis querelis divisus separabit ante diem ultimam.

NOTES.

Tibi candidos turpârunt.] Discoloured your snowy shoulders with blows.

10. *Immodicæ mero.*] Carried beyond all bounds from intoxication. In his quarrels, prompted by drunkenness, when he has beaten you black and blue.

11. *Furens.*] Maddening with passion.

12. *Memorem, &c.*] Left a lasting mark upon your lip with his teeth. The violence of youth, equally vehement in love or in wrath. But strokes of caricature pervade the whole. The poet scarcely affects a serious tone.

13. *Si me satis audias.*] If you listen to me sufficiently—or, as you ought.

14. *Nec speres.*] You never *can* hope, &c.
Perpetuum.] Constant and faithful.

15. *Lædentem.*] The man who, like a barbarian, wounds those sweet lips, &c.

16. *Quintâ parte.*] With some of her own nectar. The allusion is perhaps to the Aristotelean doctrine, of a fifth element *(pars)* not to be classed with either of the other four, or one which is the essence of them all. A notion for which we are indebted to our own *quintessence*.

18. *Nec malis divulsus, &c.*] *Nec* for *et non*, as usual. Supply *quos*, or *quam copulam*, the latter in preference, on account of *solvet*. And which bond love—torn asunder by miserable quarrels—will never dissolve till their dying day. Thrice happy, and more, should you and I be, if no tiffs arose to interrupt our felicity.

CARMEN XIV.

AD REMPUBLICAM.

O NAVIS, referent in mare te novi
Fluctus? O quid agis? fortiter occupa
Portum. Nonne vides, ut
Nudum remigio latus,

O navis, novi fluctus in mare te reducent? O quid facis? Firmiter portum tene. Annon cernis, quòd latus *tuum est* remis destitutum,

NOTES.

ODE XIV. METRE IV.

If Horace, as seems probable enough, alludes to the impending perils of a new civil war, the period must be 722 U. C. when war between Antony and Augustus was on the point of exploding. Some few lines, preserved in Heraclides Pont. *de Allegoria*, shew that the poet had a model before him. The allegory seems to have been in frequent requisition with Alcæus. Quintilian quotes the first line, and appeals to the whole piece as a specimen of that species of allegory which says one thing and means another—in contradistinction to that which says one thing and means the *contrary*. *Navim* pro republica, *fluctuum tempestates* pro bellis civilibus, *portum* pro pace atque concordia dicit. viii. 6.

1. *Novi fluctus?*] Shall new waves carry you back to the open sea? Will you expose yourself again to its perils? Or, applied to the State—is a new madness hurrying you again into civil war?

2. *Quid agis?*] A colloquial phrase—what are you about?

Fortiter occupa.] Keep close to port; or if the State be addressed—shaken as you have been by former civil wars, consult your safety by clinging firmly to peace.

3. *Nonne vides, &c.*] See you not how your side is stripped of its oars, or its rowers?—you have lost your crew.

et malus Austro præcipiti labefactus, atque antennæ strideant? et vix carina sine rudentibus valeat sustinere mare violentius? Non adsunt tibi vela salva; neque Numina, quæ invoces rursus ærumnis obruta: licèt Ponti *sis* pinus orta è silvâ celebri, atque originem ostentes, vanamque famam. Nauta meticulosus haud confidit pictæ puppi. Tibi prospice, nisi ventis *in* jocum sis destinata. *Tu* quæ mihi nuper molestum *creabas* tædium, jam *verò* desiderium ac solicitudinem haud modicam, fuge maria Cycladas micantes interfluentia.

Et malus celeri saucius Africo,
Antennæque gemant? ac sine funibus
Vix durare carinæ
Possint imperiosius
Æquor? Non tibi sunt integra lintea,
Non Dî, quos iterum pressa voces malo;
Quamvis Pontica pinus,
Silvæ filia nobilis,
Jactes et genus, et nomen inutile.
Nil pictis timidus navita puppibus
Fidit. Tu, nisi ventis
Debes ludibrium, cave.
Nuper sollicitum quæ mihi tædium,
Nunc desiderium, curaque non levis,
Interfusa nitentes
Vites æquora Cycladas.

NOTES.

5. *Et malus.*] And how your mast is wounded—shaken by the sweeping Africus—and how your sail-yards crack and groan?

6. *Ac sine funibus.*] With your anchors lost. The *funes* were the cables of the anchors.

7. *Vix durare, &c.*] And with what difficulty your keel (the ship) sustains the "rude imperious surge?"

9. *Non tibi integra.*] Your sails are torn—not whole.

10. *Non Dî, &c.*] No longer have you *Dii* to invoke when again oppressed by the storm. *Dii* not the figure head of the ship—but small images placed beside an altar in the stern. More distinctly noticed in Persius vi. 30.

——*Jacet ipse in litore et una*
Ingentes de puppe dei.

11. *Quamvis Pontica pinus.*] Though built of the firs of Pontus—much used in ship-building.

13. *Silvæ filia, &c.*] Offspring of a noble forest, vain will it be to boast your race and name.

14. *Nil pictis, &c.*] Nor even will your painted sterns give the sailor confidence.

15. *Tu, nisi, &c.*] Unless you owe, and are bound and resolved to pay—which will perhaps be equivalent to—unless you wish to be the laughing-stock of the winds—beware. The phrase corresponds with the Greek, ὀφλειν or ὀφλισκάνειν γέλωτα—to expose one's self to laughter—voluntarily to incur it.

17. *Nuper sollicitum, &c.*] You who lately—when in the storm—were an object of solicitude, and now are one of fondness and deep regard, &c. Supply *eras* after *quæ*, and *es* after *nunc.*

Sollicitum tædium.] A source of exhausting solicitude.

19. *Interfusa.*] Waters which flow between the glittering Cyclades.

Nitentes.] White cliffs, often of resplendent marble. Supply *inter* to govern *nitentes Cycladas.*

CARMEN XV.

NEREI VATICINIUM DE EXCIDIO TROJÆ.

Cùm pastor fallax per maria

PASTOR quum traheret per freta navibus

NOTES.

ODE XV. METRE III.

Nereus, a sea-deity, stops in its course the ship in which Paris is carrying Helen off to Troy, and denounces the fatal consequences of his perfidious act—the toils of the Greeks, the death of himself, and the destruction of Troy. Bacchylides, according to the testimony of the scholiast, Porphyrion, wrote a prophetic poem of the same character. In his piece the prophet was Cassandra, and the scene the gates of Troy on the arrival of Paris with Helen. The supposition that Horace had Antony and Cleopatra in his eye, seems quite gratuitous.

1. *Pastor.*] Paris, a son of Priam and He-

bus cantilenas distribues. Frustrà fugies lanceas *nuptiali* thoro molestas, et acumen telorum Cretensium, sonitumque, et acrem in sequendo Ajacem. Attamen, heu, tardè mœchos capillos pulvere consperges. Nonne vides filium Laërtis, nonne Pylium Nestorem populo tuo fatales? Te Salaminius Teucer, te Sthenelus belli gnarus, ac si oportet equos regere, ductor haud segnis, intrepidi persequuntur. Senties etiam Merionem. En ardet incurrere in te impavidus Tydei filius genitore fortior. Hunc tu, velut cervus aspectum in adversâ vallis regione lupum, herbarum oblitus, fugies effœminatus, graviter anhelans; quod *quidem* tuæ nequaquam promisisti. Indignata

Imbelli citharâ carmina divides;
Nequidquam thalamo graves
Hastas, et calami spicula Gnosii
Vitabis, strepitumque, et celerem sequi
Ajacem; tamen, heu! serus adulteros
Crines pulvere collines.
Non Laertiaden, exitium tuæ
Gentis, non Pylium Nestora respicis?
Urgent impavidi te Salaminius
Teucer, te Sthenelus sciens
Pugnæ, sive opus est imperitare equis,
Non auriga piger. Merionen quoque
Nosces. Ecce furit te reperire atrox
Tydides, melior patre;
Quem tu, cervus uti vallis in alterâ
Visum parte lupum graminis immemor,
Sublimi fugies mollis anhelitu;
Non hoc pollicitus tuæ.
Iracunda diem proferet Ilio,

NOTES.

to women, and especially to Helen—amatory songs.

15. *Imbelli citharâ.*] Contemptuously—*effeminate.*

Carmina divides.] The phrase seems to express the two acts, concurrent or successive, of singing and playing. The two acts divide the Carmen between them. The Carmen is the combined effect of words sung, and music accompanying them, or assisting them. Horace has, elsewhere, *dividere oscula sodalibus,* to distribute his kisses among his friends—to welcome them with that mark of affection; and Virgil has *Dividere vina sociis*—in like manner, to distribute his wine. Then why not construe *dividere carmina* in the same way—to distribute his songs among the women—to sing first to one and then another? Because, obviously, *feminis* does not depend upon the action of the verb, but upon *grata.*

16. *Nequidquam, &c.*] In vain will you dress your curls, and sing your love songs to the lyre—in vain will you shun, &c.

Thalamo graves.] Terrible to the bridal chamber—most unwelcome to you and your new bride.

17. *Calami spicula Gnosii.*] Arrows made of the Gnossian reed. Gnossus, a town of Crete; and the Cretans, generally, were famed for archery.

18. *Strepitum.*] The clash of arms, and shout of battle.

Celerem sequi.] Greek for *in persequendo hoste.*

19. *Celerem Ajacem.*] Ajax, son of Orleus, distinguished for his speed.

Tamen, heu! serus, &c.] Supply *quamvis* before *serus.* Yet, alas! though late, you will soil your curls in the dust. You will pay the penalty of your *adultery.*

21. *Non Laertiaden.*] See you not Laertiades—the destruction—the destroyer of your race. Ulysses was one of the most active and effective agents in the ruin of Troy.

22. *Pylium N.*] Nestor of Pylus—an ancient city of Peloponnesus.

23. *Sal. Teucer.*] Son of Telamon, king of Salamis. Od. vii. 21.

24. *Sthenelus.*] Son of Capaneus, one of the chiefs engaged with Polynices in the attack upon Thebes.

Sciens Pugnæ.] Εἰδὼς μάχης—brave—accustomed to fight.

25. *Sive opus est, &c.*] Or if occasion require him to take the reins, an alert, an admirable whip. Sthenelus was Diomedes' driver.

26. *Merionen.*] You will find Meriones, too, a brave man. Od. i. 6. 15.

27. *Furit te reperire.*] Diomedes is raging in his desire to discover you.

28. *Melior patre.*] Diomedes—a braver—a better soldier than even his father Tydeus.

29. *Quem tu, &c.*] Whom *you,* coward as you are, will fly from, panting—as a deer, thinking no more of its pasture, flies from a wolf seen by it in another part of the valley.

31. *Sublimi anhelitu.*] With deep breathing—drawing your breath hard from fright.

32. *Non hoc pollicitus.*] You who did not promise this, but quite the contrary—that you would fight like a hero.

Tuæ.] Helen.

33. *Iracunda—classis, &c.*] The angry fleet of Achilles—i. e. the anger of Achilles, by his

Sic

Matronisque Phrygum classis Achilleï:
Post certas hiemes uret Achaïus
Ignis Pergameas domos.

classis Achillis Trojæ Trojanisque feminis, *fatale* tempus differet: *at* post aliquot annos ignis Græcorum Trojanas ædes incendet.

NOTES.

withholding his forces, will protract for some time the fatal day, &c.

34. *Matronisque.*] And her matrons—pathetically, with reference to their children.

35. *Post certas, &c.*] A *certain* number of years, fixed by fate. Calchus early foretold the number.

CARMEN XVI.

PALINODIA.

O MATRE pulchrâ filia pulchrior,
Quem criminosis cunque voles modum
Pones iambis; sive flammâ,
Sive mari libet Hadriano.
Non Dindymene, non adytis quatit
Mentem sacerdotum incola Pythius,
Non Liber æque, non acuta
Si geminant Corybantes æra,
Tristes ut iræ; quas neque Noricus

O formosâ genitrice nata formosior, quem libuerit finem dabis injuriosis iambis: seu igne, seu mari placet Adriatico. Nec Cybele, nec Apollo inhabitator, animum sacrificulorum in sacrariis ita commovet, nec Bacchus, neque Corybantes si crebrò pulsant cymbala acuta, sicut mœsta indignatio; quam nec gladius ex Illyrio

NOTES.

ODE XVI. METRE VIII.

The poet makes the *amende honorable* to a mother and her daughter, for some severe verses, offensive alike to them both. Ascribing the cause to anger, the curse of humanity, he compliments their beauty, excuses his intemperance, and solicits a renewal of the younger lady's friendship. Stesichorus lost his sight for libelling Helen, and recovered it by recanting his severities. If Horace imitated the poet of Paros, the resemblance is not very obvious.

2. *Criminosis.*] Libellous. The verses were said to have begun with

O matre turpi filia turpior.

Modum.] End. You will put what end to them—you will destroy them in what way you please.

3. *Iambis.*] Iambics were employed originally by their inventor, Archilochus, in pasquinades.

Archilochum proprio rabies armavit Iambo.
Hor. ad Pis. 79.

Ἰαμβίζειν came by degrees to be synonymous with satire and scandal.

4. *Libet.*] Supply *ponere*—whether you choose to destroy them in the fire or in the sea—by fire or water.

5. *Dindymene.*] Cybele, styled Dindymene, from Dindymus, a mountain of Phrygia—the chief seat of her worship. The fanaticism of her devotees is well known. Lucret. II. 616. and Virgil. Æn. ix. 617.

Adytis.] Shrine—the interior part of the temple frequented only by the priests.

Quatit mentem sac.] The Pythoness and the Sibyl especially. Virgil, Æn. vi. 77.

6. *Pythius.*] Apollo, called Pythius from the serpent Python, killed by him, when a child, in defence of his mother.

Incola.] Equivalent to *habitans.* Apollo, when he enters or agitates the bosom, takes possession of it—makes it his home.

7. *Liber.*] The madness, or rather the drunkenness, with which the rites of Bacchus were celebrated, is as familiar as the fanaticism of the priests of Cybele. Liv. 39. 8.

8. *Corybantes.*] The priests of Cybele. Supply *quatiunt æque mentem.* The Corybantes, if they redouble the noise of their cymbals, drums, pipes, &c. do not equally shake, or agitate, &c.

Acuta—æra.] Cymbals made of brass, giving a sharp sound.

9. *Tristes iræ.*] Which produce sad and disastrous effects.

9. *Noricus.*] Noricum was regarded as a part of Illyria. It stretched from the Danube to the Julian Alps, comprehending Saltsburg, Carinthia, and Styria. The range of hills between Saltsburg and Carinthia is still called

cohibet, nec mare naufragiis infestum, nec dira flamma, nec ipse Jupiter horrisono fragore. Dicitur Prometheus primario luto obstrictus adjungere portionem hinc et inde decerptam, pectori nostro indidisse vehementiam furentis leonis. Iracundia Thyestem perdidit execrandâ strage; atque extremas præbuit causas maximis civitatibus, ut prorsus diruerentur, ac mœnibus infestum aratrum applicaret superbus exercitus. Animum reprime: me etiam impulit cordis ardor in amœnâ juventute, atque ad citos iambos iracundum adegit. Jam verò cupio vertere dira suavibus, modò, retractatis conviciis, mihi fias propitia, atque benevolentiam repares.

Deterret ensis, nec mare naufragum,
Nec sævus ignis, nec tremendo
Jupiter ipse ruens tumultu.
Fertur Prometheus, addere principi
Limo coactus particulam undique
Desectam, et insani leonis
Vim stomacho apposuisse nostro.
Iræ Thyesten exitio gravi
Stravêre, et altis urbibus ultimæ
Stetere causæ, cur perirent
Funditus, imprimeretque muris
Hostile aratrum exercitus insolens.
Compesce mentem; me quoque pectoris
Tentavit in dulci juventâ
Fervor, et in celeres iambos
Misit furentem: nunc ego mitibus
Mutare quæro tristia; dum mihi
Fias recantatis amica
Opprobriis, animumque reddas.

NOTES.

the Noric Alps. *Norici enses* were as famous as the modern Toledos.

11. *Sævus ignis.*] Lightning; and *sævus*, from its destructive effects.

12. *Jupiter.*] The atmosphere, which in rains, snows, and thunders, is said to come down upon the earth. Ζεὺς καταιβάτης. *Imbres nivesque Jovem deducunt.* Hor. Ep. i. 13. 1.

13. *Principi limo.*] To the first clay—the clay with which he made the first man; or, with which he began to make the first man.

Prometheus.] The poet's supposition is this—that Prometheus, when he came to make man, finding he had exhausted all his materials, was compelled to add to the frame of clay, the qualities with which he had invested animals, and to rob them of a portion of each.

Prom.—coactus, &c.] The construction is—Prom. being compelled to add a small portion cut off from each animal, and *(et)* among them rage from the lion, is said *(fertur)* to have put that *(vim leonis)* into *our* stomach. In other places, Horace makes *jecur* the seat of anger.

17. *Thyesten.*] Anger was the cause of his destruction. The brothers contested the sovereignty of their country. Thyestes seduced his brother's wife, and Atreus in revenge killed the children of Thyestes, and presented them, dressed as food, at his table. Thyestes himself was murdered by his nephews, Agememnon and Menelaus.

18. *Ultimæ.*] Primary.

19. *Stetere causæ.*] For *fuere*, or *extitere*—have been the main causes why great critics perished.

20. *Funditus.*] From their foundations.

21. *Hostile, &c.*] Ploughed up the very foundations of their walls.

Insolens.] In insolent triumph.

22. *Compesce mentem.*] Restrain your own anger, which I so indiscreetly roused.

23. *Tentavit.*] Tempted—prompted.

24. *In celeres Iambos.*] Drove me to *hasty*, inconsiderate *iambics* — libellous verses — prompted by the sudden impulses of anger.

27. *Recantatis opprobriis.*] *Recantare opprobria* is to recall the scandals—to acknowledge they were false.

28. *Animumque reddas.*] And restore me your affection.

CARMEN XVII.

AD TYNDARIDEM.

VELOX amœnum sæpe Lucretilem
Mutat Lycæo Faunus, et igneam
Defendit æstatem capellis
Usque meis, pluviosque ventos.
Impune tutum per nemus arbutos
Quærunt latentes, et thyma deviæ
Olentis uxores mariti;
Nec virides metuunt colubras,
Nec Martiales hæduleæ lupos;
Utcunque dulci, Tyndari, fistulâ
Valles, et Usticæ cubantis
Levia personuere saxa.
Dî me tuentur; Dîs pietas mea
Et Musa cordi est. Hîc tibi copia
Manabit ad plenum benigno
Ruris honorum opulenta cornu.

Celer Faunus Lycæum frequenter commutat Lucretili jucundo; caprasque meas tuetur semper ab æstate fervidâ, ventisque imbriferis. Feminæ masculi fœtentis citra periculum errantes per silvam, securæ investigant arbutos occultas ac thymum, hœdi verò non timent lupos Martios, neque colubros virides; quandocunque, ô Tyndari, suavi *ejus* tibiâ resonuere valles, rupesque haud asperæ *montis* Usticæ declivis. Numina me protegunt; pietas mea poësisque placent Numinibus. Illinc tibi liberali cornu fluet affatim dives abundantia opum agrestium.

NOTES.

ODE XVII. METRE VIII.

The poet invites Tyndaris to come and share the fruits, the retreats, and the security of his Sabine farm—the favourite seat of Faunus.

1. *Velox.*] The sylvan deities—the Capripedes are usually characterised as light of foot—active and agile, and fond of dancing; but here, probably, some allusion is made to the readiness with which Faunus speeds to his favourite Lucretilis.

Lucretilem.] Now Libreti—a hill, or range of hills, in the old country of the Sabines. On the declivity of this hill Horace had a small farm. In Ep. i. 16. he describes its position with some details, but not sufficiently perhaps to identify the spot.

2. *Lycæo.*] A mountain in Arcadia, beyond all others, sacred to Faunus. Common construction requires *Lucretili Lycæum.* Faunus exchanges Lycæum for Lucretilis—he quits Lycæum to visit Lucretilis.

3. *Defendit, &c.*] Defends or protects my goats from the burning summer, and the wet winds. There was abundance of shade, and the buildings were screened from the winds by the hills.

5. *Impune.*] *Impune* because the *nemus* was *tutum.* Exposed to no perils in the protected woods.

Arbutos—latentes.] Not so obvious or abundant as not to require searching for.

6. *Deviæ.*] Erratic—disposed to roam.

7. *Olentis ux. mar.*] The female goats. The he-goat has a strong offensive odour. *Vir gregis.* Virg. Ec. vii. 7.

9. *Martiales.*] As being sacred to Mars. *Martius.* Virgil Æn. ix. 5, 6.

10. *Utcunque.*] *Quotiescunque.* Whenever with his (Faunus's) sweet pipe, the valley and the smooth rocks of Ustica re-echo.

11. *Usticæ.*] Ustica is the name of another hill, which, with the Lucretilis, are the *continui montes* of the Ep. before referred to. They were not continuous, in the strict sense of the term, but *near* each other—parted only by the vale.

Cubantis.] With a gentle slope—like a person reclining. *Colles supini.* Virgil. Geor. ii. 276.

12. *Levia.*] Smooth—alluding either to the polish of marble rocks, or to the lævigation produced by rippling currents.

13. *Dis pietas, &c.*] Supply *cara.* Dear to their hearts.

14. *Musa.*] My love of song.

Hic tibi, &c.] The construction is, *Hic opulenta copia honorum ruris manabit tibi benigno ad plenum cornu.*

15. *Ad plenum.*] To the brim—in abundance. Virgil has the same phrase, Geor. ii. 244.

16. *Ruris honorum.*] Fruits, flowers, &c.

Cornu.] An allusion to the horn of Amalthæa. Again, Sæc. Carm. 60. and Ep. i. 12. 18. The whole story is told in Ovid. Fast. v. 121.

Ibi profundâ in convalle fugies ardorem Caniculæ; chordâque Teïâ cantabis Penelopen, et Circen fulgidam pro eodem solicitas. Illic innoxii Lesbii scyphos hauries in umbrâ: neque furens Semeles filius cum Marte pugnas miscebit: neque timebis suspicionem creare petulanti Cyro, ne tibi minimè æquali intemperantes manus adhibeat, frangatque corollam impositam capillis, et innocens vestimentum.

Hîc in reductâ valle Caniculæ
Vitabis æstus; et fide Teïâ
Dices laborantes in uno
Penelopen, vitreamque Circen.
Hîc innocentis pocula Lesbii
Duces sub umbrâ; nec Semeleïus
Cum Marte confundet Thyoneus
Prœlia; nec metues protervum
Suspecta Cyrum, ne male dispari
Incontinentes injiciat manus,
Et scindat hærentem coronam
Crinibus, immeritamque vestem.

NOTES.

17. *In reductâ valle.*] In a winding, or a sequestered vale. The main idea is that of seclusion—screened from the heat, and secured against interruption.

18. *Fide Teïâ.*] Teos was an Ionian town on the coast of Asia Minor, and the birthplace of Anacreon. "With *his* lyre," implies songs analogous to his own.

19. *Dices laborantes in uno.*] Instead of *ob unum*: πονεῖν is applied precisely in the same way by Greek amatory writers. You shall sing of the loves of Penelope and Circe for Ulysses—a popular ballad, probably, and a favourite one with Tyndaris.

20. *Vitreamque.*] Its brilliancy and transparency are the qualities of glass, usually alluded to. Galatæa is described as *vitro splendidior*, Ov. Met. xiii. 792.; and a spring, *vitroque magis perlucidus amni*. Her. xv. 157. But Horace Sat. ii. 3. 222. has *fama vitrea*, in reference to its brittleness—its fragility, and metaphorically, in the case of Circe, *vitrea* expresses caprice and levity.

21. *Innocentis, &c.*] You shall sip *harmless* Lesbian. *Ducere vinum* is a softer phrase than *trahere vinum*—it is the difference between tippling and draining.

22. *Nec Semeleïus cum Marte.*] No maddening, intoxicating wine will excite quarrels and blows with us.

Sem.—Thyoneus.] Bacchus is the son of Semele, and Semele is said to have been called Thyone also. But another origin must be found for Thyoneus—the root may be θύω—to be inflamed to madness. To make the sense obviously required—Thyoneus must stand for wine of great potency, and drunk to excess. It is opposed to *innocens Lesbium*.

25. *Suspecta.*] Being suspected by Cyrus—his jealousy being excited by your infidelities.

Ne male dispari.] Nor will you *here* have fears of Cyrus, lest he should lay violent hands upon you, who are miserably unequal to contend with him.

27. *Hærentem.*] Requiring force to pluck it off, and implying violence in Cyrus. Horace, it must be supposed, had witnessed similar acts of intemperance on the part of Cyrus, or had heard of them.

28. *Immeritam.*] The word is humourously applied to an inanimate object.

CARMEN XVIII.

AD VARUM.

O Vare, nullam arborem potiùs *quàm* vitem sacram plantes circa benignam terram Tiburis, ac muros Catilli.

NULLAM, Vare, sacrâ vite prius severis arborem,
Circa mite solum Tiburis et mœnia Catili.

NOTES.

ODE XVIII. METRE V.

Horace recommends Varus to plant the vine above all things on his estate at Tibur. It is wine that cheers the heart of man, but sad effects follow excessive indulgence.

1. *Severis.*] You cannot or will not have planted—I hope you will not plant any tree in preference to the vine. Od. i. 11. 1.

2. *Tiburis et mœnia Cat.*] Around the rich soil and walls of Catillus's Tibur—*i. e.* in the rich fields around the walls of Catillus's Tibur

Siccis omnia nam dura Deus proposuit; neque
Mordaces aliter diffugiunt sollicitudines.
Quis post vina gravem militiam, aut pauperiem crepat?
Quis non te potius, Bacche pater, teque, decens Venus?
At ne quis modici transiliat munera Liberi,
Centaurea monet cum Lapithis rixa super mero
Debellata; monet Sithoniis non levis Evius,
Quum fas atque nefas exiguo fine libidinum
Discernunt avidi. Non ego te, candide Bassareu,
Invitum quatiam; nec variis obsita frondibus
Sub divum rapiam. Sæva tene cum Berecyntio
Cornu tympana, quæ subsequitur cæcus Amor sui,

Sobriis enim cuncta præbet gravia Deus: nec aliàs fugantur edaces curæ. Post vina epota, quis incommoda belli queritur aut paupertatis? Quis non te magis, Bacche parens, laudat: teque, ô decora Venus? Verùm enimvero pugna Centaurorum adversùs Lapithas inter potandum commissa docet, ut nemo dona Bacchi moderati prætergrediatur; docet et Bacchus Thracibus gravis, quando voluptatum cupidi licitum et illicitum parvo discrimine separant. O Bacche sincere, non ego te repugnantem exagitabo: neque proferam in lucem abscondita foliis diversis. Comprime dira cymbala cum Phrygio cornu, quæ comitatur obcæcatus sui amor,

NOTES.

—near that town. One spot is obviously meant. Catillus, Tiburtus, and Coras, were brothers, and alike regarded as the founders of Tibur. Virgil. Æn. vi. 670. Horace has shortened the penultimate of Catillus.

3. *Siccis.*] Opposed to *vino madidus, uvidus.* Not the sober and moderate, but those who abstain altogether from wine—water-drinkers—milksops. Nothing but misery is the lot of such.

4. *Mordaces aliter, &c.*] No other way are biting, torturing cares dispersed. *Edaces curæ.* Od. ii. 11. 17. οὐδ᾽ ἔστ᾽ ἄλλο φάρμακον πόνων. Eurip. Bacch. 283.

5. *Quis post vina.*] Who, after a bottle of wine, croaks about the perils of war, or the miseries of poverty? Who does not rather talk with delight of you, *pater* Bacchus, and you, *decens* Venus? The terms *pater* and *decens* exclude all ideas of intemperance.

Crepat.] *Crepare aliquid* is to be full of a thing—to be eternally dwelling upon it; if in a miserable state, to croak—if in a cheerful one, to boast.

7. *Modici.*] Not passing the limits of moderation. *Bacchus modicus* is no patron of drunkenness, or fomenter of the quarrels which spring from it. *Verecundumque Bacchum.* Od. i. 27. 3.

8. *Rixa.*] A quarrel which proceeds to blows.

Mero debel.] The quarrel of the Centaurs with the Lapithæ, fought over the bottle. Ovid. Met. xii. 219.

9. *Sithoniis.*] Thracians. Od. i. 27. 2.

Non levis.] Hostile, or who inflicted vengeance upon the Thracians on account of their excesses, or the crimes committed in those excesses.

Evius.] An appellation of Bacchus, supposed to be derived from the acclamations of his intemperate devotees, εὖ οἱ. Bacchus for ever! Good luck to him!

Monet.] Holds out a warning, by the penalties he inflicts upon the Sithonii, when, *avidi libidinum*, eager for the indulgence of their passions, they distinguish right and wrong by a small, or by no line of demarkation—when they confound right and wrong, or break down the barriers which separate them.

11. *Non ego, &c.—invitum quatiam.*] I will not impiously violate your sacred rites. I will not force you to sanction excesses. Of course the plain meaning is, I will carefully abstain from drunkenness.

Bassareu.] Bacchus—said to be derived from a *Thracian*, or *African* word, meaning Fox, or Fox-skin. Hesychius describes βάσσαραι, as the χιτῶνες οὓς ἐφόρουν αἱ Θρᾴκιαι βάκχαι.

12. *Nec variis, &c.*] Nor drag into day your mysteries, better veiled with boughs of ivy, vine, &c. I will not, by excesses, rush into follies or crimes.

13. *Sæva tene, &c.*] Restrain the tumults of drunkenness—the drums and horns of Cybele—avert that state of intoxication which assimilates your worshippers to those of Cybele.

14. *Quæ subsequitur.*] At the heels of which follow, &c.—the vices which accompany drunkenness.

Cæcus Amor sui.] Blind love of self, which disregards all others.

atque arrogantia plusquam satis efferens inane caput, et fides secretum prodens, vitro pellucidior.

Et tollens vacuum plus nimio Gloria verticem,
Arcanique Fides prodiga, perlucidior vitro.

NOTES.

15. *Gloria, &c.*] Vapouring vanity—insolence—which lifts too high its empty head.

16. *Arc. Fides prodiga.*] "Loose of soul," which violates secrecy. The drunken man babbles, and is more transparent than glass—shews all that is in him—can conceal nothing.

CARMEN XIX.

DE GLYCERA.

Crudelis Amorum genitrix, et filius Semeles Thebanæ, atque luxuriosa libertas cogit me ad extinctos amores reducere animum. Accendit me decor Glyceræ marmore Pario clariùs refulgentis; inflammat *me* jucunda *ejus* procacitas, et facies intuitu nimis periculosa. Venus Cyprum relinquens me tota invasit, neque sinit *me* referre Scytharum *bella*, neque Parthos equis conversis strenuos, nec quæcunque *ad ipsam* nihil spectant. O famuli, istîc cespitem virentem, istîc

MATER sæva Cupidinum,
Thebanæque jubet me Semeles puer,
Et lasciva Licentia,
Finitis animum reddere amoribus.
Urit me Glyceræ nitor
Splendentis Pario marmore purius;
Urit grata protervitas,
Et vultus nimium lubricus adspici.
In me tota ruens Venus
Cypron deseruit; nec patitur Scythas,
Et versis animosum equis
Parthum dicere, nec quæ nihil attinent.
Hîc vivum mihi cespitem, hîc

NOTES.

ODE XIX. METRE II.

Venus, Bacchus, and his own passions prompt the poet to renew an intercourse, long given up, with the beautiful Glycera.

1. *Mater Cupidinum.*] Innumerable Cupids appear in the suite of Venus, to execute her various commands and caprices.

Sæva.] From the misery which *sævo cum joco*, (Od. i. 34. 12.) she often occasions, especially in his own case, by impelling him to court again the smiles of her whom he had perhaps treated with contumely, or had been so treated by her.

2. *Semeles puer.*] Bacchus. *Sine Libero, Venus friget.* Ter. Eun. iv. 5, 6.

3. *Licentia.*] Appropriately follows in the suite of Venus and Bacchus.

5. *Nitor.*] Beauty. Brilliancy of complexion, smooth and radiant.

6. *Pario marmore.*] The marble of Paros, an island in the Ægean—conspicuous for its pure and pellucid whiteness, and very much employed for sculpture.

7. *Grata protervitas.*] Coquetterie, or rather, perhaps, her saucy and wanton smiles—piquancy of manner.

8. *Vultus nim. lub., &c.*] Eyes, especially—too flashing, too bright to be gazed upon steadily, or with impunity.

9. *In me tota ruens, &c.*] Venus has quitted Venus, and *is rushing* into my bosom. I shall be wholly under her dominion. Compare the last line, *veniet lenior*.

10. *Nec patitur Scythas, &c.*] Nor suffers me to speak of the Scythians, (now mixing with the factions of the Parthians, and for the first time enumerated among the enemies of Rome,) nor of the Parthians, nor, by implication, of the achievements of Augustus.

11. *Versis equis.*] The Parthians were trained to shoot their arrows on horseback, while retreating. Virgil. Geo. iii. 31.

12. *Quæ nihil attinent.*] Supply *ad me*. Nor any thing else, which, like Scythians and Parthians, concerns not me—the subject and slave of Venus—bound to sing nothing but songs of love.

13. *Hîc.*] To soothe and temper the fervour of Venus, who was thus rushing towards

Verbenas, pueri, ponite turaque,
Bimi cum paterâ meri:
Mactatâ veniet lenior hostiâ.

verbenas, et thura mihi afferte, cum cratere vini bimi. Post immolatam victimam mitior fiet Glycera.

NOTES.

him he proposes to sacrifice, and bids his servants bring

Vivum cespitem.] Fresh turf, to build up an altar in the open air.

14. *Verbenas.*] Some vervain, to deck the pile, and incense and wine of two years old—at that age still considered as *new*. Od. i. 31. 2.

16. *Mactatâ hostiâ.*] When the victim is slain, Venus will come (therefore she was not yet come) in a more gentle mood than she seemed to threaten.

In the worship of Venus, blood was not shed upon the altar. According to Tacitus, Hist. ii. 3, it was forbidden; but kids were slain at least for *extispicium*. *Certissima fides hædorum fibris.*

CARMEN XX.

AD MÆCENATEM.

VILE potabis modicis Sabinum
Cantharis, Græcâ quod ego ipse testâ
Conditum levi, datus in theatro
Quum tibi plausus,
Clare, Mæcenas, eques, ut paterni
Fluminis ripæ, simul et jocosa
Redderet laudes tibi Vaticani
Montis imago.
Cæcubam, et prælo domitam Caleno
Tu bibes uvam; mea nec Falernæ

O clare Mæcenas eques, *apud me quidem* mediocribus *in* poculis bibes ignobile Sabinum, quod egomet illivi Græco fictili reclusum, quando in amphitheatro acclamationes tibi sublatæ *fuerunt tantæ*, ut applausum iterarent tibi litora patrii fluvii, pariter et ludicra species collis Vaticani. Tu *domi* potabis Cæcubo, atque uvam *in* torculari Caleno pressam. *Nam certè* mea vasa neque Falerni

NOTES.

ODE XX. METRE VI.

An off-hand, extemporaneous kind of reply to Mæcenas, who may be supposed to have sent Horace word he would come and taste his wine. His, the poet tells him, is Sabine wine, but wine of the very year in which Mæcenas was welcomed in the theatre with shouts of joy and gratulation. Mæcenas must drink his Cæcuban at home.

1. *Vile.*] Of a common quality, grown upon my own farm, at Lucretilis. Od. i. 17.

Modicis.] The word expresses, perhaps, not so much the smallness of the *canthari*, as their inferior quality—common, or ordinary, like the wine.

2. *Cantharis.*] Strictly the *cantharus* was a jug with a handle, shaped, apparently, something like a *scarabæus*, or perhaps only carved with *scarabæi*, (κάνθαρος, beetle,) and used like a *diota*, if that be not the same vessel, for transferring wine from the *amphora* to the cup.

Græcâ—testâ.] A cask made of earthenware, and called Greek, from the materials, or the workmanship.

3. *Conditum levi.*] Which, when put into the cask, I myself *(levi)* secured the bung with rosin, or wax.

4. *Quum tibi plausus.*] On that day, or in that year, in which such applause—such a shout of welcome was given on your entrance into the theatre, that the banks of the Tiber, and the echo of the Vatican repeated the gratulation. Upon some extraordinary occasion—a return after long absence, or recovery from sickness.

5. *Paterni fluminis.*] Tiber, which flows through Etruria, the country of Mæcenas's ancestors. Ode i. 1.

7. *Vatic. montis.*] The theatre was Pompey's. It stood near the Tiber, and looked towards the Vatican. The Vatican hill had its name *à Vaticiniis.*

8. *Montis imago.*] Echo. Od. i. 12. 4.

9. *Cæcubam.*] Cæcubus was a hill of Latium, near the bay of Caieta; and all the wines here mentioned were of the same region of Italy.

10. *Tu bibes.*] *Tu*, emphatically—you, at

condiunt racemi, nec montes Formiani.

Temperant vites, neque Formiani
Pocula colles.

NOTES.

your own house, shall drink the wines of Cæcubus, Cales, Formia and Falernus. They do not *mix* in *my* cups. The better wines were seldom drunk neat.

11. *Temperant.*] *Temperare* is to mix wines with water.

CARMEN XXI.

IN DIANAM ET APOLLINEM.

Molles puellæ canite Dianam, adolescentuli canite Apollinem crinitum, et Latonam omnino caram summo Jovi. Vos *celebrate* gaudentem fluminibus, et silvarum *densis* frondibus, quæcunque vel frigido extat Algido, vel nemoribus umbrosis Erymanthi, vel Cragi viridantis. Vos, ô masculi, tot encomiis efferte Tempe, et Delum Phœbi natalibus *inclytam*; et scapulam *ejus* exornatam pharetrâ, et fratris citharâ. Vestris ille votis exoratus à plebe, Augusto Imperatore, luctuosum bellum, ac famem ærumnosam, atque luem

DIANAM teneræ dicite virgines;
Intonsum, pueri, dicite Cynthium;
Latonamque supremo
Dilectam penitus Jovi.
Vos lætam fluviis, et nemorum comâ,
Quæcunque aut gelido prominet Algido,
Nigris aut Erymanthi
Silvis, aut viridis Cragi:
Vos Tempe totidem tollite laudibus,
Natalemque, mares, Delon Apollinis
Insignemque pharetrâ,
Fraternâque humerum lyrâ.
Hic bellum lacrimosum, hic miseram famem,
Pestemque a populo, principe Cæsare, in

NOTES.

ODE XXI. METRE IV.

This is not, like Od. iv. 6. and the Carm. Sæc. a Hymn to Apollo and Diana, but an address to the children, who were appointed, on days of solemnity, to sing hymns to these deities — the averters of evil. The poet suggests the topics for the hymns of the day.

1. *Teneræ virgines.*] Young maidens.

2. *Intonsum.*] With hair flowing as in youth—not cut close as was the case with persons of maturer years. The ἀκερσίκομην of Pindar.

3. *Latonam.*] The mother of Apollo and Diana.

4. *Dilectam penitus.*] Deeply beloved—specifically on account of these her two children.

5. *Vos.*] Maidens—sing of Diana.

Lætam.] Who delights in streams and woods.

Nemorum comâ quæc.] In common construction—*nemoribus quæ sunt in Algido, &c.*

Nemorum.] A *nemus* is a portion of a *silva*. Nemora may be described as *saltus reconditi*—sequestered spots in the depths of forests.

6. *Algido.*] *Algidus* is in Latium, about twenty miles from Rome, near the Via Appia; *Erymanthus* in Arcadia; and *Cragus* in Lycia.

7. *Nigris aut Ery.*] Or in the dark, dense forests of Erymanthus, or of green Cragus.

9. *Vos, mares.*] You, boys, celebrate Tempe—the beautiful vale of Thessaly, frequented by Apollo and the Muses.

10. *Natalemque Delon.*] Delos, an island in the Ægean—the birth-place of Apollo and Diana.

12. *Fraternâque—lyra.*] Mercury and Apollo were both sons of Jupiter. The lyre was yielded up to Apollo by Mercury, its inventor. See Od. x. 6. where Mercury is expressly called *lyræ parens.*

13. *Hic.*] Apollo. He, conciliated by your prayers, will avert war, and famine, and pestilence, from the Roman people, and direct them upon the Persians and the Britons.

Lacrimosum.] Destructive—the cause of tears to numbers.

14. *Principe Cæsare.*] As long as Cæsar

Persas, atque Britannos
Vestrâ motus aget prece

propulsabit ad Persas, et Britannos.

NOTES.

is our prince, and in consideration of his virtues.

15. *Persas atque Britannos.*] Written, probably, at the time Cæsar was projecting expeditions against both these formidable nations.

CARMEN XXII.

AD ARISTIUM FUSCUM.

INTEGER vitæ, scelerisque purus
Non eget Mauris jaculis, neque arcu,
Nec venenatis gravidâ sagittis,
Fusce, pharetrâ;
Sive per Syrtes iter æstuosas,
Sive facturus per inhospitalem
Caucasum, vel quæ loca fabulosus
Lambit Hydaspes.
Namque me silvâ lupus in Sabinâ,
Dum meam canto Lalagen, et ultra
Terminum curis vagor expeditis,
Fugit inermem;
Quale portentum neque militaris

O Fusce, *quisquis* innocenter vivit et sine crimine, non habet opus Maurorum telis, nec arcu, nec pharetrâ, plenâ sagittis toxico infectis: seu ambulet per Syrtes fervidas, seu per Caucasum hospitibus carentem, seu *per* regiones, quas alluit Hydaspes fabulis celebratus. Enimvero *super* in Sabinâ silvâ, dum canerem Lalagen meam *amicam*, atque præter limites exerrarem liber *ab omni* solicitudine, armis *licèt* destitutum vitavit me lupus; quale monstrum haud

NOTES.

ODE XXII. METRE VI.

The good and honourable, whatever dangers they encounter, require no mortal weapons to protect them. At the sight of the poet himself—a man devoted to the muses and his mistress, and thus secluded from the intrigues and crimes of society—a tremendous wolf, instead of rushing to devour him, fled from him; and placed under the burning or the freezing zone, he doubts not he shall be equally safe, while engaged in the same pious pursuits. The same Aristius Fuscus, Horace addresses Ep. i. 10. and introduces in Sat. i. 9. 61.

1. *Integer vitæ.*] Instead of *vir integræ vitæ.*] In Sat. ii. 3. 200. occurs *integer animi.*

2. *Mauris jaculis.*] Spears with which the Moors were armed against the wild animals with which their country abounded.

3. *Ven. gravidâ.*] *Full* of poisoned arrows.

5. *Sive per Syrtes.*] Whether he has to go over the burning Syrtes, (heated by the sun,) or to the inhospitable Caucasus, or to the regions through which Hydaspes flows.

Syrtes.] The quicksands on the Mediterranean coast of Africa. See Cato's march through the Syrtes. Lucan. Ph. ix. 303.

6. *Inhospitalem.*] Ἄξινος, ἄβατος, ἀπάνθρωπος, are common epithets of Caucasus, in the Greek poets.

7. *Caucasum.*] A range of mountains between the Euxine and the Caspian, thinly peopled, and full of wild animals.

8. *Fabulosus Hydaspes.*] Now the Jhylum, or Jelum, one of the rivers of the Punjaub, flowing into the Indus. It was the limit of Alexander's progress. It is not known what particular fables are alluded to; but of course they told of some terrible monsters.

9. *Silvâ—in Sabinâ.*] In the woods near Horace's own farm, upon the Lucretilis.

10. *Ultra term. &c.*] Roaming beyond his usual limits, or beyond his own fields, and so exposed to more danger. But danger, from a solitary wolf, there could be none. The poet must not be supposed to be speaking in a serious mood.

11. *Curis expeditis.*] Free from all cares—quite absorbed in his contemplation of Lalage,

12. *Inermem.*] Agrees with *me*—without a weapon of defence in my hands.

13. *Quale portentum.*] The wolf was such a monster as neither Daunia ever fed, nor Africa bred, though she gives birth to lions.

nutrit Apulia bellicosa in patentibus esculetis, nec gignit terra Jubæ, sicca leonum altrix. Colloca me in agris sterilibus, ubi nulla arbor fovetur tepenti aëre; quam orbis partem infestant nubila et malignus Jupiter: constitue *me* sub curru Solis nimis vicini, in regione ædificiis carente, *ubicumque* diligam Lalagen suaviter arridentem, suaviter et verba facientem.

Daunias latis alit æsculetis,
Nec Jubæ tellus generat, leónum
Arida nutrix.
Pone me, pigris ubi nulla campis
Arbor æstivâ recreatur aurâ;
Quod latus mundi nebulæ, malusque
Jupiter urget:
Pone sub curru nimium propinqui
Solis, in terrâ domibus negatâ;
Dulce ridentem Lalagen amabo,
Dulce loquentem.

NOTES.

14. *Daunias.*] An adjective. Supply *terra.* Apulia is meant. In Od. iv. 14. 26. Horace describes it as *regna Dauni Appuli.* Diomedes married the daughter of Daunus.

Militaris Daunias.] Warlike. The Appuli and Marsi supplied the armies of Rome with their hardiest and bravest recruits. Od. iii. 5. 9.

Latis æsculetis.] In its extensive forests of oak.

16. *Arida nutrix.*] Dry, burnt up by hot suns, and covered with sands.

17. *Pone me, &c.*] Place me in frozen plains, where no tree is ever fanned by a summer breeze.

Pigris.] Sterile—where all is torpid for want of sun.

19. *Quod latus.*] Full construction—*in latere eo mundi quod*—in that part or region of the world over which clouds and fogs eternally hang—which sun never disperses or penetrates.

22. *Terrâ domibus negatâ.*] Uninhabitable, from excessive heat or cold.

23. *Lalagen amabo.*] Even there will I love and sing of my Lalage—secure of the protection of the Gods, from my innocence, piety, and love of the Muses.

CARMEN XXIII.

AD CHLOEN.

O Chloë, me fugis velut hinnulus timidam parentem requirens *per* montium devia, haud sine inani formidine ventorum ac nemoris. Corde enim ac genibus contremiscit, sive frondes vepris leves aurâ concutiuntur;

Vitas hinnuleo me similis, Chloe,
Quærenti pavidam montibus aviis
Matrem, non sine vano
Aurarum et silüæ metu.
Nam seu mobilibus vepris inhorruit

NOTES.

ODE XXIII. METRE IV.

The poet compares Chloe, a young lass, who will not quit her mother's protection, to a fawn, which, frightened at the rustle of a leaf, trembles and flies to its mother's side. He is no tiger or lion, but a lover; and she is no longer a child, but old enough to have a husband. The piece is of Greek origin, attested both by the whole tone of it, and by a fragment preserved in Athenæus, (ix. 12.) who ascribes it to Anacreon.

1. *Chloe.*] The name is from Χλοή—Fresh verdure.

Vitas hinnuleo, &c.] Like a young fawn, Chloe, you fly from me.

2. *Pavidam.*] Fearful for herself, and still more so for her offspring.

3. *Non sine vano.*] With an idle fear.

5. *Vepris.*] *Vepris* is, apparently, no more Horace's word than *vitis,* or *veris,* both of which have their patrons. Bentley suggested *vepris,* from the sole consideration of its corresponding so well with *rubum*—without regarding its incongruity with *mobilibus foliis*—a more important matter.

Mobilibus foliis.] Light quivering leaves—easily agitated by the wind, like the leaves of an aspin.

Music attuned to sorrow
Lend thou, Melpomene".

Lord Lytton

Pudor "Shame-faced sense of Honour"

ib

Ad ventum foliis, seu virides rubum
Dimovere lacertæ,
Et corde et genibus tremit.
Atqui non ego te, tigris ut aspera,
Gætulusve leo, frangere persequor.
Tandem desine matrem
Tempestiva sequi viro.

sive lacerti virides dumum commovent. Verùm ego te nequaquam insequor, *ut* dilacerem quasi tigris violenta, aut leo è Gætuliâ. Ergo viro matura, desine aliquando genitrici inhærere.

NOTES.

6. *Ad ventum.*] When the wind blows.

7. *Dimovere lacertæ.*] Or the lizards stir the bushes—by pushing through their entanglements.

8. *Tremit, &c.*] The fawn. Its heart beats, and its knees shake.

9. *Atqui non ego.*] But yet, *I* am not pursuing to tear and rend you—as the tiger or the lion does the fawn.

10. *Gætulus.*] African. Gætulia is a part of Africa; it formed a part of Massinissa's kingdom, and is now called Bildulgerid.

Frangere persequor.] Greek, for *te frangendam*, or *ut te frangam*.

11. *Tandem desine, &c.*] *Tandem* expresses urgency and impatience always. *Do* cease, like a timid fawn.

12. *Tempestiva viro.*] Of an age for a husband—old enough to be married.

CARMEN XXIV.

AD VIRGILIUM.

Quis desiderio sit pudor, aut modus
Tam cari capitis? Præcipe lugubres
Cantus, Melpomene, cui liquidam Pater
Vocem cum citharâ dedit.
Ergo Quinctilium perpetuus sopor
Urget? cui Pudor, et Justitiæ soror,
Incorrupta Fides, nudaque Veritas
Quando ullum inveniet parem?
Multis ille bonis flebilis occidit;
Nulli flebilior quam tibi, Virgili.

Quæ sit verecundia, vel finis dolori, *ob jacturam* viri adeò dilecti? Doce querulum carmen, ô Melpomene, cui genitor impertivit amœnam vocem cum lyrâ. *An* igitur sempiternus Varum somnus occupat? Cui verecundia atque integra fides justitiæ germana, et veritas simplex, quando reperient similem quemquam? Is *certè* plurimis occubuit probis lugendus; at nemini magis quàm tibi, Maro.

NOTES.

ODE XXIV. METRE III.

Horace condoles with Virgil on the death of their common friend, Quinctilius—a man whom he describes as without an equal for modesty, fidelity, and truth. Tears are vain, and so is poetry; but what cannot be remedied may be relieved by resignation. Quinctilius is, probably, the same person whose severe and sound judgment is spoken of in the Ep. ad Pisones, 438. In Jerome's Chronicle, "Quinctilius, the friend of Horace and Virgil," is said to have died, 729. U. C.

1. *Quis desiderio, &c.*] What disgrace can there be in our regret—or what limit or measure?—Why should we be ashamed of our sorrow—or why should we check the indulgence or expression of it?

2. *Tam cari capitis.*] I. e. *ob carum caput*, φίλη κεφαλή, is a common Greek phrase.

Præcipe, &c.] Prompt, then, Melpomene, the mournful lays. *Præcipire* is equivalent to *præcinere*—and that, to teach me to sing—or in one word, *prompt*.

5. *Ergo, &c.*] Here commencé the inspirations of Melpomene. Does then, indeed, eternal sleep, &c.

6. *Cui Pudor, &c.*] Any one equal to whom, when will modesty, &c. find?—By construction, *three* virtues only are commemorated—modesty, fidelity, as the sister of justice, and truth. But the meaning of the poet, probably is, that justice and fidelity are twin sisters, and inseparable.

7. *Incorrupta.*] Incorruptible.

Tu religiosus incassum, eheu, Quintilium repetis à Numinibus, haud sic concessum. Etiamsi dulciùs, *quàm* Thrax Orpheus, chordam pulses arboribus auscultatam, minimè *tamen* vita reddatur inani simulacro, quod tremendo semel caduceo ad turbam atram aggregârit Mercurius nequaquam facilis exorari, *ut* fata rescindat. Grave *quidem est illud:* at tolerabilius ferendo efficitur quodcunque immutare haud licet.

Tu frustra pius, heu! non ita creditum
Poscis Quinctilium Deos.
Quod si Threïcio blandius Orpheo
Auditam moderere arboribus fidem,
Non vanæ redeat sanguis imagini,
Quam virgâ semel horridâ,
Non lenis precibus fata recludere,
Nigro compulerit Mercurius gregi.
Durum! Sed levius fit patientiâ,
Quidquid corrigere est nefas.

NOTES.

11. *Tu frustra pius, &c.*] *Tu*, emphatically. *You*, pious though you be, in vain ask Quinctilius of the Gods, &c.

Frustra.] Construes of course with *poscis*.

Non ita creditum.] Not *so* lent or granted to you, that he should not be reclaimed by them. But a less obvious sense is, perhaps, the true one—not so committed or consigned to the Gods by Virgil's vows, that they should suffer him to die, but rather that they should preserve him. For *creditum* is used in accordance with the peculiar sentiments of the times. Those who made vows, were said, *credere*, to lend or entrust something to the Gods; and, on the other hand, the Gods were said, *debere*, to owe, *quod creditum est*, that which had been lent or entrusted, on condition of the vows. Virgil had made vows *for the life* of Quinctilius, but by the Gods they had not been accepted *on that condition;* and so Virgil claims the performance in vain.

13. *Quod si, &c.*] Nay, if you even tuned the lyre more sweetly than Orpheus, &c.—which shews that the Virgil here addressed was the *poet.*

14. *Auditam arboribus.*] A dative.

15. *Non vanæ.*] Not to the empty form—void of flesh and blood—can the blood return, &c.

16. *Quam, &c.*] The shade, which once with his fearful wand he has conducted to the dark flock, &c.

17. *Non lenis, &c.*] Inexorable—Mercury cannot be persuaded to unclose the fates, *i. e.* to open the way again to life.

Lenis fata recludere.] Greek, for *ut fata recludat*, or *ad fata recludenda.*

18. *Nigro gregi.*] For *ad nigrum gregem;* and *dark*, from the sunless regions to which they were conducted.

19. *Durum.*] Hard it is; but lighter—more tolerable, by submission, becomes, &c.

20. *Quidquid, &c.*] Whatever it is *impracticable* to correct, and is therefore impious to attempt.

CARMEN XXV.

AD LYDIAM.

Fenestras *tuas* clausas rariùs *modò* verberibus impetunt adolescentes procaces, neque tibi soporem auferunt,

PARCIUS junctas quatiunt fenestras
Ictibus crebris juvenes protervi,
Nec tibi somnos adimunt; amatque

NOTES.

ODE XXV. METRE VI.

The poet triumphs over the humbled pride of Lydia, now past her bloom, driven to the vilest degradation, and compelled to see her old admirers desert her for younger rivals. Compare Od. iii. 15. and iv. 13. where the topic is the same.

1. *Parcius.*] More rarely than formerly, or rather, *very rarely.*

Quatiunt fenestras.] Shake your windows—knock at them for admittance.

Junctas fenestras.] Closed and fastened. The *fenestræ* were the apertures only—glass windows were not in use.

3. *Nec tibi somnos, &c.*] Nor deprive you of your sleep now. The sarcasm is obvious.

Amatque janua.] The door loves the door-post—seldom leaves it—is rarely opened at the call of admirers.

Janua limen,
Quæ prius multis facilis movebat
Cardines. Audis minus et minus jam—
"Me tuo longas pereunte noctes,
Lydia, dormis!"
Invicem mœchos anus arrogantes
Flebis in solo levis angiportu,
Thracio bacchante magis sub inter-
lunia vento;
Quum tibi flagrans amor, et libido,
Quæ solet mares furiare equorum,
Sæviet circa jecur ulcerosum,
Non sine questu,
Læta quod pubes hederâ virenti
Gaudeat, pullâ magis atque myrto;
Aridas frondes Hiemis sodali
Dedicet Euro.

jamque limini adhærent fores, quæ antea valdè volubiles agebant cardines. Infrequentiùs deinceps et infrequentiùs audis: *Dum* ego tuus pereo, Lydia, quiescis longis noctibus? *Jam* vetula plorabis vicissim adulteros superbos, contempta in angiportu deserto; dum Thrax ventus sævit graviùs circa Lunæ inter*menstruum*; quando libidinosus ardor, qui suevit equas reddere furiosas, inflammabitur ad hepar *tuum* ulceribus plenum; haud sine luctu, *eò* quòd juventus hilaris hederâ virenti myrtoque subnigrâ lætetur ampliùs, sicca verò folia consecret Euro hiemis socio.

NOTES.

5. *Prius facilis, &c.*] Very easy, ready hinges—the door which used to open so very often.

6. *Minus et minus jam.*] Less and less *now* you hear lovers exclaim outside your door. The sting is in the word *jam*, emphatically placed at the end of the verse.

7. *Me tuo, &c.*] While I, your own beloved, am perishing here the live-long night, are you sleeping, Lydia?

Pereunte.] From cold and unrequited love.

9. *Invicem mœchos, &c.*] *You* will shed tears—you, in your turn, will find your old admirers as insolent as you yourself were in your days of pride.

10. *In solo levis angiportu, &c.*] Neglected —worthless—in some miserable bye-place—little frequented, or only by the lowest rabble.

11. *Thracio bacchante, &c.*] Exposed to the weather—when the cold Thracian wind (north) is raging.

Sub interlunia.] As if in the period between the old and new moons the wind was more violent.

Sub interl.] In dark nights—between the moons—when the wind rages most. Theophrastus *de ventis*, says expressly, χειμερινώτεραι τῶν μηνῶν αἱ σύνοδοι.

13. *Quum tibi, &c.*] To annoy you more —when your own passions are inflamed.

15. *Jecur ulcerosum.*] The effect of her inflamed state and unsated appetites.

16. *Non sine questu.*] Not without a complaint—fretted because, &c.

17. *Quod—gaudeat, &c.*] Construe *magis* with *gaudeat*, because the young and vigorous (*læta pubes*) are more delighted with the *green* ivy and *dark* myrtle—young girls, fresh and full of life.

Virenti pullâ.] The new leaves of the myrtle are of a dark green—and of the ivy, bright.

19. *Aridas frondes.*] And because dry and withered leaves—old women like you—they fling to the winds—to Eurus, the companion of winter.

CARMEN XXVI.

DE ÆLIO LAMIA.

Musis amicus, tristitiam, et metus

Ego Musis carus, ægritudi-

NOTES.

ODE XXVI. METRE VIII.

The poet clings to the Muses, and scatters to the winds all miseries, and fears, and anxieties, about public affairs. He begs the Muse to twine a wreath for his friend Lamias. To the same Ælius Lamias, Od. iii. 17. is addressed, from which he appears to have

nem ac timores dabo procacibus ventis deferre in mare Creticum; nequaquam solicitus, quis ad *polum* Arcticum regionis frigidæ tyrannus timeatur; quidve Teridati formidinem incutiat. O Pimplea suavis, quæ puris fontibus delectaris, apricos flores colliga, corollam texe meo Lamiæ. Absque te nihil juvant meæ laudes. Novis illum cantilenis, illum citharâ Lesbiâ æquum est consecrari cùm à te, tum à tuis sororibus.

Tradam protervis in mare Creticum
Portare ventis; quîs sub Arcto
Rex gelidæ metuatur oræ,
Quid Teridatem terreat, unice
Securus. O, quæ fontibus integris
Gaudes, apricos necte flores,
Necte meo Lamiæ coronam,
Pimpleï dulcis; nil sine te mei
Possunt honores: hunc fidibus novis,
Hunc Lesbio sacrare plectro,
Teque tuasque decet sorores.

NOTES.

been a man of ancient family, and Horace's appeal to the Muse in his favour, implies some personal merit and distinction. He seems to have been conspicuous in the *Bellum Cantabricum*. The Ælius Lamias, whose death is recorded by Tacitus, Ann. vi. 27. is supposed to be the same person. That was fifty-six years after the composition of this piece; but Tacitus, by the words *vivida senectus*, indicates great age.

2. *Tradam portare.*] To deliver to the winds is, of course, to dismiss from the mind, as unworthy of regard. The phrase is Greek, φέρειν δώσω—instead of *portandos*.

Protervis.] Wanton, or capricious—that care not what they do, or where they carry what is thrown to them.

Creticum.] Put for *any* sea.

3. *Quîs.*] For *quibus*.

Sub Arcto.] *Sub ursa.* The construction is, *rex gelidæ oræ sub Arcto*—of the *Artic* region—or, more loosely, of the north—king of the Scythians.

5. *Unice securus.*] Utterly careless *by whom* (alluding to the Parthians) the king of the cold extremities of the north is dreaded, and what alarms Teridates. This allusion fixes the composition 730 U. C.

Quid.] What danger?

Teridatem.] At the time, Phraates, who had been expelled from the Parthian throne for his cruelties, was either returning, or had returned, assisted by a king of the Scythians. Teridates fled to Augustus, who was then in Spain. Augustus would not assist him, but refused, at the same time, to give him up, when demanded by Phraates.

6. *Fontibus integris.*] Fresh—untouched by any poet. Horace seems to allude to his own Lyrics, and the phrase must be interpreted in correspondence with *novis fidibus* and *Lesbio plectro* below. Horace was the first Roman who drank of these fountains—the first who wrote Lyrics in Latin.

8. *Necte meo, &c.*] Bind with sunny flowers a chaplet—sing a song in honour of my friend.

9. *Pimpleï.*] *Pimpleum*, Lebethrum and Pieria are mountains of Macedonia, (once within the limits of Thrace,) and each had fountains dedicated to the Muses.

Dulcis.] ἡδυεπής—sweet, from the charm of her music.

Mei possunt honores.] My songs are nothing without your inspiration.

10. *Hunc.*] Lamias. He is one who deserves to be honoured by you and your sisters.

Fidibus novis.] With this new kind of lyre—such as no Roman has before attempted.

11. *Lesbio—plectro.*] Alcaic measures.

CARMEN XXVII.

AD SODALES.

Thracum est decertare poculis ad hilaritatem idoneis.

NATIS in usum lætitiæ scyphis

NOTES.

ODE XXVII. METRE VIII.

The poet, apparently in his quality of chairman, remonstrates sharply with his friends for their intemperance and inclination to acts of violence, and refuses to drink with them, unless they return to more orderly behaviour. The better to effect his purpose, he calls upon one of the party to tell the name of his mistress—to toast her, probably, as has been the practice in modern times. Compare Anacreon lvii. 7. and Theogn. v. 485., where there is something similar.

1. *Natis.*] Born—made for the service of pleasure.

Pugnare, Thracum est: tollite barbarum
  Morem, verecundumque Bacchum
    Sanguineis prohibete rixis.
Vino et lucernis Medus acinaces
Immane quantum discrepat! impium
  Lenite clamorem, sodales,
    Et cubito remanete presso.
Vultis severi me quoque sumere
Partem Falerni? dicat Opuntiæ
  Frater Megillæ, quo beatus
    Vulnere, quâ pereat sagittâ.
Cessat voluntas? non aliâ bibam
Mercede. Quæ te cunque domat Venus,
  Non erubescendis adurit
    Ignibus, ingenuoque semper
Amore peccas. Quidquid habes, age,
Depone tutis auribus—Ah miser

Rescindite immanem consuetudinem; et cruentas contentiones à Baccho modesto removete. Persicus gladius mirum quantum distat à mero et candelis. O socii, cohibete vociferationes execrandas: cubitoque innixi consistite. An jubetis etiam me capere portionem Falerni austeri? Declaret Opuntiæ Megillæ frater, quo felix ictu, quo telo intereat. *Scilicet* renuis? *At ego* non aliâ conditione potabo. *Certè* quisquis te amor tenet, haud pudendâ incendit flammâ; atque liberali semper amore delinquis. Euge, quodcunque tibi est, fidelibus crede auriculis. Ah infelix,

NOTES.

Scyphis.] Like the *cantharus*, (Od. i. 20. 2.) the *scyphus* is said to have been appropriated to the festivities of Bacchus (Macrob. v. 21;) but poetically it is used, as here, for any cup, without any such restriction.

2. *Thracum est.*] Supply *mos*. To fight over your cups is a Thracian practice. Od. i. 18. 9.

Tollite.] Away with this barbarian practice.

3. *Verecundumque Bac.*] Protect Bacchus—the *modicus*—the *verecundus*, from such outrages.

5. *Medus acinaces, &c.*] What communion has the Persian dagger with wine and lamps? Meaning, apparently, the *acinaces* should rather be drawn against the Parthians—the public enemy—than in convivial meetings.

Acinaces.] Περσικὸν ξίφος ἀκινάκην καλέουσι, according to Herodotus. The weapon marked as exclusively the Persians, as the *pilum* the Romans, &c.

6. *Immane quantum disc.*] As immeasurably as is possible—far as the poles asunder.

8. *Remanete.*] Keep your places, and not be getting up to quarrel and fight.

Cubito.] The parties were, as usual, reclining—leaning on the left elbow.

Presso.] I. e. *impresso*—resting upon—sunk into pillows. The pillow, so used, was called a *cubital*.

9. *Severi.*] Falernian had a sharp flavour; but the allusion here is to the pure state, undiluted with water, and of course the more intoxicating.

10. *Dicat Opuntiæ, &c.*] The party must be supposed to have taken his expostulations in good part, and begged him to go on with them; to which he, resuming his good humour, consents, upon conditions. *Megilla* must have been known to the party, and was probably a general toast.

11. *Quo beatus vulnere, &c.*] With what wound, by what shaft is the happy man dying? Of course a studied antithesis.

Beatus.] From reciprocal affection.

13. *Cessat voluntas?*] Megilla's brother refuses. Is the will wanting? Will he not?

Aliâ mercede.] On no other terms will I drink with him or you.

14. *Venus.*] His lady-love.

15. *Erubescendis.*] Be the Venus who she may, she inflames you with no fires to be ashamed of. She is not one to disgrace you.

16. *Ingenuoque semp. am. peccas.*] Not seriously put, but in the sense of peccadillo. If you are in love, it is with some one becoming a gentleman. The phrase must be taken as expressing the flippant sentiments of gallantry.

17. *Quidquid habes.*] Whatever you have to tell me—whoever it is you are in love with.

Age, depone, &c.] Come, deposit the secret in *safe* ears—in the ears of one who will not betray it. *Unsafe* ones the poet calls *rimosæ*. Sat. ii. 6. 46.

18. *Ah miser quantâ, &c.*] Megilla's brother whispers the name, or tells it aloud. Ah, wretched boy! on what a Charybdis are you wrecking—into what a whirlpool are you rushing! You will be devoured. The lady is of course renowned for her rapacity. This use of Charybdis is common with both orators and poets. *Quæ Charybdis tam vorax?* Cic. Philip. ii. 67.

quàm pravâ cum voragine luctaris! O adolescens, clementiores amores meritus *fuisti*. Ecqua venefica, quis incantator herbis è Thessaliâ venenosis, quod Numen te queat expedire? *Ipse* Pegasus implicitum te vix liberabit *ex istâ* Chimærâ triformi.

Quantâ laboras in Charybdi!
Digne puer meliore flammâ!
Quæ saga, qui te solvere Thessalis
Magus venenis, quis poterit Deus?
Vix illigatum te triformi
Pegasus expediet Chimærâ.

NOTES.

19. *Charybdi.*] A whirlpool in the straits of Sicily. Virgil. Æn. iii. 420.

21. *Thessalis—venenis.*] Certain plants potential in the hands of the *venefica*, or sorceress, supposed to abound in Thessaly.

Quæ saga, &c.] *Quæ saga, qui magus, quis Deus,* form a climax. Who is the deity that will be able? &c.

23. *Illigatum, &c.*] Scarcely will Pegasus rescue you, so entangled, from this triple *Chimæra.*

24. *Pegasus expediet Chimærâ.*] The *Chimæra*—Πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα, Hom. Il. vi. 181.—devastated the country of Lycia. Bellerophon mounted upon Pegasus, and assisted by Minerva, destroyed the triple-formed monster.

CARMEN XXVIII.

ARCHYTAS.

O Archyta, te qui mare terramque et sabulum innumerabile dimensus es, modici pulveris donum tenue coercet juxta oram Matinam. Nil *ergo* proficit tibi mortali, *quòd* cœlestes regiones lustrâsti, ambitumque orbis mente circuisti. *Sic* et Pelopis obiit pater, Numinum conviva, Tithonus etiam in cœlum sublatus,

Te maris, et terræ, numeroque carentis arenæ
Mensorem cohibent, Archyta,
Pulveris exigui prope litus parva Matinum
Munera; nec quidquam tibi prodest
Aerias tentâsse domos, animoque rotundum
Percurrisse polum, morituro.
Occidit et Pelopis genitor, conviva deorum,
Tithonusque remotus in auras,

NOTES.

ODE XXVIII. METRE XIII.

Archytas of Tarentum, a disciple of Pythagoras, and skilled in astronomical and geometrical science, perishes by shipwreck. His body, thrown on the shore of the Adriatic, is found and recognised by a seaman, who mocks him with the vanity of his pursuits. Archytas, in reply, tells him, more favoured beings than himself have died, and all must die; and then threatens him with the vengeance of the Furies, if he does not cast a little dust upon his corpse to enable his spirit to pass the Styx. The poem is, apparently, an imitation of some Greek composition.

1. *Numeroque carentis arenæ.*] Of the sand which is without number—the grains of which cannot be numbered.

3. *Pulveris exigui, &c.*] A little dust's poor power, or agency—a small space on the Matinum shore—the spot you cover with your corpse, holds—confines you who aspired to measure the world, &c.

Litus Matinum.] From a promontory called Matinus on the coast of Apulia.

4. *Nec quidquam tibi, &c.*] Nor avails it you at all to have explored the heavens, and scaled the concave, &c.

5. *Animo.*] Mentally—prosecuted your astronomical studies.

6. *Morituro.*] Agrees with *tibi*—you that were, after all, to die. This concludes the address of the seaman. Then follows the reply of Archytas, which continues to the end of the piece.

7. *Occidit et Pelop., &c.*] The connection is this—Do not wonder at *my* dying—Tantalus died, though a guest of the Gods; and Tithonus, though carried to the skies; and Minos, though admitted to the counsels of Jupiter; and Pythagoras himself, though he had two lives. All must die—some one way, and some another.

Pelopis genitor.] Tantalus, a king of Lydia, in Asia Minor, so opulent and munificent, that he invited the Gods to a splendid feast, and was entertained by them in return. Ovid. Met. vi. 173.

8. *Tithonus.*] Son or brother of Laomedon, king of Troy. Aurora, enamoured of his

Lord Lytton sees in this poem "something almost of a Gothic character. The humour takes the sombre colours of the mediaeval Dance of Death, and is not without a touch of the genius which speaks in the grave-diggers of Hamlet." In accordance with this view we have such passages in his translation of the ode as:—

"But one night waits for all, and one sure
pathway
Trodden by all, and only trodden once
Some to the Furies to grim Mars exhibit
On the red stage in which disports his eye;
The greedy ocean swallows up the sailors;
Old and young huddled swell the funeral
throng;
Each head must pay to Proserpine the
poll tax."

Conington has,

"Some bleed, to glut the war-gods savage eyes;
Fate meets the sailor from the hungry brine;
Youth jostles age in funeral obsequies;
Each head in turn is touch'd by Proserpine"

Et Jovis arcanis Minos admissus; habentque
Tartara Panthoiden, iterum Orco
Demissum; quamvis, clypeo Trojana refixo
Tempora testatus, nihil ultra
Nervos atque cutem Morti concesserat atræ;
Judice te, non sordidus auctor
Naturæ verique. Sed omnes una manet nox,
Et calcanda semel via leti.
Dant alios Furiæ torvo spectacula Marti;
Exitio est avidum mare nautis;
Mixta senum ac juvenum densentur funera; nullum
Sæva caput Proserpina fugit.
Me quoque devexi rapidus comes Orionis
Illyricis Notus obruit undis.
At tu, nauta, vagæ ne parce malignus arenæ
Ossibus, et capiti inhumato
Particulam dare: sic, quodcunque minabitur Eurus

nec non Minos secretorum Jovis particeps: Panthoi filius quoque rursum ad inferos trusus ibidem tenetur; quanquam detracto scuto res Trojanas testificatus, præter nervos et pellem nigro letho nihil tradiderat, te arbitro, non ignobilis testis naturæ et veritatis. Verùm nox eadem cunctos expectat; semelque mortis iter peragendum *est*. Quosdam Furiæ præbent ludum atroci Marti: perniciosum mare est nautis cupidis. Confusæ vetulorum ac juvenum mortes conglobantur: caput nullum eripitur crudeli Proserpinæ. *Sic* etiam me Illyricis fluctibus submersit Auster declivis Orionis assecla præceps. Tu verò nauta, ne improbus *mihi sis, neve te* pigeat errantis sabuli portionem injicere ossibus et capiti insepulto. Ita quicquid Eurus minitabitur

NOTES.

beauty, took him up to the heavens, but forgetting to deprecate the approach of old age, Tithonus, though slowly, wasted and withered, and finally vanished into air. Od. ii. 16. 30.

9. *Minos.*] King of Crete, who, because he professed—probably to give the greater sanction to his institutions—to have consulted Jupiter, was said to have been admitted, &c.

Arcanis.] An adjective—supply *colloquiis*, or *consiliis*.

Habentque Tartara.] And Tartarus possesses Panthoides—Panthoides too is dead—sent a second time to Orcus.

10. *Panthoiden.*] Euphorbus, the son of Panthous—or Pythagoras, who, professing the doctrine of a transmigration of spirits—that is, that the souls of men passed at death from one body to another—declared that he himself had experienced one migration—for that in the Trojan war, he was Euphorbus, the son of Panthous; and proved the fact to the satisfaction of his friends, by challenging a shield, in a temple near Mycenæ, as the one he had worn in the war, and which upon examination proved to have the name of Euphorbus inscribed upon it. Ovid. Met. xv.

11. *Quamvis, &c.*] Even Pythagoras is now dead irrevocably—*although*, in his first decease, he had given up to death nothing but his *nervos atque cutem*, his body—attesting, as he did, as Pythagoras, the fact of a previous existence in the Trojan times.

14. *Judice te.*] According to your own opinion of him. The *nauta* recognised Archylus, and Archylus it seems now knows him.

Non sordidus.] No contemptible—meaning a great authority.

17. *Furiæ.*] Who mix in battles, and impel the combatants to madness—to the delight of Mars. Virgil. Æn. vii. 324.

Dant alios, &c.] All must die;—some perish in battle, some at sea, &c.

18. *Avidum.*] Grasping and devouring all.

19. *Densentur.*] Crowd together. A word often used by Lucretius.

Nullum sæva caput P.] The sense is—stern Proserpine passes by none—suffers none to escape. None could die till she had clipt off a lock of their hair. Virgil. Æn. iv. 698.

21. *Devexi.*] The *setting* Orion. The Notus, the companion of the setting Orion, which blows with violence at its setting. A periphrasis for a storm. Virgil. Æn. vii. 719.

22. *Obruit Illyricis.*] Drowned me in the Illyrian waves, or the Adriatic. See Od. i. 3. 15. for the power of the Notus in the Adriatic.

25. *Particulam dare.*] According to the prevailing opinion, that the soul of an unburied person could not cross the Styx, but must roam along the banks, or hover round the body a hundred years, till some portion of earth, however small, had been cast upon the corpse. To refuse so small a favour was an act of peculiar atrocity.

Sic, &c.] If you do, then, I pray that the forests of Venusia may be struck with whatever Eurus threatens the Hesperian waves—that is, of course, *instead* of the Hesperian waves—and you be safe, &c. Compare the beginning of Od. i. 3.

Italico mari, luant silvæ Venusinæ, te incolumi: præmium quoque multiplex, undecunque fas erit, tibi conferatur à Jove justo, et à Neptuno sacrati Tarenti defensore. *Quòd si* fortè spernis admittere delictum posteris innocentibus exitio futurum: ipsi tibi jus acquisitum ac vices arrogantes reddantur. Haud *ego* destituar votis inutilibus: te verò nullæ purgabunt expiationes. *Itaque* licèt properes, non diu tardabis; ter injecto pulvere, transgredi fas erit.

Fluctibus Hesperiis, Venusinæ
Plectantur silvæ, te sospite, multaque merces,
Unde potest, tibi defluat æquo
Ab Jove, Neptunoque sacri custode Tarenti.
Negligis immeritis nocituram
Postmodo te natis fraudem committere? Fors et
Debita jura, vicesque superbæ
Te maneant ipsum: precibus non linquar inultis;
Teque piacula nulla resolvent.
Quamquam festinas, non est mora longa, licebit
Injecto ter pulvere curras.

NOTES.

26. *Venusinæ.*] Venusia—the birth-place of Horace—is a town of Apulia, at the foot of the Appenines, on the east—the forests of which extended towards the shore, and near enough to be seen by a person from Matinus.

Hesperiis.] Must of course here mean the Adriatic. All that was *west* of Greece was by the Greeks called Hesperia. The Roman poets take the language of the Greeks, though no longer applicable to circumstances.

27. *Multaque merces.*] And may large profits flow down upon you from Jupiter and Neptune. The *nauta* then was a mercator.

28. *Unde potest.*] *A quo*—meaning from Jupiter, from whom it *can* flow—who is able to pour abundance upon you.

29. *Tarenti.*] Neptune was, especially, the tutelary deity of Tarentum—a town founded by his son Tarens; and as Archytas was apparently a native of Tarentum, he appeals with peculiar propriety to him.

30. *Negligis.*] Are you indifferent about committing a wrong which will entail mischief upon your innocent offspring—will you incur the risk—will you dare commit? &c.

32. *Debita jura.*] The penalty due, or deserved.

Vicesque.] A retribution for your contempt of duty and humanity. Propert. i. 13. 10.

33. *Precibus, &c.*] Not in vain, or unexecuted will be my imprecations, if you leave me here unburied.

34. *Teque piacula, &c.*] No atonement will redeem—will release you from the penalty.

35. *Quamquam festinas, &c.*] Although you are in haste, the delay will not be long—it will not detain you long.

36. *Injecto ter pulvere.*] A handful of dust thrice cast upon my corpse, and then you may run. We *yet* retain the custom. *Curras* is used in consonancy with *festinas.*

CARMEN XXIX.

AD ICCIUM.

O Icci, jam *ergo* felices Arabum thesauros æmularis, atque grave bellum moliris

ICCI, beatis nunc Arabum invides
Gazis, et acrem militiam paras

NOTES.

ODE XXIX. METRE VIII.

Devoted, apparently, to literature, Iccius suddenly resolves to turn soldier, and join the expedition into Arabia Felix, under Ælius Gallus, 730 U. C. in the hope of sharing in the anticipated spoils. The poet laughs at his folly, and can no longer wonder at any perversion of nature. In Ep. i. 12. Horace addresses the same person, apparently long after these lines were written, when Iccius had returned, baffled in his views, and residing in Sicily, as the agent of Mæcenas in the management of his estates in that country—still hankering after wealth.

1. *Beatis—gazis.*] Blessed treasures, as if Iccius thought the *possession* of wealth ensured felicity. *Gaza* is a Persian word.

Nunc, &c.] Emphatically, *now*—you, who were so long absorbed in the studies of philosophy, and indifferent about riches. The Stoics were opposed, doctrinally, to all *desires.*

2. *Acrem milit. paras.*] And meditate

Non ante devictis Sabææ
Regibus, horribilique Medo
Nectis catenas? Quæ tibi virginum,
Sponso necato, barbara serviet?
Puer quis ex aulâ capillis
Ad cyathum statuetur unctis,
Doctus sagittas tendere Sericas
Arcu paterno? Quis neget arduis
Pronos relabi posse rivos
Montibus, et Tiberim reverti;
Quum tu coemtos undique nobiles
Libros Panæti, Socraticam et domum
Mutare loricis Iberis,
Pollicitus meliora, tendis?

tyrannis Sabæ nondum subactis, et Medo formidabili vincula fabricas. Quæ *verò* puellarum barbararum, occiso *suo* sponso, obsequetur tibi? Quis puer ex aulâ crinibus unguento perfusis ad pocula præficietur, arcu patrio tela Serum vibrare peritus? Ecquis *modò* inficiabitur fluvios defluentes retro ferri ad altos montes, ac Tiberim regredi posse, quando tu comparatos undequaque Panætii codices eximios et familiam Socratis *universam* permutare studes thoracibus Hispanicis? *certè* laudabiliora promiseras.

NOTES.

fierce warfare—you who never handled a sword before.

3. *Non ante devictis.*] Hitherto invincible, and therefore less likely to be beaten by a raw soldier.

Sabææ.] Arabia Felix, or a portion of it.

4. *Horribilique Medo nectis, &c.*] And forging chains for the Parthian—the formidable—the destroyer of Crassus—never out of the memory of a Roman.

5. *Quæ virginum barbara.*] Instead of *quæ virgo barbara*, or *quæ barbararum virginum.*

Quæ tibi virginum, &c.] What eastern princess, after you have slain her lover, is to be your slave? What royal boy to fill your goblet? Od. iii. 2. 5.

7. *Ex aulâ.*] Of the court, or captured from the court—a son of the king.

8. *Ad cyathum statuetur.*] Shall be stationed—or stand by your cup—at your elbow to fill the cup.

Capillis—unctis.] Dressed and perfumed. Handsome attendants in gaudy dresses, or liveries, was a point of ambition with the wealthy of Rome, as well as in our own days.

9. *Doctus, &c.*] A periphrasis for *Sericus.* What lad of the Seres, famed for archery? The Seres are always represented as the *most* remote nation of the east; and for oriental slaves, the more remote the more valuable. But the expedition alluded to, was itself destined only for Arabia.

10. *Quis neget, &c.*] Nothing is now incredible. Who can deny that streams, which now flow *down*, may flow *up* the steep hills again? A proverbial phrase for an impossibility—or any thing contrary to the order of nature. Gr. ἄνω ποταμῶν. Ovid. Hesiod. v. 30.

Arduis montibus.] Dative, for *ad* or *in montes arduas.*

12. *Ad Tib. reverti.*] Supply *ad caput*—to its source.

13. *Quum tu, &c.*] When *you*, emphatically, who promised, or bade fair for, better things, now propose to exchange books for arms.

14. *Panæti.*] Panætius was a native of Rhodes, the chief of the Stoics of his day, a disciple of Antipater, the master of Posidonius, and a friend of the elder Africanus. His book περὶ τοῦ καθήκοντος, is more than once spoken of in terms of warm approbation by Cic. de Officiis.

Socrat. et domum.] School of Socrates. Books written by his disciples, Xenophon, Plato, Æschines, &c.

15. *Iberis.*] Spanish, often alluded to as the best mail.

16. *Tendis.*] Are *aiming* at changing—intend, &c.

CARMEN XXX.

AD VENEREM.

O Venus, Gnidi et Paphi domina, contemne caram Cyprum, et migra in exornatum Glyceræ sacellum, te plurimo thure invitantis. Veniant tecum flagrans *tuus* filius, et Charites cingulis laxatis, et Nymphæ, et Juventas, absque te minimùm suavis, et Mercurius.

O Venus, regina Gnidi Paphique,
Sperne dilectam Cypron, et vocantis
Ture te multo Glyceræ decoram
Transfer in ædem.
Fervidus tecum Puer, et solutis
Gratiæ zonis, properentque Nymphæ,
Et parum comis sine te Juventas,
Mercuriusque.

NOTES.

ODE XXX. METRE VI.

Glycera prepares a sacrifice to Venus, and the poet prays the Goddess, with all her suite, to honour it with her presence. A fragment of Anacreon presents something very similar.

1. *Gnidi.*] A town on the coast of Caria, opposite Rhodes, and famed for a magnificent statue of Venus, by Praxiteles.

Paphi.] A town of Cyprus, the favourite seat of the Goddess.

2. *Sperne, &c.*] Leave your beloved Cyprus, for a time, and come to Glycera's house.

Vocantis.] To the house of Glycera, who invites, or tempts you with abundance of incense.

3. *Decoram.*] Trimmed for the occasion—hung with flowers, &c.

5. *Fervidus.*] Who kindles and inflames.

Solutis Gratiæ zonis.] *Without* zones—with 'zoneless waist,'—in graceful negligence—with no appearance of elaborate decoration. The Gratiæ are the constant attendants of Venus.

6. *Nymphæ.*] *What* nymphs is not obvious. Nymphæ is a generic term. Those of the sea are Nereides—of fountains and streams, Naiades—of woods, Dryades—of mountains, Oreades—of flowers, Napeæ. Hamadryades are such as live and die with individual trees.

Que.] It couples Gratiæ and Nymphæ. The necessities of metre seem often to force this conjunction from its natural position.

7. *Parum comis, &c.*] Youth derives all its charms from you. Love makes the young lovely.

Juventas.] Ἥβη is in the suite of Venus. Hom. Hym. in Ap. 195.

8. *Mercuriusque.*] As the *Deus* λόγιος, who makes love eloquent. *Scis, sororem tuam Venerem, sine Mercurii præsentia nil usquam fecisse*—is the language of Venus herself. Apul. Met. vi.

CARMEN XXXI.

AD APOLLINEM.

Quid Poëta petit à Phœbo consecrato? Quid precatur recens

Quid dedicatum poscit Apollinem
Vates? quid orat, de patera novum

NOTES.

ODE XXXI. METRE VIII.

Written, apparently, upon some occasion of public solemnity—probably the day on which Octavius Cæsar dedicated the temple of Apollo on the Palatine, 726, U.C. Numbers, it may be supposed, were offering their vows and prayers for wealth and honours, while Horace, less ambitiously disposed, presents a more modest petition. Compare the sentiment in Pind. Nem. viii. 63.

1. *Dedicatum Apollinem.*] Apollo, in whose honour the new temple was dedicated. Or, the statue of Apollo, newly erected and consecrated.

2. *Vates.*] Horace himself. What does the poet ask—the same as the rest—of the deity?

Fundens liquorem? Non opimas
Sardiniæ segetes feracis;
Non æstuosæ grata Calabriæ
Armenta; non aurum, aut ebur Indicum;
Non rura, quæ Liris quietâ
Mordet aquâ taciturnus amnis.
Premant Calenâ falce, quibus dedit
Fortuna, vitem; dives et aureis
Mercator exsiccet culullis
Vina Syrâ reparata merce,
Dis carus ipsis; quippe ter et quater
Anno revisens æquor Atlanticum
Impune. Me pascant olivæ,
Me cichorea, levesque malvæ.
Frui paratis, et valido mihi,
Latoe, dones, et, precor, integrâ
Cum mente; nec turpem senectam
Degere, nec citharâ carentem.

vinum effundens è craterâ? Haud arva pinguia Sardiniæ fertilis: haud pulchros greges ferventis Calabriæ: haud aurum, vel ebur Indiarum: haud agros, quos undis lentè *fluentibus* lambit Liris silens fluvius. *Ii* quibus sors donavit Calenas vineas, *eas* cultro reprimant. Opulentus etiam negotiator vina Syriis mercibus commutata bibat poculis ex auro, ipsis Numinibus gratiosus; siquidem ter et quater annis *singulis* sine infortunio lustrat mare Occiduum. Me nutriant olivæ, me cichorea, et malvæ tenues. O Latonæ fili, da mihi valere, et potiri acquisitis; necnon cum sanâ mente senectutem ducere haud fœdam, quæso, et lyrâ non destitutam.

NOTES.

Novum liquorem.] New wine was usually employed in libations. Od. i. 19. 15.

3. *Non opimas Sard.*] Not the rich crops, or lands of fertile Sardinia. According to Varro, de Re Rust. *seges* expresses land ploughed and sown, and *arvum*, land ploughed only.

4. *Sardiniæ.*] The island in the Mediterranean still retaining the name. Its productiveness is noticed by Mela, ii. 7.

5. *Æstuosæ.*] Burning. Ep. i. 27.

Grata.] To their owners, who were delighted with the possession of such herds.

Calabriæ.] The south of Italy—for the sake of the superior pastures of that country.

6. *Ebur Indicum.*] The ivory of India was in the *highest* estimation. Virg. Georg. i. 57. Ivory came to be very much employed in ornamental furniture.

7. *Liris.*] Now the Garigliano. The river separated Latium and Campania, and flows through one of the most fertile valleys of Italy.

8. *Mordet.*] Lucretius uses a coarser term, *rodit*, v. 257. In Od. i. 22. 8. Horace has *lambit*; and Od. ii. 3. 18. *lavit*.

Taciturnus.] By implication,—flowing gently and equably.

9. *Premant, &c.*] Let those prune with the knife of Cales, to whom fortune has given the vine of that region. Circumstantially, for —let others cultivate the vines of Cales—or let others drink the wines of Cales.

10. *Dives et aureis.*] And let the wealthy merchant drain his wine from golden goblets.

11. *Culullis.*] Capacious bowls. Coupled with regal or munificent entertainments. Ep. ad Pisones, 434. The *culullus* was a pontifical cup; and the pontifical feasts were of a splendid cast. Od. ii. 14. 28.

12. *Reparata.*] Bartered—purchased with *Syrâ merce*.

Syrâ merce.] Spices, perfumes, &c. brought from India to Syria, and from thence, by Roman merchants, taken to Rome.

13. *Dis carus ipsis.*] Dear to the very Deities—enjoying their especial protection.

Quippe ter, &c.] Revisiting, as he does, three or four times a year, the Atlantic—put exaggeratively.

14. *Æquor Atlant.*] The Atlantic is specified by the poet, not as the most remote, but as the most unsafe, for any body but merchants.

15. *Impune.*] Without peril.

Me pascant, &c.] *Me*, let olives and salads, &c.

16. *Cichorea.*] Endive.

Levesque malvæ.] In Epod. ii. 57. The *malvæ* are described as *gravi corpori salubres*. They were used as *(leves)* gentle aperients.

17. *Frui paratis.*] To enjoy my possessions—what I have got.

Et valido mihi.] And to be in health.

18. *Latoe.*] Λατῷε, the vocative of Latous, Apollo, son of Latona.

Integrâ cum mente.] Like Juvenal's prayer —*Sit mens sana in corpore sano.* But moral integrity may have been meant. A fragment of the Κόλαξ of Menander, preserved in Athenæus, has—Εὐχώμεθα Ὀλυμπίαισι, πᾶσι, πάσαις—διδόναι σωτηρίαν, ὑγίειαν, ἀγαθὰ πολλά, τῶν ὄντων τε νῦν ἀγαθῶν ὄνησιν.

19. *Turpem senectam.*] Miserable with infirmities.

20. *Cith. carentem.*] Unable to enjoy the lyre—to write verses.

CARMEN XXXII.

AD LYRAM.

Deposcimur:— si quidpiam privatim otiosi tecum cecinimus, quod vigeat et hunc in annum, et *in alios* multos: heus recita poëma Latinum, ô testudo, *quæ* Lesbio primùm civi modulos dedisti: qui militiâ *licèt* efferatus, tamen *seu* in bello, seu navem agitatam *in* humidâ ripâ alligaverat, cantabat Bacchum, atque Musas, et Venerem, puerumque semper eam comitantem, necnon Lycum oculis et capillis nigris conspicuum. O lyra, Apollinis ornamentum, summique Jovis epulo jucunda, ave, ô ærumnarum levamen suave, mihi quandocunque bene advocanti.

POSCIMUR:—si quid vacui sub umbrâ
Lusimus tecum, quod et hunc in annum
Vivat, et plures,—age, dic Latinum,
Barbite, carmen,
Lesboo primum modulate civi;
Qui ferox bello, tamen inter arma,
Sive jactatam religârat udo
Litore navim,
Liberum, et Musas, Veneremque, et illi
Semper hærentem Puerum canebat,
Et Lycum, nigris oculis, nigroque
Crine decorum.
O decus Phœbi, et dapibus supremi
Grata testudo Jovis, O laborum
Dulce levamen, mihi cunque salve
Rite vocanti.

NOTES.

ODE XXXII. METRE VI.

A song is demanded of the poet by some friend, and Horace invokes the lyre which supplied Greek songs to Alcæus, to sing him a Latin one.

1. *Poscimur.*] *Poscimus* will not construe with *age, dic*,—has no congruity of syntax. With *poscimur* the sense is consistent and poetical. I am asked for a song—if ever, in sport, we have done any thing together, assist me now.

Vacui.] At leisure—in an idle hour.

Si quid Lusimus.] The common affectation of poets. Their most elaborate performances, are their sports and amusements.

Quid—quod.] A song that may last, not this year only, but many.

3. *Dic Latinum, &c.*] The lyre had done the same thing in Greek. Horace repeatedly speaks of himself as being the first poet who introduced Greek measures into Latin versification.

5. *Modulate.*] Supply *carmina*, and take *modulate* in the active sense. Who first sung for Alcæus. *Modulari carmina* is, strictly, what is called setting verses to music; but every where the phrase indiscriminately means to play or sing, or both.

Lesbio—civi.] Alcæus, a native of Lesbos, an island in the Ægean Sea, opposite to the Æolic coast of Asia Minor. He is said to have expelled Pittacus, the tyrant of Mitylene, and to have been personally in numerous battles. He was in his prime about 600 B. C.

6. *Qui ferox, &c.*] Who, though a soldier—though actively engaged in war, yet at all times, whether, *inter arma*, with the army, or when he had moored his ship to the shore after a storm, sung of Bacchus, &c.

9. *Illi semper hær. Puerum.*] Cupid—the inseparable companion of Venus.

11. *Lycum.*] Alcæus seems to have made Lycus the subject of his amatory eulogies, as Anacreon did Bathyllus.

13. *O decus Phœbi, &c.*] The construction is, *O testudo, decus Phœbi, et grata dap. sup. Jovis*—and welcome at the feasts of Jove. Φόρμιγξ δαιτὸς ἑταίρη. Hom. Il. i. 603. It will be observed the *barbiton* is here called *testudo*. Od. i. 1. 34.

15. *Mihi cunque salve.*] Supply *esto*. Be propitious to me, *cunque*, at all times, when I duly, with the respect which becomes me, invoke your aid—or propose to touch your strings.

Cunque.] Instead of *quandocunque*.

Salve.] *Salve* is not only thus used in addressing those whom we wish to conciliate, but also to express our satisfaction at any occurrence which is agreeable to us.

CARMEN XXXIII.

AD ALBIUM TIBULLUM.

Albi, ne doleas plus nimio, memor
Immitis Glyceræ, neu miserabiles
Decantes elegos, cur tibi junior
Læsâ præniteat fide.
Insignem tenui fronte Lycorida
Cyri torret amor; Cyrus in asperam
Declinat Pholoen; sed prius Appulis
Jungentur capreæ lupis
Quam turpi Pholoe peccet adultero.
Sic visum Veneri: cui placet impares
Formas, atque animos sub juga aenea
Sævo mittere cum joco.
Ipsum me melior quum peteret Venus,
Gratâ detinuit compede Myrtale
Libertina, fretis acrior Hadriæ
Curvantis Calabros sinus.

Tibulle, ne plus quàm decet mœreas, revolvens animo crudelem Glyceram; neve lugubres elegias recites, quòd fractâ fide præ te fulgeat adolescentior. *Ecce* amor Cyri adurit Lycoridem fronte exili decoram: Cyrus *autem* fertur erga Pholoën immitem. At capræ lupis Apuliæ antea sociabuntur quàm Pholoë amatori fœdo *morem gerens* delinquat. Ita placitum Veneri, quæ gaudet dissimiles formas ac mores subjicere jugo ineluctabili, non sine gravi ludibrio. Memet, cùm requireret amasia præstabilior, jucundis vinculis innexuit Myrtale libertina, asperior Adriatico mari Calabriæ sinus inflectente.

NOTES.

ODE XXXIII. METRE III.

Horace exhorts Tibullus not to deplore so common an occurrence, as the being jilted by a mistress. Little cross-purposes of the kind are the sports of Venus, who often thus maliciously indulges her caprices. Tibullus is the poet of that name, whose elegies still survive, and to which the epithet "*miserabiles*," in its uncolloquial meaning, is strictly applicable.

2. *Immitis.*] Who has no feeling for the miseries which her cruelties create. Horace probably hints that he has himself had some personal experience of the lady's caprice.

Miserabiles.] Such as are descriptive of wretchedness—plaintive.

3. *Decantes.*] The word implies repetition —eternally singing.

Cur.] Instead of *propterea quod;* and again in Ep. i. 8. 10.

Tibi junior læsâ præn.] Because a younger man outshines you—or is preferred by the perfidious girl. Tibullus himself died at thirty;—but old enough to have experienced the mortification alluded to.

4. *Læsâ—fide.*] With a girl who has broken her faith with you.

5. *Insignem, &c.*] The connection is—your case is not by any means a new one—Lycus loves Cyrus, and Cyrus prefers Pholoe, and Pholoe herself detests Cyrus.

Tenui fronte.] A low forehead—or the space between the hair and the brows. This, in direct opposition to modern notions, was regarded as a beauty by the Romans; and young women, accordingly, brought their hair over the forehead, and cut it just above the eye-brows, so that there was left, as Lucian says, only βραχὺ τῷ μετώπῳ μεταίχμιον. Horace speaks of having, in his younger days, *nigros angusto fronte capillos,* Ep. i. 7. 26; and Martial has the phrase, *Frons brevis,* iv. 42. 9.

7. *Declinat.*] Supply *animum a Lycoride aversum.*

9. *Turpi adultero.*] Cyrus—odious to her.

10. *Sic visum Veneri.*] Supply *est.* The common expression for the will of the Gods. *Sic visum Superis.* Ov. Met. i. 366.

Cui placet.] Who finds a pleasure in, &c.

Impares formas.] The handsome and the ugly.

11. *Animos—impares.*] Tempers which do not assimilate—or affections not mutually placed.

Sub juga aenea.] To send them under her brazen yoke by a cruel jest—to make them go in the same harness—simply, to couple them to the same yoke.

Aenea.] The word is used, as the author uses adamant elsewhere, for hard or cruel—a yoke hard to be borne or shaken off.

12. *Sævo cum joco.*] The Greek χαιρεκακία—a malicious joy.

13. *Melior Venus.*] Better in temper, or in caste, or in both, for Mycale was *libertina* and a vixen.

15. *Fretis acrior.*] More stormy and wild than the waves of the Adriatic, which curves the Calabrian shores—or breaks upon them—or winds along the broken shores.

CARMEN XXXIV.

Numinum rarus et remissus venerator *fui quidem*, dum vesanâ philosophiâ eruditus aberro; jam *verò* contrà velificari adigor et dimissam viam relegere. Enimvero Jupiter fulguribus nubes findens plerumque tonantes equos et velocem currum per purum impulit; quo terra gravis, errantesque fluvii, quo Styx. atque odiosi Tænari aspera domicilia, terminusque Atlantis quassantur. Potest numen infima supremis commutare, excellentem etiam deprimit, attollitque humilia. Inde rapida sors culmen aufert, cum strepitu resonante;

PARCUS Deorum cultor, et infrequens,
Insanientis dum sapientiæ
Consultus erro, nunc retrorsum
Vela dare, atque iterare cursus
Cogor relictos. Namque Diespiter
Igni corusco nubila dividens
Plerumque, per purum tonantes
Egit equos, volucremque currum;
Quo bruta tellus, et vaga flumina,
Quo Styx, et invisi horrida Tænari
Sedes, Atlanteusque finis
Concutitur. Valet ima summis
Mutare, et insignem attenuat Deus,
Obscura promens. Hinc apicem rapax
Fortuna cum stridore acuto

NOTES.

ODE XXXIV. METRE VIII.

A burst of thunder with a cloudless sky strikes the poet with an instantaneous conviction of the error of the Epicurean doctrine, which he had entertained before—that the Gods took no concern in the affairs of men. Horace professes himself to be bound exclusively by the dogmas of no particular sect. Ep. i. 1. 14.

1. *Parcus, &c.*] *Infrequens* expresses that Horace rarely frequented the temples; and *parcus*, as the temples were not visited empty-handed, may be supposed to apply to the economy of his oblations.

2. *Insanientis sapientiæ.*] Instances of this kind of antithesis are common enough, but they deserve to be pointed out as they occur —they shew the taste of the writer and the times.

3. *Consultus.*] *Consultus* and *consultor* are correlatives—the person consulted, and he who consults him. Sat. i. 1. 10. and 17. The *consultus* is the professor—the adept; and Horace describes himself as the professor of a philosophy, or at least of a leading dogma of that philosophy, which his new convictions prompt him to characterize as *insane*.

Ret. vela dare.] To turn the sails in the opposite direction—'bout ship.

4. *Iterare cursus, &c.*] To turn upon the ship's wake—or, in a landsman's metaphor, to return upon, or tread back one's steps.

5. *Diespiter.*] *Diei*, or *lucis pater*, according to Varro, de Ling. Lat. Jupiter is but a corruption of Ζεὺς πατήρ.

6. *Igni corusco.*] Jupiter, who with his flashing fire generally *cleaves clouds*, has just driven his thundering car through a pure and cloudless sky. Thunder in a clear sky was regarded as a deviation from the course of nature—as a matter of evil omen, and requiring expiation accordingly. Hom. Od. xx. 114. Virg. Georg. i. 487. Sueton. Tit. 10.

9. *Quo.*] By which *car, i. e.* by the motion of the car, which caused the thunder.

Bruta.] Or *iners*, as Horace has it, Od. iii. 4. 45.—what has no spontaneous movement—opposed to the *vaga flumina*, which are ever in motion.

10. *Tænari.*] A promontory of Laconia, where was a cave, through which was supposed to be a descent to Tartarus. Here used for Tartarus itself.

Invisi.] Hateful alike to Gods and men—*pallida regna Diis invisa.* Virg. Æn. viii. 245.

11. *Atlanteusque finis.*] The remotest regions of the earth; for Atlas was of old regarded as the western limit of the world.

12. *Valet, &c.*] After such a miraculous event, I have no farther doubts—the Deity is able to make the lowest the highest, &c.

13. *Insignem attenuat.*] 'Ρεῖα δ' ἀρίζηλον μινύθει, &c. Hesiod. Ἔργ. 6.

14. *Obscura promens.*] Bringing into light the obscure.

Hinc apicem.] From one the tiara, or crown, &c.

Rapax.] Expressive of the violence of the Goddess.

15. *Fortuna.*] The Goddess, whose office it is to execute upon every one the decrees of the supreme Deity.

Cum stridore acuto.] The Goddess is

Sustulit, hîc posuisse gaudet.

hic *verò* deposuisse delectatur.

NOTES.

winged, and *stridore acuto* expresses the sharp rushing sound of her wings, from the rapidity of her flight.

16. *Hic.*] On another she delights to place the crown.

CARMEN XXXV.

AD FORTUNAM.

O DIVA, gratum quæ regis Antium,
Præsens vel imo tollere de gradu
Mortale corpus, vel superbos
Vertere funeribus triumphos;
Te pauper ambit sollicitâ prece
Ruris colonus; te, dominam æquoris,
Quicunque Bithynâ lacessit
Carpathium pelagus carinâ.
Te Dacus asper, te profugi Scythæ,
Urbesque, gentesque, et Latium ferox,

O Dea, quæ charo dominaris Antio, parata hominem morti obnoxium aut ex infimo loco erigere, aut arrogantes victorias mutare in clades: tibi votis anxiis supplicat inops agricola: te maris potentem *orat* quisquis mare Carpathium fatigat navi Bithynâ. Te ferox Dacus, te errantes Scythæ, civitates etiam et nationes; nec non Latium bellicosum,

NOTES.

ODE XXXV. METRE VIII.

The poet supplicates Fortune—the Goddess who is able to uplift the lowly, and humble the mighty; whose favours all court, and whose frowns all deprecate; whose fiat is irresistible, and whose adverse stroke is the touchstone of the true and false—to preserve Cæsar, who is himself on the point of marching against the Britons, and the arms which he is despatching to the East, and not visit upon either the crimes of the still recent civil dissensions.

1. *Gratum quæ regis Antium.*] Who reign at Antium—in the same sense as Venus is described, *regina Gnidi Paphique.* Od. i. 30. 1.

Antium.] The temple of Fortuna Equestris, at Antium, was one of great celebrity—Antium is in consequence regarded as a favourite residence. Now *Anzo Rovinato.*

Gratum.] Welcome, or agreeable to her, from the peculiar respect paid to her there.

2. *Præsens.*] Able at once—at a stroke. Those who bring present, bring the quickest help.

Imo tollere, &c.] To lift men from the lowest condition, and, by implication, place them in the highest.

3. *Mortale corpus.*] Mortals—men.

4. *Vertere, &c.*] To change victories into defeats.

5. *Te pauper, &c.*] Poor and rich, the barbarian and the Roman, cities and nations and kings reverence and dread, &c. Compare Pind. Olymp. 12.

Sollicitâ prece.] With an anxious prayer for the produce of his fields.

6. *Ruris colonus.*] The poor cultivator of the soil courts your smile.

Te, dominam, &c.] You, the mistress of the sea, the merchant *ambit.* An ancient figure of the Goddess had a cornucopia in one hand, and a rudder in the other, which, perhaps, suggested the husbandman and sailor.

7. *Bithynâ carinâ.*] In a vessel trading to Bithynia, on the southern coasts of the Euxine and Propontis, to which the commodities of the East were brought.

Lacessit.] Braves the *Carpathian.* The word implies defiance—a knowledge of the dangers, with a resolution to run all hazards.

8. *Carpathium.*] The sea between Rhodes and Crete—so called from the island Carpathus, which lies between them. The Roman merchants, who sailed by the south of Crete, must pass through this portion of the Archipelago in their way to Bithynia.

9. *Dacus.*] The Daci occupied the northern bank of the Lower Danube, towards the mouth of it; and were long troublesome to the Romans, by their frequent incursions across the river.

Profugi.] The Scythians were nomadic, and appear to be called *profugi,* from their roving habits—without settled residence. Compare Od. iii. 24. 9.

10. *Latium ferox.*] Brave and bold. La-

et matres regum barbarorum, atque tyranni purpurati venerantur: ne pede noxio subvertas columnam subsistentem; neve plebs aggregata ad arma quietos, ad arma provocet, ac imperium labefaciat. Te nunquam non præcedit dura necessitas æreâ manu ferens clavos prægrandes, et cuneos; adest etiam uncus, et liquefactum plumbum. Te reveretur spes, et fides infrequens, candido panno cooperta; neque recusat *tibi* adhærere, quandocunque mutato pallio ædes magnatum adversa deseris: plebs autem instabilis, et meretrix perfida contrà fugit: amici *quoque* falsi jugum simul portare nolentes

Regumque matres barbarorum, et
 Purpurei metuunt tyranni,
Injurioso ne pede proruas
Stantem columnam, neu populus frequens
 Ad arma cessantes ad arma
 Concitet, imperiumque frangat.
Te semper anteit sæva Necessitas,
Clavos trabales, et cuneos manu
 Gestans aenâ, nec severus
 Uncus abest, liquidumque plumbum.
Te Spes, et albo rara Fides colit
Velata panno; nec comitem abnegat,
 Utcunque mutatâ potentes
 Veste domos inimica linquis.
At vulgus infidum, et meretrix retro
Perjura cedit; diffugiunt cadis
 Cum fæce siccatis amici,

NOTES.

tium was the country along the left bank of the Tiber, extending to Campania, and the earliest possession of the Romans. Here used for the Romans generally.

11. *Matres.*] *Bellaque matribus detestata.* Od. i. 1. 24.

12. *Tyranni.*] Asiatic kings, and especially, perhaps, Phraates, the king of the Parthians, who had recently expelled Teridates.

Purpurei.] Clothed in purple—in scarlet rather.

13. *Injurioso.*] Violent, destructive. High winds are *injuriosi*. Epod. 17. 34.

Proruas.] In an active sense—lest you should dash down.

14. *Stantem columnam.*] The pillar of power. The royal authority, while firm and flourishing, is compared to a column erect.

Populus frequens.] The collected—assembled people.

15. *Cessantes.*] Those who hesitate, or are less prompt than the insurgents require.

Ad arma, &c.] The repetition of the word is used mimetically—it is the cry of the insurgents for others to join them. Virg. Æn. ii. 668.

17. *Te semper, &c.*] *Necessitas* is here the attendant of Fortune, preceding her, as a lictor the consul, and furnished with instruments to enforce and execute her stern commands. These are not instruments of punishment, but of force and power—symbols of executive efficiency. Horace had, probably, some piece of allegorical sculpture in his eye.

18. *Manu aenâ.*] Strong hand—brazen is common in this sense.

Clavos trabales.] Spikes to hold bulky timbers together. *Trabali clavo figere* is proverbial for securing a thing firmly. Cic. Verr. v. 21.

Cuneos.] Not to split with; but to drive into joinings or seams—to make all tight and steady by the insertion and consequent compression.

19. *Severus uncus.*] A *clamp* for holding stones firmly together. Virgil calls *amnis Eumenidum severus*, which confines. Æn. vi. 374.

20. *Liquidumque plumbum.*] Used for soldering, with the clamp, to bind the firmer. This impersonation of *necessitas*, and these potent instruments, designate nothing but the forceful and invincible power of fortune.

21. *Te Spes, &c.*] You, when adverse, Hope and Faith desert not, like the common herd, and the heartless harlot, &c. In adversity appears the fidelity of the true friend, and the perfidy of the false one. Some obscurity is occasioned by the victims of fortune being represented by fortune herself.

Spes.] Hope adheres to adversity, to cheer the miserable with anticipations of better times. 'Ελπίδες Τύχης ἑταῖραι. Maced. 39. 1. in Anth. Gr. Vol. iv. p. 92.

Rara Fides.] Adverse fortune has but *few faithful* friends.

22. *Velata panno.*] Robed in white, to mark unspotted purity. *Panno* may indicate the poverty that often visits fidelity.

Comitem abnegat.] Supply *se*. Nor refuses to be your companion.

23. *Utcunque.*] For *quandocunque*, whenever. Od. i. 17. 10.

Mutatâ veste.] Good fortune must be supposed to be clothed in a splendid dress, and bad in a miserable one.

27. *Cum fæce siccatis.*] When the wine is drunk to the dregs.

Ferre jugum pariter dolosi.
Serves iturum Cæsarem in ultimos
Orbis Britannos, et juvenum recens
Examen Eois timendum
Partibus, Oceanoque rubro.
Eheu! cicatricum et sceleris pudet
Fratrumque. Quid nos dura refugimus
Ætas? quid intactum nefasti
Liquimus? unde manum juventus
Metu Deorum continuit? quibus
Pepercit aris? O utinam novâ
Incude diffingas retusum in
Massagetas, Arabasque ferrum.

post exhausta ad fæcem *usque* dolia. *O Fortuna*, incolumem præsta Cæsarem proficisci meditantem adversùs ultimos terræ Britannos; *serves* etiam novum agmen adolescentium, formidandum *quidem* orientalibus regionibus, ac mari Erythræo. Heu pudet vulnerum criminisque, et fratrum *à fratribus interfectorum*. Ecquid exhorruimus nos homines sævi? Quid impii dimisimus non violatum? A quo manum cohibuerunt adolescentes *ob* reverentiam Numinum? Quæ non altaria polluerunt? *O Fortuna*, hebetatos *malè nostros* enses utinam novâ incude fabrices contra Massagetas et Arabas, *bene*.

NOTES.

28. *Dolosi ferre.*] Greek for *dolosiores* or *astutiores quam ut ferant*—too cunning to bear together the *(jugum)* yoke of poverty.

Pariter.] Together—in bad fortune as well as good.

29. *Serves, &c.*] Thus much the poet has said with the view of conciliating the good-will of fortune, by recognising her power, and now turns the advantage in favour of Cæsar.

Ultimos.] The Britons were regarded, in Horace's time, as the most westerly nation. Of the existence of Ireland nothing was known.

30. *Recens examen.*] The new troops just raised for the expedition into Arabia, to be commanded by Ælius Gallus.

31. *Eois partibus.*] Arabia Felix.

32. *Oceanoque rubro.*] The Red Sea—meaning the Erythræan or Indian Sea. The Red Sea of our days was called the Arabian Gulf. Ἀράβιος κόλπος. Herodot. II. 11.

33. *Eheu! pudet, &c.*] The recollection of the waste of life occasioned by the civil wars shocks the poet, and especially the consequent necessity for the levy of *new* troops.

Sceleris.] Od. i. 2. 29.

34. *Nos, &c.*] We, the present evil age or generation, so long involved in civil wars.

36. *Unde.*] *A quo*—from what crime, &c.

38. *Novâ incude diffingas.*] *Diffingere* is, strictly, to forge into another shape. O that you would sharpen our swords, blunted upon our brothers, for the destruction of the Massagetæ, &c.

40. *Massagetas.*] Scythians, who were nearest to the Parthians, and those probably who assisted Phraates.

CARMEN XXXVI.

AD PLOTIUM NUMIDAM.

ET ture, et fidibus juvat
Placare, et vituli sanguine debito

Et thure, et lyricis *carminibus*, et debito cruore vituli expedit litare

NOTES.

ODE XXXVI. METRE II.

Plotius is just returned in safety from Spain, and Horace, in his joy at the news, proposes a merry meeting of his old companions, and among them, especially Lamia, his oldest and dearest friend, to celebrate the happy event. The lines are addressed rather to Lamia than to Plotius. Nothing can be affirmed with any certainty of this Plotius. The return thus commemorated may have been from exile, or from service—the latter probably. Augustus had been engaged three years in the Cantabrian war, and returned 731 U. C. Nothing, again, indicates that he is the same person as Plotius the poet, thrice coupled with Varius by Horace, Sat. i. 5. and 10; and, indeed, in some MSS. and editions, the name of Pomponius appears instead of Plotius.

1. *Fidibus.*] Music was common at festivities of this kind. Compare Od. iv. 1. 22.

2. *Vituli sang. deb.*] In performance of a

Numinibus servatoribus Numidæ; qui jam incolumis ab extremâ rediens Hispaniâ dilectis sociis oscula plurima, at nemini plura quàm suavi Lamiæ partitur, recordatus adolescentiæ non alio ductore transactæ, et mutatæ pariter togæ. Ne lætæ diei signum desit Cretense; neve prolato cado parcatur; neque sit pedum cessatio ad ritum Saliorum; neve Damalis plurimi vini bibax certet cum Basso poculis Thracibus; neve convivium rosis careat, nec apio constanti, nec fugaci lilio. In Damalin cuncti defigent aspectus lascivos: at Damalis ab novo

Custodes Numidæ Deos,
Qui nunc, Hesperiâ sospes ab ultimâ,
Caris multa sodalibus,
Nulli plura tamen dividit oscula
Quàm dulci Lamiæ, memor
Actæ non alio rege puertiæ,
Mutatæque simul togæ.
Cressâ ne careat pulchra dies notâ;
Neu promtæ modus amphoræ,
Neu morem in Saliûm sit requies pedum;
Neu multi Damalis meri
Bassum Threïciâ vincat amystide;
Neu desint epulis rosæ,
Neu vivax apium, neu breve lilium.
Omnes in Damalin putres
Deponent oculos; nec Damalis novo

NOTES.

vow made for the safety of Numida. In Ep. I. 3. 36. Horace tells his friend, Julius Florus, he is fatting a calf for the same purpose.

3. *Custodes Num. Deos.*] Tutelary deities of Numida, or the deities who protect travellers by sea and land—Castor and Pollux, or Mercury.

4. *Ab ultimâ.*] Not the farthest part of Spain, any more than *ultima Africa* (Od. ii. 18. 4.) means the extremity of Africa; but, simply, *distant* Spain, in reference to Italy. Augustus had met with a stout resistance from the Cantabri, in the north of Spain; and the term *sospes* may be expressive of the perils of this long warfare, on the supposition, for it is no more, that Plotius had been with Augustus.

7. *Memor actæ, &c.*] Mindful of their boyhood, spent under the same *(non alio)* preceptor or guardian.

8. *Puertiæ.*] For *pueritiæ*. A contraction of syllables not uncommon in Horace, as well as in other poets; as, *lamna, surpite, surrexe,* &c.

9. *Mutatæque simul togæ.*] And of their *toga*, changed at the same time. They were, therefore, of the same age. The *toga virilis* was assumed on the entrance into the seventeenth year. The *toga puerilis*, or *prætexta*, was *edged* with scarlet; in the *toga virilis*, or *pura*, that edging was removed.

10. *Cressâ, &c.*] Let not such a joyful day be without its Cretan or chalk mark. If *Cretan*, perhaps from the custom of thus distinguishing the bright days of life, originating in Crete; or if *chalk*, from the superior quality of the Cretan lime-stone. Sat. ii. 3. 246.

11. *Promtæ modus amp.*] Construe with *sit*, from the next line. Let there be no limiting of the *amphoræ* brought from the cellar—no stinting of the wine.

12. *Neu requies pedum.*] Nor rest to the feet—let there be no cessation to the dancing.

Morem in Saliûm.] *Saliorum.* The priests of Mars, who, according to the institutions of Numa, *per urbem ire canentes carmina cum tripudiis solemnique saltatione jussi sunt.* Liv. i. 20.

13. *Multi Damalis meri.*] Accustomed to drink a large quantity of wine, or capable of doing so.

14. *Bassum vincat.*] Nor let Damalis, with all her capacity, out-drink Bassus. Bassus, it should seem, upon occasion, could drink as deep as the lady; but it is difficult to enter into the coarse habits of the times.

Amystide.] In Hesychius ἄμυστις is explained by συνεχὴς πόσις, a continuous draft—what is drunk at a pull; which seems to give the sense of Anacreon's phrase, πίνειν ἀμυστί, xxi. 2.

Threïciâ amyst.] Thracian bumpers. Compare a fragment of Callimachus, 109.

16. *Vivax.*] What preserves its freshness longer than other plants or flowers of which wreaths were made—opposed to the *breve lilium.*

17. *Putres.*] Gloating—the effect as much of intoxication as of passion.

18. *Deponent, &c.*] All will fix their lascivious eyes upon Damalis, but she will not be torn from her new friend, Numida.

"Vana mortalitas, et ad circumscribendam seipsam ingeniosa, computat more Thraciae gentis: quae calculos colore distinctos, pro experimento cujusque diei in urnam condit, ac supremo die separatos dinumerat, atque ita quoque pronunciat." Pliny N H 7.41

author also cites Martial XII. 34.

"Triginta mihi quatuorque messes
Tecum, si memini, fuere Juli:
Quarum dulcia mixta sunt amaris,
Sed jucunda tamen fuere plura.
Et si calculus omnis huc et illuc
Diversus, bicolorque digeratur:
Vincet candida turba nigriorem."

Divelletur adultero,
Lascivis hederis ambitiosior.

non abstrahetur amatore, hederis hærentibus tenacior.

NOTES.

19. *Adultero.*] Often used by Horace in this loose and colloquial sense, in contempt of the legal one. Festus derives the word from *ad alteram*, for *ad alienam uxorem*—one who visits another person's wife; or, more generally, one who does not confine his intercourse to one woman.

20. *Ambitiosior.*] Clinging and embracing more closely than the ivy clings to the oak.

CARMEN XXXVII.

AD SODALES.

NUNC est bibendum, nunc pede libero
Pulsanda tellus, nunc Saliaribus
Ornare pulvinar Deorum
Tempus erat dapibus, Sodales.
Antehac nefas depromere Cæcubum
Cellis avitis, dum Capitolio
Regina dementes ruinas,
Funus et Imperio parabat,
Contaminato cum grege turpium
Morbo virorum, quidlibet impotens

Jam compotandum est, O socii; jam plantâ levi terra percutienda *est*; jam tempus adest epulis Saliaribus decorare Numinum lectos. Non licebat antea Cæcubum *vinum* proferre è cellis vetustis, dum Capitolio eversionem, et exitium imperio *Romano* moliebatur regina insaniens cum turmâ fœdâ hominum lue inquinatorum, nihil non *sibi* temerè

NOTES.

ODE XXXVII. METRE VIII.

Horace exults at the death of Cleopatra, as delivering Rome from all the perils which threatened the Capitol, sedulously abstaining from all allusion to Antony. 724 U. C. Compare Epod. 9. Alcæus begins a poem in the same way, on the death of Myrsilus. Athen. x. 8.

1. *Nunc.*] The word is repeated thrice for greater emphasis. *Now*, if ever, on such joyful intelligence.

Libero.] No longer in danger of captivity—of being subjected to a foreign conqueror.

2. *Saliaribus.*] The arrangements on these festive occasions seem to have belonged to the Saliares, or Salii (supply *sacerdotes.*) Od. i. 36. 12. The *dapes* were proverbial for their splendour and magnificence—*Epulari Saliarem in modum.* Cic. Att. v. 9.

3. *Ornare pulvinar, &c.*] Now indeed, if ever there was a time, it is one for a *lectisternium*—a feast in honor of the Gods, at which the Gods were supposed to be present, and to partake.

Pulvinar.] Strictly, the couch or divan, on which the effigy of the deity reclined—put for the temple.

4. *Tempus erat.*] The *past* tense seems to imply that the occasion was slipping by—that time had been lost.

5. *Antehac, &c.*] *Before* this happy event, it would have been a crime—a profanation, to bring out, &c.

Cæcubum.] The best wines. Od. i. 20. 9.

6. *Cellis avitis.*] Filled with wines by our fathers—old wines. The *cellæ* were at the top of the house.

Dum Capitolio, &c.] While the queen, (Cleopatra,) with her crew of eunuchs, was threatening the Capitol with ruin, and the empire with destruction, &c. No such destruction, apparently, was intended; but it suits the poet's views so to represent the transfer of the seat of government to Alexandria, which Cleopatra, it is said, contemplated.

7. *Dementes.*] That shewed the *madness* of the projector.

10. *Quidlibet impotens.*] *Impotens* expresses the absence of *self*-control. She put no limits to her expectations. She dared to conceive the possibility of making Alexandria the capital of the Roman empire—that Antony would yield up every thing to her.

Morbo, &c.] *Morbus*, as νόσος with the Greeks, is used for corporal defects, and the indulgence of irregular passions.

promittens, fortunâ favente dementata. Verùm fastum *ejus* imminuit unica navicula vix ab incendio salva: et animum Mareotico furentem ad veros metus compulit Augustus, quando fugientem ab Italiâ persecutus est remigatione, (tanquam accipiter teneras columbas, aut leporem velox insecutor per agros Æmoniæ nivosæ) ut in vincula conjiceret funestum portentum. Illa verò strenuè mori volens, haud gladium exhorruit more fœmineo, nec reconditas celeri navigio terras requisivit. *Sed* fronte lætâ desperatum etiam regnum adire non verita est; et constans sævas aspides attrectavit, ut nigrum virus corpore hauriret; morte constitutâ audacior: nempe fœmina haud ignobilis ad magnificum Augusti triumphum Liburnis ferocibus

Sperare, fortunâque dulci
Ebria. Sed minuit furorem
Vix una sospes navis ab ignibus;
Mentemque lymphatam Mareotico
Redegit in veros timores
Cæsar, ab Italiâ volantem
Remis adurgens; accipiter velut
Molles columbas, aut leporem citus
Venator in campis nivalis
Hæmoniæ; daret ut catenis
Fatale monstrum; quæ generosius
Perire quærens, nec muliebriter
Expavit ensem, nec latentes
Classe citâ reparavit oras;
Ausa et jacentem visere regiam
Vultu sereno, fortis et asperas
Tractare serpentes, ut atrum
Corpore combiberet venenum,
Deliberatâ morte ferocior;
Sævis Liburnis scilicet invidens

NOTES.

11. *Fortunâque dulci ebria.*] Intoxicated with her good fortune—with the prospect of possessing the Roman empire, from her influence over Antony.

12. *Sed minuit furorem, &c.*] But scarcely one ship escaping from the flames in the battle of Actium—*that* checked her fury—damped her hopes.

13. *Una navis.*] This applies to Antony's fleet, almost the whole of which was burnt. Cleopatra had fled early in the engagement with sixty ships, and Antony finally followed in his own vessel—which vessel may be alluded to here.

14. *Mentemque lymp., &c.*] The sense is,—Cæsar, by rapidly pursuing her, as she fled from Italy, changed the imaginary terror, through which she had stolen from the battle, into a real one, &c. This imaginary fear the poet expresses by *mentem lymphatam Mareotico.*

Lymphatam, &c.] *Lymphatus*, or νυμφόληπτος, is properly one frightened out of his wits at the sight of a water-nymph. The word by degrees was applied to any one in any way panic-struck; and here to Cleopatra, who had fled before there was any real occasion. Her groundless alarm Horace contemptuously ascribes, or perhaps only compares, to the effect of intoxication.

Mentemque.] *Mentem* is not in agreement with *lymphatam*, but depends on a preposition understood, as grammarians phrase it. Her senses betrayed her—she was as if she had been intoxicated with wine.

Mareotico.] Wine the growth of the neighbourhood of the Lake Mareotis, to the south of Alexandria.

16. *Ab Italiâ.*] To which Antony's fleet was going, when it was encountered by Octavius Cæsar, off Actium, now Azio, on the coast of Epirus.

20. *Hæmoniæ.*] Thessaly, from an ancient king of the name of *Hæmon.*

Daret ut, &c.] Pursuing her, to throw her into chains, to take her prisoner.

21. *Fatale monstrum, &c.*] Monster—no terms are strong enough to express the poet's horror of Cleopatra's designs.

Quæ.] But she (Cleopatra).

Generosius Perire quærens, &c.] Desiring to perish more nobly than in the captivity that awaited her, she neither, in a womanish manner, was frightened at a sword, nor did she seek to escape to other shores, &c.

23. *Expavit ensem.*] When Proculeius went to conduct her to Cæsar, she snatched up a sword to kill herself, which could with difficulty be wrenched from her. Plut. in Ant.

Latentes oras.] Nor, to escape death, did she attempt, as with her fleet she might have done, to fly where she might have concealed herself.

25. *Ausa et, &c.*] Both firm enough to behold her fallen *(regiam)* power, and brave enough to handle and irritate serpents, that her person might imbibe their venom.

26. *Asperas.*] Easily exasperated.

29. *Deliberatâ morte ferocior.*] The more daring, because to die was her fixed resolve.

30. *Liburnis.*] The light vessels of which

Privata deduci superbo
Non humilis mulier triumpho.

velut privata devehi abhorrebat.

NOTES.

Cæsar's fleet chiefly consisted—such as had been used by the Liburnian pirates on the Illyrian coasts. Epod. 1. 1.

Sævis.] As being the chief cause of her defeated hopes.

Invidens, &c.] The *non humilis mulier*—the high-spirited woman, or simply, the queen, scorning to be taken, like a private person, by the Liburnian ships to Rome—to be exhibited in Cæsar's proud triumphs.

CARMEN XXXVIII.

AD PUERUM.

Persicos odi, puer, adparatus;
Displicent nexæ philyrâ coronæ;
Mitte sectari, rosa quo locorum
Sera moretur.
Simplici myrto nihil allabores
Sedulus curæ; neque te ministrum
Dedecet myrtus, neque me sub artâ
Vite bibentem.

O famule, aversor Persarum sumptus; non placent corollæ philyrâ colligatæ: omitte persectari quibus in regionibus durent rosæ serotinæ. In primis studeas, ne quidquam laboriosè adhibeas *ad* myrtum solam: neque *erit* tibi famulo myrtus indecora, nec mihi subter densam vitem perpotanti.

NOTES.

ODE XXXVIII. METRE VI.

To indicate his own love of simplicity, the poet bids his servant not to be searching for choice flowers for the convivial chaplets, but to content himself with the myrtle.

1. *Persicos odi, &c.*] I hate all Persian parade. Some account of the table-luxuries of the Persians, and the general magnificence of their entertainments, may be found Athen. iv. 10. 12; Val. Max. ix. 1. and Ælian. V. H. xiv. 34.

2. *Nexæ phil. coronæ.*] Chaplets, or wreaths made of a variety of flowers, and bound together with philyra.

Philyrâ.] The inner bark of the linden-tree.

3. *Mitte sectari.*] For *noli*—do not search for.

Rosa quo locorum, &c.] Where the rose lingers late—where roses, when they have elsewhere done bearing, still flower—scarce—out of season.

5. *Simplici.*] The myrtle *alone*—not coupled with any thing else.

6. *Sedulus curæ.*] Instead of *sedula cura.* Spend no time and labour in getting any thing but the myrtle.

7. *Neque dedecet, &c.*] The myrtle is ornament enough for you, the *ministrum vini,* who mix the wine, &c. Attendants, also, it seems, had wreaths in their hair.

Neque me, &c.] And for me, who drink it—beneath the thick foliage of the vine—an arbour, pleached with the vine.

Q. HORATII FLACCI

CARMINUM, SEU ODARUM,

LIBER SECUNDUS.

CARMEN I.

AD ASINIUM POLLIONEM.

Bella civilia à Metelli consulatu, et discordiarum origines, criminaque, et rationes, et fortunæ jocum, et ducum consensiones reipublicæ damnosas, et arma nondum lustrato sanguine conspersa

Motum ex Metello consule civicum,
Bellique causas, et vitia, et modos,
Ludumque Fortunæ, gravesque
Principum amicitias, et arma
Nondum expiatis uncta cruoribus,

NOTES.

ODE I. METRE VIII.

While engaged with his history of the civil wars, Pollio seems to have suspended his labours, to write a tragedy: and Horace's object appears to have been to persuade him to give up all other engagements, literary and political, till he has completed the work from which the poet anticipates the highest gratification. Pollio's History is lost; but honorable mention is made of it by Tacitus, (Ann. iv. 34.) Suetonius, (Cæs. 30.) and Appian, (de B. C.) Pollio himself Virgil eulogizes in his fourth and eighth Eclogues.

1. *Ex Metello.*] Metellus Celer, apparently, who was consul with Afranius, U. C. 694, the memorable year of the compact entered into by Cæsar, Pompey, and Crassus, to which are usually referred the sources of the subsequent wars. Cato said they sprang not from the quarrels, but from the union of these men. But Q. Metellus Scipio, who was Pompey's colleague during a part of his third consulate, U. C. 702, may be the person here meant. He it was who proposed the law, by which *absent* candidates for office (aiming the blow at Cæsar,) were declared ineligible, and which by Suetonius is expressly assigned as the cause of the wars. Horace, however, here speaks of *principum amicitias* as the cause, which seems to connect the matter with the consulate of Metellus Celer.

Motum.] Civil commotion, and the sources of it. But *motum*, apparently, is a participle, agreeing with *bellum*, expressed in the next line. The civil war, which had its sources *(motum)* in the year Metellus was consul, and the causes, or perhaps pretexts, of that war, &c.

2. *Vitia.*] The faults—wrongs—the bad passions out of which the war sprang. Pompey could not bear an equal, nor Cæsar a superior;—or the blunders committed, especially by Pompey.

Modos.] The conduct of the chiefs in the disposal of their forces—the way in which the war was prosecuted.

3. *Ludumque Fortunæ.*] The vicissitudes of the war—the checquered events, as if they were the sport of fortune.

Graves.] Destructive to the empire.

5. *Nondum expiatis.*] From this expression the Ode must have been written before the second of the First Book, where Horace asks—*cui dabit partes scelus expiandi Jupiter*—and when that expiation was on the point of being formally made by Augustus.

Uncta.] Smeared—still wet with gore.

Periculosæ plenum opus aleæ,
Tractas, et incedis per ignes
Suppositos cineri doloso.
Paullum severæ Musa tragœdiæ
Desit theatris; mox, ubi publicas
Res ordinâris, grande munus
Cecropio repetes cothurno,
Insigne mœstis præsidium reis,
Et consulenti, Pollio, curiæ,
Cui laurus æternos honores
Dalmatico peperit triumpho.
Jam nunc minaci murmure cornuum
Perstringis aures; jam litui strepunt;
Jam fulgor armorum fugaces
Terret equos, equitumque vultus.
Audire magnos jam videor duces
Non indecoro pulvere sordidos,

describis; argumentum *sanè* periculosum et lubricum: et ambulas per ignes sub fallaci latentes favillâ. A scenâ tantisper abeit austeræ Musa Tragœdiæ: deinde cùm belli civilis descripseris historiam, resumes stylum Tragicum, ô præclarum solatium tristibus reis et Senatui consilium exposcenti, Pollio; cui laurea immortale paravit decus *in* triumpho Dalmatico. Jamjam aures verberas minaci tubarum sonitu: jam clangunt litui: jam splendor armorum percellit equos fugientes, et equitum faciem. Jam videor audire summos principes glorioso pulvere squalidos,

NOTES.

Uncta is expressive of more recent action than *tincta*, a word recommended by those who did not feel the force of *uncta*.

6. *Periculosæ, &c.*] The poet is not warning Pollio of the dangers or resentments he is likely to incur from the free discussion of his subject, or the difficulties of the undertaking—that would be to deter, when obviously Horace's object is to urge him to a speedy completion of it. No, he is speaking only of the peculiarities of the war, full of hazards, and chances, and treacheries.

Opus aleæ.] Simply, the civil war; because in it, as in the turns of the dice, much depended upon Fortune—as if more so than in foreign wars.

7. *Incedis per ignes, &c.*] You are treading upon fires—you are describing a war, where perils and woes burst forth suddenly, as flames from under ashes.

8. *Doloso.*] Under which treachery lurked.

9. *Musa tragœdiæ desit.*] Let the Muse of tragedy, Melpomene, for awhile be absent from the stage. Suspend the tragedy you are writing.

10. *Ubi pub. res ordin.*] When you shall have completed your History. The phrase has no reference to official duties. Pollio was consul U. C. 714; and there can be little doubt these lines were written some years afterwards, perhaps not till after Antony's death; for though Pollio did not join Antony in his final quarrel with Octavius Cæsar, he was too closely connected with him to be cordially liked by Cæsar, and that alone would have checked the poet's eulogies.

11. *Grande munus, &c.*] You shall resume the important office—you shall return to dramatic composition.

12. *Cecropio cothurno.*] With the Cecropian buskin—dressed in it. The *cothurnus* was the high-heeled boot worn by tragedians, opposed to the *soccus*, sock, a low-heeled one, worn by comic performers. The terms were in use respectively for tragedy and comedy.

Cecropio.] Athenian. The chief tragic writers were all Athenians, or figured at Athens.

13. *Præsidium, &c.*] The protector, on whose eloquence rely those who are the subject of perilous prosecutions. You shall be again their distinguished defender.

Mœstis.] From the hazards to which they are exposed.

14. *Consulenti curiæ.*] On whose sentiments the Senate, in their deliberations, chiefly confide. You shall again sway the debates of the Senate.

Pollio.] Alike eminent as an orator, a statesman, and a soldier. The poet seems to urge Pollio to suspend not only his dramatic writings, but all public duties and pursuits, till he has completed his History.

16. *Dalmatico.*] For his victory at Salona over the Partheni, an Illyrian tribe, who had revolted, and against whom Pollio was despatched by Antony.

17. *Jam nunc, &c.*] Recurring to Pollio's history, the poet expresses his own anticipations—my ears already ring with the braying of the trumpets, &c.

19. *Fugaces.*] Flying with terror. The horses startle at the flashing of the weapons, and the riders turn pale at the impending perils.

21. *Audire videor, &c.*] I seem to hear—supply *pugnare*. Od. iii. 4. 6.—not simply to read, but to hear and see what is described—from the truth and vivacity of the description.

22. *Non indecoro, &c.*] Stained with no

omnemque terrarum orbem domitum, excepto Catonis animo invicto. Juno, aliique Dii Africanis faventes demigrârant impares terrâ illâ non vindicatâ; *at modò* victorum posteros Jugurthæ immolârunt inferias. Quis ager pinguior Latinorum cruore non exhibet tumulis infanda certamina, et cadentis Italiæ fragorem Medis auditum? Quæ vorago, quive fluvii non noverunt pugnas funestas? Et cujus maris colorem non mutârunt Italicæ strages? Quæ regio non imbuta nostro sanguine? Verùm, ó Musa audacior, ne dimissis jocis, Ceïos luctus reponas: mecum *potiùs* sub Dionæo specu tenta modulos pectine leviori.

Et cuncta terrarum subacta,
Præter atrocem animum Catonis.
Juno, et Deorum quisquis amicior
Afris inultâ cesserat impotens
Tellure, victorum nepotes
Retulit inferias Jugurthæ.
Quis non Latino sanguine pinguior
Campus sepulcris impia prœlia
Testatur, auditumque Medis
Hesperiæ sonitum ruinæ?
Qui gurges, aut quæ flumina lugubris
Ignara belli? quod mare Dauniæ
Non decoloravere cædes?
Quæ caret ora cruore nostro?
Sed ne, relictis, Musa procax, jocis,
Ceæ retractes munera Næniæ;
Mecum Dionæo sub antro
Quære modos leviore plectro.

NOTES.

dishonourable dust. The Pompeian leaders were brave, though defeated.

23. *Cuncta terrarum, &c.*] The world subdued by the triumphs of Cæsar (Julius).

24. *Præter atrocem, &c.*] Except the stern soul of Cato. Sooner than submit to Cæsar, the destroyer of the liberties of his country, Cato chose to die; and fell upon his own sword at Utica, in Africa, where the forces he commanded had been finally beaten. Pollio's history extended beyond the concluding victories of Cæsar, to the battle of Philippi at least. See Tacitus, Ann. iv. 34. where Brutus and Cassius are enumerated among those whose characters Pollio had described.

25. *Juno, &c.*] The name of Cato leads to the ultimate cause of his defeat—Juno's desire, and that of the other tutelary deities of Africa to make some compensation for their former desertion.

Et Deorum quisquis, &c.] And whoever of the Gods, besides, was favourable to Africa.

26. *Inultâ cesserat.*] Had abandoned the land, without avenging it—without being able to avenge it.

Impotens.] Impotent against the decrees of fate.

28. *Retulit, &c.*] She (Juno), or some other deity, before defeated, made the descendants of the conquering Romans expiate the wrongs done to Jugurtha. The troops of Cato were sacrificed to the manes of Jugurtha.

Jugurthæ.] The details of the Roman war with Jugurtha, are described by Sallust.

29. *Quis non, &c.*] What country—not Africa alone—does not attest, &c.

31. *Auditumque, &c.*] Heard even by the Parthians, Rome's worst enemies, who of course exulted at the event. What part of the world heard not the crash of the falling empire? Florus iv. 2. 6.

34. *Dauniæ.*] Apulia—put for Italy.

37. *Procax.*] Heedless—singing of what you know nothing, and neglecting what alone you are fit for.

38. *Ceæ Næniæ.*] The elegies of Simonides, a native of Cea or Ceos in the Ægean, of the sixth century, B. C.

Munera.] The subjects or topics of the Cean elegy—fit only for Simonides. *Simonideas lacrimas.* Cat. 38. 8.

39. *Dionæo.*] In a grotto dedicated to Venus, whose mother was Dione. Hom. Il. v.

40. *Quære.*] Seek for measures of a gayer cast—of the amatory kind—strike with a lighter bow *(plectro).*

"Juno, and whosoever of the gods, most friendly
to the people of Africa, unable to resist the
power of the fates, had retired from a land,
they could not then avenge, in after days,
offered up the descendant of the conquerors
as a sacrifice to the shade of Jugurtha."

Author.

CARMEN II.

AD CRISPUM SALLUSTIUM.

NULLUS argento color est, avaris
Abdito terris, inimice lamnæ
Crispe Sallusti, nisi temperato
Splendeat usu.
Vivet extento Proculeius ævo
Notus in fratres animi paterni:
Illum aget pennâ metuente solvi
Fama superstes.
Latius regnes, avidum domando
Spiritum, quàm si Libyam remotis
Gadibus jungas, et uterque Pœnus
Serviat uni.
Crescit indulgens sibi dirus hydrops,

O Sallusti Crispe, qui aversaris laminas terris ab avaris conditas, *certè* pecunia non habet ullum splendorem, nisi usu fulgeat moderato. Proculeius vigebit ætate prorogatâ, conspicuus *ob* animum *erga* fratres paternum: illum fama perennis vehet alâ dissolvi refugiente. Ampliùs dominaberis, cupidam vincendo mentem, quàm si Libyam addas longinquis Gadibus, atque uni subjiciatur gemina Carthago. Sæva hydropisis sibi largiens ingravescit,

NOTES.

ODE II. METRE VI.

The beauty of riches is the good use of them. A passion for wealth is insatiable, nor will the possession of it secure happiness. The poem is addressed to Sallustius, the nephew of the historian, and indirectly compliments him on his wise employment of the riches inherited from his rapacious uncle. Compare Theocritus xvi. 22.

1. *Nullus argento color, &c.*] It is deprived of its beauty and value.

Avaris abdito terris.] Buried in the ground by misers. *Avaris* is a dative, and used instead of *ab avaris*. The poet's purpose is not to speak of the earth as guarding, like a miser, its treasures, but to contrast the hoarders, who bury their money, with Sallust, who makes a generous use of it.

2. *Lamnæ.*] Instead of *laminæ*. Silver or gold run into plates or bars—used here contemptuously for money.

3. *Crispe Sall.*] He enjoyed the confidence, or at least was honoured with the familiar society, of both Augustus and Tiberius, and died at an advanced age, 21 A. D. Tacitus describes him as a man of great taste and elegance, studying his personal indulgence, and keeping aloof from office; not from want of talents for public business, but from love of ease and enjoyment. Ann. iii. 30.

Nisi temperato, &c.] The clause depends not upon *nullus argento*, &c. but *inimice lamnæ*. Sallust, the enemy of money—you who have no regard for it, unless it shines with a well-regulated use. There is no beauty in money buried—none, unless it is well employed.

Nisi splendeat, &c.] Unless its *colour* is made conspicuous, &c.

Temperato.] A regulated—a right use.

5. *Proculeius, &c.*] Proculeius is one who has made a generous use of his wealth, and will live in *an age extended* beyond his own, or for ever in the memory of men. He will be eternally celebrated. Proculeius was a Roman knight, a friend of Augustus—present at the battle of Actium, and accompanied him to Egypt. His two brothers had lost their property in the civil wars, and he nobly shared his own with them.

7. *Metuente solvi.*] To mark the eternity of fame, or rather that of Proculeius's generosity. Fame is represented as a winged Goddess. The wing *fears*, and so is more careful, and does not relax. *Metuere*, like φυλάττεσθαι with the Greeks, is used as a periphrasis for *non* or *nunquam*.

8. *Superstes.*] The word strictly belongs to Proculeius; it is here employed with *Fama*, but the sense is obvious.

9. *Latius regnes, &c.*] You may be freer, more independent, more able to act as you please, by checking a grasping spirit, than if, &c. For the more you acquire, the more you desire, and thus come under the complete dominion of your passions.

11. *Uterque Pœnus, &c.*] The two Carthages, one in Africa, the other in Spain—or rather, the poet couples Africa and Spain.

13. *Crescit, &c.*] Avarice is like the dropsy—indulgence does not quench thirst till the cause of the disease, or the disease itself has left the veins. This is said under a misapprehension. The dropsical are not

neque sitim compescit, donec è venis origo mali, et aquea ægritudo pallente corpore depellatur. Virtus populo dissentiens è numero felicium expungit Phraatem throno Cyri restitutum; atque emendat plebem fallaci utentem sermone, securum principatum, et imperium, atque specialem gloriam attribuens *ei* soli, quicunque grandes cumulos rectis oculis intuetur.

Nec sitim pellit, nisi causa morbi
Fugerit venis, et aquosus albo
Corpore languor.
Redditum Cyri solio Phraatem,
Dissidens plebi, numero beatorum
Eximit Virtus, populumque falsis
Dedocet uti
Vocibus; regnum, et diadema tutum,
Deferens uni, propriamque laurum,
Quisquis ingentes oculo irretorto
Spectat acervos.

NOTES.

thirsty, nor is the disease occasioned, or aggravated by drinking—except as excess is a source of debility.

15. *Albo corpore.*] Pale, from tension and tumor. Sat. ii. 2. 21.

17. *Redditum, &c.*] Phraates, after being expelled from the throne of Parthia for his cruelties, had recently been replaced by the aid of the Scythians, U. C. 730.

Cyri.] Cyrus was king of the Persians, but the country of the Persians was now occupied by the Parthians, and every where, in Horace, Persian is used for Parthian and Mede.

18. *Dissidens plebi.*] At variance with, or in contradiction to the untaught vulgar.

19. *Virtus.*] Assuming the tone and language of the Stoic philosophy.

Eximit, &c.] Takes from the number—does not reckon them among the happy. Phraates, though restored to his throne, is not on that account to be regarded as blessed.

20. *Dedocet.*] Unteaches—*teaches* the people *not* to use false names—corrects their wrong impressions about human happiness.

21. *Regnum.*] Compare the Stoic language. Sat. i. 3. 124.

Diadema tutum.] What cannot be taken away—plucked from the brows, as it had been from Phraates, and might be again.

22. *Deferens uni.*] Conferring, or assigning them to him alone, who, &c.

Propriam.] Permanent and peculiar—to which he only has a special claim.

23. *Irretorto.*] That is, direct—not looking askance, like envious people.

CARMEN III.

AD DELLIUM.

Inter adversa pariter et prospera stude animum æqualem custodire à lasciviente gaudio moderatum, O Delli moriture;

ÆQUAM memento rebus in arduis
Servare mentem, non secus in bonis,
Ab insolenti temperatam
Lætitiâ, moriture, Delli,

NOTES.

ODE III. METRE VIII.

Dellius, it must be supposed, was out of spirits on account of some untoward circumstances, and being equally liable to be over-excited by the smiles of fortune, the poet bids him preserve his equanimity; for do what he may, he must die, whether he lives gloomy or cheerful. On the same ground, as also in Od. i. 4. and 9. Horace urges upon him the enjoyment of the blessings before him, for at last he must leave all behind—all must die, the noble and the mean, the rich and the poor. *Quintus Dellius*, well known in the civil wars, (*bellorum civilium desultor*, Sen. Suas. i. 6.) successively siding with Cassius, Antony, and Augustus, was probably the friend whom Horace addresses, though there is nothing to identify him, but the susceptibility, which, however, implies unsteadiness of conduct.

1. *Æquam.*] Consistent and steady—not readily thrown from its balance, but bearing adversity patiently.

Arduis.] Difficult, or perilous.

2. *Non secus, &c.*] Not otherwise—and just in the same way, in easy and agreeable circumstances.

3. *Temperatam.*] Kept under the control of reason—free from excessive joy.

4. *Moriture.*] You who must die.

Seu mœstus omni tempore vixeris,
Seu te in remoto gramine per dies
Festos reclinatum beâris
Interiore notâ Falerni.
Quà pinus ingens, albaque populus
Umbram hospitalem consociare amant
Ramis, et obliquo laborat
Lympha fugax trepidare rivo;
Huc vina, et unguenta, et nimium brevis
Flores amœnos ferre jube rosæ,
Dum res, et ætas, et Sororum
Fila trium patiuntur atra.
Cedes coëmtis saltibus, et domo,
Villâque, flavus quam Tiberis lavit—
Cedes, et exstructis in altum
Divitiis potietur hæres:
Divesne prisco natus ab Inacho,
Nil interest, an pauper et infimâ
De gente, sub divo moreris,
Victima nil miserantis Orci.

sive tristem semper egeris vitam, sive genio indulseris in feriis, *bibens* Falernum reconditioris tituli, recumbens in herbâ semotâ. Ubi alta pinus et candida populus gaudent umbram ramis conjungere hospitibus amœnam, et aqua saliens obliquo nititur alveo perfluere—illuc vina et unguenta et valdè fluxos rosarum flores, gratos *tamen*, apportari cura: dum sinunt res ac tempus, et nigra stamina trium sororum. Relinques *enimvero tandem* nemora pretio comparata, et ædes, et villam quam rigat flavus Tiberis, hinc demigrabis; hæres autem fruetur opibus in acervum *à te* congestis. Nullum discrimen *est; sive* opulentus *fueris* antiquo ab Inacho oriundus, sive inops, atque ignobili de stirpe, sub Jove *frigido* maneas; *perinde fles* victima Plutonis nulli parcentis.

NOTES.

5. *Seu.*] The clauses depend upon *moriture*—you who must die, whether, when the time comes, you have been wretched or comfortable.

6. *Remoto.*] In some grassy spot, remote from crowds, &c.

7. *Beâris.*] For *beaveris*. Have made yourself happy—cheered yourself with your best wines, &c.

8. *Nota.*] Is a mark upon the cask, or vessel, indicative of the age or quality of the wine contained in it.

Interiore.] Descriptive of its position in the wine cellar—in some recess—to distinguish it from commoner kinds. If the most remote part of the cellar were meant, the *oldest* wine might be implied, but then it would be the most inaccessible: no doubt, superior quality is here the chief point, aged or not.

10. *Consociare.*] To unite—interlace their boughs.

Hospitalem.] The shade, *welcome to the guests.*

Amant.] As *amat janua limen*, Od. i. 25. 4. Just so φιλεῖν in Greek expresses what is *habitual.*

11. *Laborat.*] Struggles—from the winding channel, and numerous small obstructions.

12. *Trepidare.*] The word indicates a quick and irregular motion, from the impediments a shallow brook meets with, stones, &c. Ep. i. 10. 21.

13. *Huc.*] Hither—to the spot, just described—where the trees blend their shades—Dellius's Villa.

Vina, unguenta, &c.] Od. i. 36. and 38.

Nim. brevis flores, &c.] Which too quickly fade and wither.

15. *Res.*] Circumstances. The existing means of enjoyment.

Sororum.] The Parcæ—often called the Sisters, emphatically, without any adjunct.

16. *Atra.*] Any thing connected with Hades—the sunless regions are habitually termed dark, or black.

17. *Cedes.*] You will—you must quit, &c.

Saltibus.] Your pasture-grounds, your woods and plantations. Ep. ii. 2. 177.

Domo villâque.] The *domus* is the residence. The *villa* expresses the other buildings of a country establishment—storehouses, barns, stables, folds, &c.

18. *Quam Tiberis, &c.*] Dellius's country-house was on the banks of the Tiber.

19. *Exstructis in altum.*] Piled by you into a heap ever so high. Figuratively for—all your wealth.

20. *Hæres, &c.*] Your heir, at your death, will have possession of all your riches.

21. *Inacho.*] The most ancient king of Argos.

22. *Nil interest.*] The difference is nothing. No matter whether you are rich, and a descendant from Inachus, or poor, and sprung from the lowest caste, you must be the victim of pitiless Orcus.

23. *Sub divo moreris.*] Simply, to live. *Sub divo* is opposed to *sub Orco.* Above ground and below.

Cuncti *locum* in eundem compellimur. Communis agitatur sors, tardè *vel* citò, ex urnâ proditura, nosque navigio transvehet in perpetuum exilium.

Omnes eodem cogimur; omnium
Versatur urnâ serius ocius
Sors exitura, et nos in æternum
Exsilium impositura cymbæ.

NOTES.

25. *Eodem.*] To the same common Orcus.

26. *Versatur.*] The lots of all are *shaken* in the same urn—all are thrown into the same urn.

27. *Exitura.*] What is to come out—what will come out, sooner or later. Compare iii. 1. 16.

Sors.] The sentence of death.

28. *Impositura.*] And will place us in Charon's boat for eternal exile.

CARMEN IV.

AD XANTHIAM PHOCEUM.

Ne pudeat te servam diligere, Xanthia Phoceu; ante *te* Achillem superbum Briseïs ancilla perculit candore *suo: perculit etiam* Ajacem Telamonis filium pulchritudo captæ Tecmessæ, *licèt ejus* dominum: Agamemnon *pariter* inter ipsam victoriam adamavit puellam *aris* abstractam; posteaquam Phrygiæ cohortes profligatæ

NE sit ancillæ tibi amor pudori,
Xanthia, Phoceu! Prius insolentem
Serva Briseïs niveo colore
Movit Achillem;
Movit Ajacem Telamone natum
Forma captivæ dominum Tecmessæ;
Arsit Atrides medio in triumpho
Virgine raptâ,
Barbaræ postquam cecidere turmæ

NOTES.

ODE IV. METRE VI.

Achilles, Ajax, and Agamemnon, could none of them resist the beauty of their captives. Why should Xanthias be ashamed of yielding to the charms of Phyllis? They were indeed princesses, but may not Phyllis be one likewise? Her beauty, faith, disinterestedness, prove her to be of no ignoble origin, &c.

1. *Ancillæ.*] A female slave—one who, apparently, had fallen into the hands of Xanthias, by the rights of war.

Amor pudori.] Do not be ashamed of your love for your slave.

2. *Xanthia Phoceu.*] Xanthias is a Greek name, and Phoceus describes him, probably, as a native of Phocis.

Prius.] Before your time—long ago. If the word *prius* be coupled with *insolentem*, there will be no connection with the first clause, and Horace's indisputable meaning will be thus obscured. Do not be ashamed of the fact, you are not the first—the oldest and bravest heroes did the same thing before you.

Insolentem.] The word is expressive of Achilles' stern and severe character — not wont, or likely to yield readily to the softer passions, or to be mastered by them.

3. *Serva.*] By the rights of war.

Briseis.] The patronymic of Hippodamia —a captive who had fallen to the lot of Achilles in the division of spoil. Hom. Il. ii. 690. Briseis was seized by Agamemnon on his quarrel with Achilles.

Niveo colore.] With her snowy beauties—fair as snow.

4. *Movit.*] So inflamed him, that he could not resist his passion for the lovely slave.

6. *Tecmessa.*] A daughter of Teuthras, a king of Phrygia, captured in some expedition, and assigned to Ajax.

Dominum.] Her master, as you, Xanthias, are of Phyllis.

7. *Arsit.*] *Ardere aliquâ*, for *ardere ob aliquam*, occurs again, Od. iii. 9. 5. So *calere aliquo*, Od. i. 4. 19, and iv. 11. 33.

Atrides.] Agamemnon.

Medio in triumpho.] In the midst of the triumph—in the sack of Troy.

8. *Virgine raptâ.*] Cassandra, *seized*, captured, *medio in triumpho*, in the midst and heat of victory. It is refining too much to suppose any allusion to her violation by Ajax Oileus, in the temple of Minerva.

9. *Barbaræ turmæ.*] The Trojan troops. With the poets the Trojans are often *barbari*; but so general was the use of the term, both with Greeks and Romans, for all but them-

Thessalo victore, et ademtus Hector
Tradidit fessis leviora tolli
Pergama Graiis.
Nescias, an te generum beati
Phyllidis flavæ decorent parentes:
Regium certè genus, et penates
Mœret iniquos.
Crede non illam tibi de scelestâ
Plebe dilectam; neque sic fidelem,
Sic lucro aversam potuisse nasci
Matre pudendâ.
Brachia, et vultum, teretesque suras
Integer laudo: fuge suspicari,
Cujus octavum trepidavit ætas
Claudere lustrum.

Thessalico victore *fuerant*, Hectorque interemptus pertæsis Græcis dimisit Trojam everti facilem. Quid si genero tibi aureæ Phyllidis parentes opulenti decus afferant? Origo profectò regia *est; et quidem* infestos Penates lamentatur. Sic habe non eam infelici de plebeculâ tibi electam; nec ita fidam, ita quæstûs aspernatricem turpi matre gigni potuisse. *Cæterùm* intactus laudo brachia, et faciem, et tibias rotundas *illius*. Noli suspectum habere *me*, cujus ætas properavit octavum lustrum finire.

NOTES.

selves, that it amounted to no more than *foreigner* with us in a contemptuous sense. Herodotus says the Egyptians called such who did not speak Egyptian, βάρβαροι. Herod. ii. 158. The Greeks followed the Egyptians, and the Romans the Greeks.

Cecidere.] Fell back—were defeated and driven to their walls.

10. *Thessalo victore.*] Achilles—by the battle in which he killed Hector.

Ademtus.] Taken off—killed.

11. *Fessis.*] Wearied, by a ten years' siege.

Leviora tolli.] Greek, for *leviora ad tollendum*—easier to capture.

13. *An.*] For *annon*.

Nescias an.] A periphrasis for *perhaps*, and is an anticipation of an objection on the part of Xanthias, that the captives of Achilles, &c. were princesses. You cannot tell—her parents may be, &c.

Generum beati, &c.] The parents of Phyllis, after all, may be *(beati)* such as may do honour to you *(generum)* should you even marry her.

14. *Phyllidis, &c.*] Evidently a *captive*, or there would have been no room for doubt or speculation about her birth.

15. *Certè.*] Opposed to *nescias an*, and expresses the poet's conviction of her royal or noble birth—a conviction, produced, he affects to say, by her noble qualities.

Regium certè genus, &c.] Her sadness *(mœret)* arises from the loss of royal rank, and the severity of her lot.

16. *Iniquos.*] Unkind, which have degraded her to the condition of a slave.

17. *Crede non, &c.*] Never believe that one so dearly beloved by *you*, a man of rank, can be sprung from the scoundrel vulgar—the vile *canaille*. Coupled with *plebs*, there can be little doubt that *scelesta* has a contemptuous, and not a moral sense.

18. *Neque pudendâ.*] Nor the daughter of a mother to be ashamed of—some worthless woman, neither, of course, *fidelis*, nor *lucro aversa*. *Pudenda* is opposed to *fidelem*, just as *scelesta* is to *tibi*.

21. *Teretesque suras.*] Slaves wore short tunics, which shewed the legs very much.

22. *Integer laudo.*] Honestly—unbiassed by passion or admiration.

Fuge suspicari, &c.] Do not suspect that I have any insidious views, Od. i. 9. 13.

23. *Cujus octavum, &c.*] Whose eighth lustre time has been in a great hurry to complete. The poet hints at the rapid course of time.

24. *Lustrum.*] A period of five years. The name is derived from the lustral sacrifice—the *suovetaurilia*—offered at the completion of the census—or registration of names and properties.

CARMEN V.

Nequit adhuc portare jugum submisso collo, nec assequi officia conjugis, nec sustinere impetum tauri Venerem appetentis. Circa virides agros versatur mens buculæ tuæ, modò fluminibus temperantis molestos *solis* ardores, modò gaudentis colludere cum vitulis inter humidas salices. Cohibe desiderium uvæ acerbæ. Mox autumnus varietate gratus pinget colore purpureo tibi racemos liventes. Mox curret post te. Nam properat ætas vehemens: atque illi addet annos, quos tibi detraxerit. Mox audaci vultu Lalage virum quæret, amata plùs quàm Pholoë *viros* abhorrens,

NONDUM subactâ ferre jugum valet
Cervice, nondum munia comparis
Æquare, nec tauri ruentis
In Venerem tolerare pondus.
Circa virentes est animus tuæ
Campos juvencæ, nunc fluviis gravem
Solantis æstum, nunc in udo
Ludere cum vitulis salicto
Prægestientis. Tolle cupidinem
Immitis uvæ; jam tibi lividos
Distinguet Auctumnus racemos
Purpureo varius colore.
Jam te sequetur; currit enim ferox
Ætas, et illi, quos tibi demserit,
Apponet annos: jam protervâ
Fronte petet Lalage maritum,
Dilecta, quantum non Pholoe fugax,

NOTES.

ODE V. METRE VII.

The poet dissuades some friend from the pursuit of young Lalage—comparing her, in the language of, probably, some Greek poet, whom he was translating or imitating—to a young heifer; and next, with a confusion of metaphor very unusual with him, to unripe grapes.

1. *Nondum subactâ.*] Not yet broken to the yoke.

2. *Munia comparis, &c.*] Not yet able to take an equal share in the labours of a yoke-fellow.

3. *Nec tauri, &c.*] The taste of the ancients did not revolt from these coarse allusions. Aristophanes has even ἀταύρωτος for a maiden.

5. *Tuæ juvencæ, &c.*] Of your heifer, Lalage. Her soul is in the green meadows—she is thinking of nothing but the fresh pastures. Anacreon 61.

7. *Solantis.*] Agreeing with *juvencæ*—assuaging the oppressive heat, by standing in the brooks.

8. *In udo salicto.*] In the willow copses by the streams.

Ludere.] To play with the calves.

9. *Prægestientis.*] Anticipating the pleasure of frisking with them among the willows. Analogously Catullus uses *prætrepidare*, 46.

10. *Immitis uvæ.*] Unripe grapes. So Theocritus, φιαρωτέρα ὄμφακος ὠμᾶς. Ὄμφακες and πέπειροι, unripe and ripe, are common with Greek poets, for *innubiles* and *nubiles*.

Jam tibi, &c.] Soon will autumn tinge the pale clusters with a dark blue—will ripen them—will mature Lalage for you, &c.

Lividos.] Pale—the unripe colour.

12. *Purpureo varius, &c.*] With her vivid colours, varying, will autumn tinge, &c. *Purpureus* is every where used for brilliancy or intensity of colour, of whatever *hue* it may be.

13. *Jam te sequetur.*] Soon, instead of flying from you, as now, she will seek you of her own accord.

Currit enim, &c.] Compare Anacreon, iv. 8.

Ferox ætas, &c.] Age, or time generally—not the age of the girl—but Time, which, Horace says, runs rapidly, and will give to the age of the girl the years which it takes from your life—Time, *(ferox)*, which nothing can stay or check—which presses resistlessly on in his course.

15. *Protervâ fronte.*] Soon with bold and petulant brows, &c.—resuming the old metaphor.

16. *Maritum.*] You, her lover.

17. *Dilecta, quantum non.*] And be beloved, as *much as not*—that is *more than*—more beloved than Pholoe, &c.

Fugax.] There is little occasion for the interchange so often recommended, of *fugax* in this line, and *ferox* in line 13. The suggestion sprang from the wrong interpretation of *ætas*. In Ode i. 33. Pholoe will have nothing to do with Cyrus—which is rather confirmative of the propriety of the epithet *fugax*, if

Non Chloris, albo sic humero nitens,
Ut pura nocturno renidet
Luna mari, Gnidiusve Gyges;
Quem si puellarum insereres choro,
Mirè sagaces falleret hospites
Discrimen obscurum solutis
Crinibus, ambiguoque vultu.

vel Chloris; splendens humero candido, non secùs ac Luna clara noctu micat in mari, aut Gyges Cnidius; quem si misceas cœtui virginum, advenas maximè perspicaces deciperet incerta differentia, passis capillis, dubiâque facie.

NOTES.

any confirmation were requisite. Though called *aspera*, that is not *ferox*—she shrinks from him with horror—she shuns him—is *fugax*.

18. *Sic albo, &c.*] As fair as the clear moon reflects in the sea at night.

21. *Quem si puell. &c.*] Whom if you placed among a bevy of girls, &c.

22. *Mirè sagaces, &c.*] The difference (between him and the girls) would escape the most clear-sighted.

23. *Obscurum.*] Scarcely discernible.

Solutis.] With his hair about his shoulders, like girls—as was the case with boys, perhaps, till the assumption of the *toga virilis*. Comp. Od. iii. 20. 14. iv. 10. 3. and Epod. ii. 28.

24. *Ambiguo vultu.*] Which looks as much like a girl's as a boy's.

CARMEN VI.

AD SEPTIMIUM.

Septimi, Gades aditure mecum, et
Cantabrum indoctum juga ferre nostra, et
Barbaras Syrtes, ubi Maura semper
Æstuat unda:
Tibur, Argeo positum colono,
Sit meæ sedes utinam senectæ;
Sit modus lasso maris, et viarum,
Militiæque.

O Septimi, perrecture mecum ad Gades et Cantabros nobis servire nescios, atque ad Syrtes feras, ubi mare Mauritaniæ nunquam non fervet: faxint Dii ut Tibur ab Argivo colono conditum, meæ sit domicilium senectutis: sit requies pertæso maris, itinerumque, et belli.

NOTES.

ODE VI. METRE VI.

The poet, who has entire confidence in Septimius, as in one who had been ready to go with him to the world's end, expresses a wish to spend his old age at Tibur, but if the fates forbade, they would go together to Tarentum, and when he died, Septimius would there wet the ashes of his friend with tears. It was, probably, the same Septimius in whose favour, Ep. i. 9. was written, as a letter of introduction to Tiberius, upon his going to the east, U. C. 734. There is no sufficient evidence to shew that the Titius whom Horace enquires about, Ep. i. 3. 9. and speaks of as one likely to equal Pindar, is this Septimius.

1. *Aditure.*] You who were ready to go with me to Gades or the Cantabri, &c. Horace may have talked of going into Spain, and Septimius, in consequence, and in the ardour of friendship, have offered to accompany him—an offer which he here declines, and expresses his desire to close his days at Tibur or Tarentum.

2. *Cantabrum.*] The Spaniards of the north of Spain—Asturias, Biscay, &c.

Indoctum.] Yet untaught to bear our yoke—not yet fully subdued. They were defeated once, U. C. 729, by Augustus, again 731 by him, and finally broken down to submission by Agrippa 734. Comp. Od. iii. 8. 22.

3. *Syrtes.*] Od. i. 22. 5.

Maura.] Loosely for African. The Syrtes are on the coast of Tripoli, which was not within the limits of Mauritania.

5. *Tibur, &c.*] Founded by the Argive colonist. Od. i. 7. and 18. I hope that Tibur may be the seat of my old age.

Argeo.] Old form for *Argivo*.

7. *Sit modus.*] I wish that here may be the end of my travels. I hope I shall never remove from this spot—for, apparently, he was at Tibur at the time.

Lasso.] Weary of journeying by sea and land, and of service too.

8. *Militiæque.*] It is not known that Horace ever *served*, except a short time

Hinc *verò* si Parcæ me arcent improbæ; adibo fluvium Galæsum ovibus pelle coopertis jucundum, agrosque ubi rex fuit Phalantus Lacedæmonius. Illa mihi regio præ cæteris placet, in quâ mel cum Hymetto, et olivæ cum Venafranis *bonitate* contendunt. Illic ver diuturnum, et hyemes temperatas dat Jupiter; atque Aulon abundanti vino ferax nequaquam desiderat racemos Falernos. Terra hæc et fortunatæ arces me teque exoptant. Illic tu cineres tepidos familiaris poëtæ justo luctu persequeris.

Unde si Parcæ prohibent iniquæ,
Dulce pellitis ovibus Galæsi
Flumen, et regnata petam Laconi
Rura Phalanto.
Ille terrarum mihi præter omnes
Angulus ridet, ubi non Hymetto
Mella decedunt, viridique certat
Bacca Venafro;
Ver ubi longum, tepidasque præbet
Jupiter brumas; et amicus Aulon
Fertili Baccho minimum Falernis
Invidet uvis.
Ille te mecum locus, et beatæ
Postulant arces; ibi tu calentem
Debitâ sparges lacrimâ favillam
Vatis amici.

NOTES.

under Brutus, and that was in his youth, long before he was likely to talk of old age; but it is quite unnecessary to press the poet's words rigorously.

9. *Unde.*] From Tibur.

Iniquæ.] If my unlucky—or unkind fates forbid my closing my days at Tibur, I will go—or we will go (see the last lines of the poem) to Tarentum.

10. *Dulce.*] The Galæsus, dear to the sheep, on account of the rich pastures along the river.

Pellitis ovibus.] Where the sheep are covered with clothing, old and shorn skins, to protect the finer fleeces—still practised, it is said, where the better wools are grown. Columella vii. 2. Varro R. R. ii. 2.

Galæsi.] The river which flows by Tarentum—still bearing the name, a little modified.

12. *Rura, &c.*] And the country once governed by the Spartan Phalantus, the founder of the town, Tarentum. The story of Phalantus's migration is well known.

13. *Ille angulus, &c.*] That corner of the world—it is at the extremity of Italy.

Mihi præter omnes, &c.] Pleases me beyond all others—the poet implies an exception of Tibur.

14. *Hymetto.*] Where the honey does not yield to that of Hymettus, a mountain of Attica, to the east of Athens. Od. iii. 16. 33.

16. *Bacca.*] The olive-berry.

Venafro.] Where the olive vies with that of Venafrum, a region of Campania, famous for the excellence of its olives.

17. *Tepidasque, &c.*] Warm—mild winters.

18. *Aulon.*] Mountain near Tarentum. Martial xiii. 125.

Amicus.] Friendly to fertile Bacchus—producing excellent wines.

19. *Minimum invidet, &c.*] Does not in the least envy Falernian grapes—produces as good.

21. *Ille locus.*] That spot invites you and me, by its charms—if we quit Tibur, &c.

22. *Ibi tu.*] There *you*—it is my wish in preference to all others—shall sprinkle, &c.

Calentem, &c.] The warm ashes of the burnt body of your friend, the poet—meaning, of course, himself.

23. *Debitâ.*] Due and true—not with any common customary offering, but a tear.

CARMEN VII.

AD POMPEIUM.

O SÆPE mecum tempus in ultimum
Deducte, Bruto militiæ duce,
Quis te redonavit Quiritem
Dîs patriis, Italoque cœlo,
Pompei, meorum prime sodalium?
Cum quo morantem sæpe diem mero
Fregi, coronatus nitentes
Malobathro Syrio capillos.
Tecum Philippos, et celerem fugam
Sensi, relictâ non bene parmulâ;
Quum fracta Virtus, et minaces

O Vare, meorum prime commilitonum, mecum frequenter ad extremum diem redacte, Bruto belli principe, ecquis Romanum te reddidit numinibus patriæ, atque Italico aëri? Cum quo non semel *bibendo* vino interrupi tardantem diem, redimitos *habens* crines unguento Syrio nitidos. Tecum expertus sum Philippos, et fugam præcipitem, abjecto indecorè clypeo; quando virtus debilitata est, et terræ

NOTES.

ODE VII. METRE VIII.

Pompeius had been with Horace at the battle of Philippi, but, unlike the poet, clinging to the relics of the republican party, he was again involved in civil tumults. He had now, however, made his peace with Augustus—at least was permitted to return to Rome, and Horace invites him to come and celebrate the agreeable event at his house with some friends. Horace's friend appears to be Pompeius Grosphus, a Roman knight, and once a freedman of Pompeius Magnus. The 16th ode of this book is supposed to be addressed to the same person, but the evidence is not very decisive.

1. *Tempus in ultimum.*] Last time or day of life—into extreme peril.

2. *Bruto militiæ duce.*] Under the command of Brutus—the head of the republican party after the assassination of Cæsar. Horace was at Athens a young man of 23, when he joined Brutus, and was presented by him with the tribunate of a legion. Sat. i. 6. 48.

3. *Quis, &c.*] Who has had influence enough with Augustus, &c.

Redonavit.] When his return had been, probably, hopeless.

Quiritem.] Restored you to the full rights of a Roman citizen—or a citizen, no longer a soldier.

4. *Dis patriis.*] The *dii patrii* are the tutelary deities of countries and towns—as Mars of Rome, Minerva of Athens, &c.

Italoque cœlo.] Italian sky, or climate—to breathe your native air again.

6. *Cum quo morantem, &c.*] With whom, when we were idle men, before we were engaged in the perils of war, I often broke the long day—beguiled the lingering hours. Pompeius must have been with Horace at Athens.

7. *Coronatus.*] My hair wreathed with chaplets.

Nitentes.] From being wetted or sprinkled with perfumes.

8. *Malobathro.*] The malobathrum is supposed to have been expressed from the betle-leaf, so much used in the east. Certainly the *same* use was not made of it. It was a liquid, and employed as essences and perfumes are with us—perhaps more profusely.

Syrio.] All Indian produce was called Syrian, because it was brought to the Syrian coast. *Syra merx.* Od. i. 31. 12.

9. *Philippos.*] With you I was at Philippi—the fatal battle, which cost the lives of Brutus and Cassius. Philippi was a town at the foot of the Pangæan hills in Thrace near the river Strymon. It was built by Philip, the father of Alexander the Great.

10. *Sensi, &c.*] *Sentire* is applicable to all serious evils of which we partake. I was present with you at Philippi, and also fled with you.

Non bene, &c.] Not charging himself seriously with cowardice, but implying that he gained no glory—the battle was lost. The shield was flung away, as an incumbrance in his flight.

11. *Fracta Virtus.*] The valour of the troops—broken, defeated by superior numbers or skill.

Minaces.] Bravely fighting to the last—not flinching.

mentum fœdè applicuerunt qui minas jactabant. At velox Mercurius tremebundum me per hostes aëre spisso rapuit: te mare fremens et æstuans retraxit, iterumque ad militiam deduxit. Debitum igitur epulum Jovi persolve: et corpus diuturno fatigatum bello reclina sub meâ lauro; neque doliis abstine tibi servatis. Polita vasa reple Massico oblivionem *malorum* afferente; et unguenta de amplis vasis effunde. Quis *verò* texet diligenter corollas ex apio humido vel myrto? Quem potandi magistrum creabit Venus? Ego *certè* non moderatiùs agam quàm Edoni: *Nam et* mihi suave est insanire amico recuperato.

Turpe solum tetigere mento.
Sed me per hostes Mercurius celer
Denso paventem sustulit aëre;
Te rursus in bellum resorbens
Unda fretis tulit æstuosis.
Ergo obligatam redde Jovi dapem,
Longâque fessum militiâ latus
Depone sub lauru meâ, nec
Parce cadis tibi destinatis.
Oblivioso levia Massico
Ciboria exple; funde capacibus
Unguenta de conchis. Quis udo
Deproperare apio coronas
Curatve myrto? quem Venus arbitrum
Dicet bibendi? Non ego sanius
Bacchabor Edonis: recepto
Dulce mihi furere est amico.

NOTES.

12. *Turpe.*] The soil stained with gore.

Tetigere mento.] Fell, struck to the earth. Homer has πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν. Il. ii. 418. Virgil copied him. *Procubuit moriens, et humum semel ore momordit;* and we have the equivalent phrase—to bite the dust.

13. *Sed me Mercurius, &c.*] As he did Priam. Od. i. 10. 13. Horace calls poets *Mercuriales*, Od. ii. 17. 29. and here humorously hints that he was indebted for the protection of Mercury to his poetry.

14. *Denso aëre sustulit, &c.*] Carried me off in a thick cloud.

15. *Resorbens unda.*] The wave resorbing, with its boiling waters, bore you back into the war again.

17. *Obligatam.*] Due — what he had vowed, if he returned in safety, he was *bound* to pay.

Dapem.] A sacrificial feast.

18. *Longâque, &c.*] Exhausted by long service, &c.

21. *Oblivioso.*] What expels cares, or consigns them to oblivion. Wine is called λήθη ὀδύνης, by some unknown poet in Anthol. Græc. Ep. 79. 8. vol. iv. p. 133.

Levia.] Polished—of metal, probably.

22. *Ciboria, &c.*] The Ciborium seems to have been a large cup, resembling in form the calyx of an Egyptian bean-flower. Athenæus is not very explicit.

23. *Unguenta.*] These unguents, constantly introduced at festivities, were, apparently, volatile oils diluted — essences; and often, perhaps, nothing more than distilled waters, impregnated with some odoriferous substance.

Conchis.] Large shells, either natural, or vessels made in the shape of them.

Quis, &c.] Which of the party takes the charge of hastening the binding up of the wreaths? The construction is *apio myrtove.*

Udo.] Fresh — or gathered from wet places.

24. *Deproperare.*] Expresses more despatch than the simple form *properare.*

25. *Quem Venus arbitrum, &c.*] Which of us will the Venus name the chairman? The Venus was the best cast—with dice, it was three sixes; with tali, or cockalls, when all four turned up differently. Od. i. 4. 17.

26. *Non ego sanius, &c.*] I will get drunker than a Thracian. Od. i. 18. 9.

28. *Dulce mihi, &c.*] Anacreon 31. θέλω, θέλω μανῆναι, &c.

CARMEN VIII.

AD BARINEN.

Ulla si juris tibi pejerati
Pœna, Barine, nocuisset unquam;
Dente si nigro fieres, vel uno
Turpior ungui,
Crederem. Sed tu simul obligâsti
Perfidum votis caput, enitescis
Pulchrior multo, juvenumque prodis
Publica cura.
Expedit, matris cineres opertos
Fallere, et toto taciturna noctis
Signa cum cœlo, gelidâque Divos
Morte carentes.
Ridet hoc, inquam, Venus ipsa; rident
Simplices Nymphæ, ferus et Cupido,
Semper ardentes acuens sagittas
Cote cruentâ.

O Barine, siqua tibi punitio aliquando contigisset, ob fidem violatam; si deformior esses effecta atro dente, vel ungue uno, crederem. Verùm simul ac promissis fallacibus caput obstrinxisti, longè formosior splendes, fisque adolescentium communis sollicitudo. *Ergo* juvat fraudare sepultos cineres genitricis, astraque noctu silentia, Olympumque universum, atque Numina frigidæ mortis expertia. Id, inquam, ipsa ridet Venus; rident faciles Nymphæ, *imò* et sævus Cupido, ignitas assiduè sagittas exacuens cote sanguinolentâ.

NOTES.

ODE VIII. METRE VI.

If Barine's beauty had suffered in the slightest degree for her perjuries, the poet would have some confidence in her oaths; but the more she breaks her vows, the more beautiful she grows. The whole piece has a Grecian air, and is probably an imitation, though not precisely traceable in the few relics which survive.

1. *Ulla.*] Any, emphatically, as well as *unquam*. If *any* penalty *ever* had, &c.

Juris pejerati.] Ennius uses *jus juratum*, instead of *jus jurandum* for an oath, and, analogously, *jus pejeratum* here stands for a perjury.

3. *Dente si nigro, &c.*] If a single tooth had been discoloured, or a single nail torn, &c.

4. *Turpior.*] Less beautiful. Not only diseases, but personal defects or injuries were regarded as the penalties of crime, falsehood, or fraud of any kind.

5. *Crederem.*] I should have some reliance upon the oath you have given me. But you have an obvious interest in perjury, &c.

Obligâsti.] As soon as you have sworn—to what, of course, she never intended to perform. The person who swears *binds* himself to the condition of the oath.

Sed tu.] But *you*—whatever may be the case with others, &c.

6. *Perfidum caput.*] Your perfidious self.

Enitescis pulchrior, &c.] Your charms are more dazzling than ever. *Enitescis*, as well as *prodis* in the next line, stands for *es*, but is more expressive.

8. *Publica cura.*] You are an object of general admiration and inquiry. Propert. ii. 25. 1.

9. *Expedit, &c.*] It is actually an advantage to you to break the vows you make by your mother's ashes, &c.

Cineres opertos.] Buried ashes, or enclosed in a funereal urn. An oath considered as peculiarly binding. Propert. ii. 16. 15.

11. *Gelidâ morte carentes.*] Not liable to cold death—immortal.

13. *Ridet hoc, &c.*] Nothing of the kind, I affirm, hurts you. Venus herself laughs at your perjuries—Jupiter also. Tib. iii. 6. 49. Τοὺς ἐν ἔρωτι ὅρκους μὴ δύνειν οὔατ' ἐς ἀθανάτων. Callim. xxvi. 3. *Aphrodisium juramentum* was proverbial for an idle oath.

14. *Simplices.*] Good-natured nymphs—easily conciliated. They are in the suite of Venus. Od. i. 30. *Faciles nymphæ rident.* Virgil. Ecl. iii. 9.

Ferus.] Who has no feeling for the miseries he occasions.

15. *Ardentes sagittas.*] That excite ardent and glowing feelings. Τόξα ἔμπυρα and πυρίπνοα—πυριπνείοντες ὀϊστοί, are equivalent Greek phrases.

Acuens.] Sharpening the points of his arrows upon a whetstone.

16. *Cruentâ.*] Which causes those arrows to inflict such severe wounds. Not on a stone

Præterea juventus tibi cuncta adolescit, totidemque captivi parantur novi: veteres autem irreligiosæ dominæ domum frequenter minati *licèt*, haud deserunt. Te matres suis adolescentibus, te senes avari timent: puellæ quoque recèns matrimonio junctæ *metuunt*, ne viros *suos* remoretur fulgor tuus.

Adde, quòd pubes tibi crescit omnis,
Servitus crescit nova; nec priores
Impiæ tectum dominæ relinquunt
Sæpe minati.
Te suis matres metuunt juvencis,
Te senes parci, miseræque nuper
Virgines nuptæ, tua ne retardet
Aura maritos.

NOTES.

smeared with the blood which flowed from former wounds—that would be too *recherché* for the old amatory poets.

17. *Adde, &c.*] Not only are your perjuries advantages, by the new splendour of your charms, but you gain more admirers than ever. New ones come, and the old ones cannot quit you.

Pubes tibi, &c.] The youth, as they grow up to manhood, grow up only for you—to admire you.

18. *Servitus, &c.*] A new set of slaves, &c.

19. *Impiæ.*] So often faithless.

20. *Sæpe minati.*] Often threatening to abandon you, but, still spell-bound, fascinated by your charms.

21. *Juvencis, &c.*] Mothers are alarmed for their sons, lest you should seduce them. *Juvencus* for a young man, as *juvenca* for a young woman. Od. ii. 5. 5.

22. *Senes parci.*] Aged fathers, sparing of their purse, dreading you will lead their sons into expence.

Miseræque nuper, &c.] And wives, even newly-married wives, are wretched, from apprehension, lest you should beguile their husbands from home.

23. *Tua aura.*] *Barine*, by implication, is here compared to *juvenca*, with a coarse and most revolting allusion. Compare line 21 and Od. ii. 5.

CARMEN IX.

AD VALGIUM.

Amice Valgi, haud perpetuò fluunt è nebulis pluviæ in campos asperos; nec variæ tempestates agitant semper mare Caspium; nec per menses singulos

Non semper imbres nubibus hispidos
Manant in agros; aut mare Caspium
Vexant inæquales procellæ
Usque; nec Armeniis in oris,

NOTES.

ODE IX. METRE VIII.

Horace endeavours to dissuade his friend from constantly deploring the loss of his dear Mystes (his child apparently). Storms and winds do not rage the year through, nor did Nestor or Priam weep without ceasing over their slain sons. Instead of prosecuting his plaintive elegies, he should commemorate the recent trophies of Augustus in the East. The poet is indefatigable and dexterous in turning every incident to the praise of his patron. Valgius is one of the friends, whose approbation of his verses Horace is anxious to secure. Sat. i. 10. 82. He was himself a poet, (line 9,) and Tibullus speaks of him as coming nearer than any other poet of the day to the "eternal Homer." iv. 1. 180. Two lines have been preserved in Servius's Commentaries on Virgil, and two more by Isidorus.

1. *Semper, &c.*] *Semper* is the emphatic word, for Horace's remonstrance applies to the excess, or rather to the endlessness of his friend's grief. In like manner, *non usque*—*non menses per annos*—*non omnes annos*, and *tu semper*, must all be taken with a corresponding emphasis.

Non semper manant, &c.] I. e. *e nubibus.* In Od. i. 7. 6. a similar sentiment.

Hispidos.] Rough and scarcely passable, as grounds are in wet weather.

2. *Caspium.*] The inland sea to the east of the Caucasian range of mountains—still known, generally, by the name of Caspian.

3. *Vexant.*] Agitate—throw into turbulent waves.

Inæquales.] The word must be taken actively, as *causing* inequalities—a rough sea. *Inæquales*, construed strictly with *procellæ*, would be at variance with *usque*, and the whole tenor of the piece.

4. *Armeniis in oris.*] Regions near the

Amice Valgi, stat glacies iners
Menses per omnes; aut Aquilonibus
Querceta Gargani laborant,
Et foliis viduantur orni.
Tu semper urges flebilibus modis
Mysten ademtum; nec tibi Vespero
Surgente decedunt amores,
Nec rapidum fugiente Solem.
At non ter ævo functus amabilem
Ploravit omnes Antilochum senex
Annos; nec impûbem parentes
Troilon, aut Phrygiæ sorores
Flevere semper. Desine mollium
Tandem querelarum; et potius nova
Cantemus Augusti tropæa
Cæsaris, et rigidum Niphaten,
Medumque flumen, gentibus additum
Victis, minores volvere vortices;

pigrum gelu manet in Armeniæ regionibus; nec Gargani quercus vexantur Septentrionalibus *ventis*, et frondibus spoliantur fraxini. Tu *verò* modulis tristibus ereptum *tibi* Mysten continuò prosequeris; neque tui desinunt amores exorto Vespere, neque cedente *illo* Soli rapidè *exurgenti*. Atqui *Nestor* vetulus triplici ætate exactâ, haud cunctis annis deflevit Antilochum dilectum: neque Troilum impuberem indesinenter luxerunt parentes vel sorores Trojanæ. Aliquando cessa in teneris querimoniis: magis autem celebremus recentes Augusti Cæsaris victorias: *dicamus* et algentem Niphaten, fluviumque Medum sabactis nationibus adjunctum, fluctus minores agere:

NOTES.

southern shores of the Caspian—a high level, and cold compared with the latitude.

5. *Stat glac. iners.*] *Stat* for *est*, but *iners* corresponds expressively with *stat*. *Iners* is any thing in a torpid state, without motion, or the power of motion.

7. *Gargani.*] Mountain of Apulia, now St. Angelo, in the Neapolitan province of Capitanata—much subject to storms. Ep. ii. 1. 202.

Laborant.] The forests of Garganus are not *always* bowed down by the violence of the winds. Od. i. 9. 3.

9. *Urges.*] But you, in your weeping, plaintive measures, without ceasing deplore your lost Mystes.

Flebilibus.] *Miserabiles*, as Horace calls Tibullus's elegies. Od. i. 33. 2.

10. *Mysten.*] Valgius's son, if any inference may be drawn from the comparison with Nestor and Priam.

Ademtum.] Od. ii. 4. 10.

Vespero, &c.] When Vesper appears in the evening, nor when he flies before the morning sun—neither night nor morning do you cease lamenting. The same planet, Venus, in the evening is called Vesperus, and in the morning Lucifer.

11. *Decedunt amores.*] Your sorrow for him you *loved* never leaves you. He is never out of your thoughts.

12. *Rapidum.*] Has a reference to Valgius—as coming too soon for him, before he had finished his night moanings.

13. *At non ter, &c.*] *Ter ævo* for *tribus ævis—γενεαῖς*, who lived three generations. Three *γενεαί* were regarded as equivalent to one hundred years. Herod. ii. 142.

Amabilem.] The old man had once, when in danger from Memnon, owed his life to Antilochus. But the word is studiously selected in reference to Mystes—dear as he might be to Valgius, Antilochus must have been as much so to Nestor.

15. *Impubem Troilon.*] Virgil. Æn. i. 474.

Parentes.] Priam and Hecuba.

16. *Phrygiæ sorores.*] Phrygian everywhere for Trojan. *Sorores*, Cassandra, Creusis, Polyxena.

17. *Desine querelarum.*] Λῆγε γόων, or ὀδυρμῶν. Instead of *desine queri*, or, as Ovid has it, *desine querelas*. Met. vi. 216.

Mollium.] As if Valgius was indulging his grief to effeminacy.

18. *Nova tropæa.*] Armenians, Parthians, and Geloni. *Niphates* represents Armenia, and *Medum flumen* i. e. the *Euphrates*—the Parthians, neither of which nations, however, did Augustus subdue, by any regular and consecutive war—no decisive victory was won. In 734 U. C. Tiberius, who had been despatched to the East, placed Tigranes on the throne of Armenia, vacant at the time by the death of Artaxata (Tac. Ann. ii. 3.); and the same year he demanded from Phraates, king of Parthia, the restoration of the Roman standards lost at the defeat of Crassus.

20. *Rigidum Niphaten.*] A mountain of Armenia—*rigidum*, covered with snows.

21. *Flumen.*] The Euphrates—put for the Parthians, whose western boundary the river constituted.

Additum.] Added to the nations conquered by Rome—under the auspices of Augustus.

22. *Volvere.*] Instead of *volventem*—rolling its waves. *Minores*, from a feeling of inferiority—now conquered. Virgil. Æn. viii. 726.

atque Scythas angustis *jam* agris nec ultra definitos *limites* excurrere.

Intraque præscriptum Gelonos
Exiguis equitare campis.

NOTES.

23. *Gelonos.*] A Sarmatic tribe, who had made incursions across the Danube, and were repulsed by Lentulus. Florus, iv. 12.

Intraque præscript.] Supply *terminum*—driven back, and confined within prescribed limits.

24. *Equitare.*] For *equitantes.* The Geloni were an equestrian people—Cossacks.

Exiguis.] Small—comparatively with their previous range of country.

CARMEN X.

AD LICINIUM.

O Licini, meliùs ages, neque semper altum petendo, neque ripam plùs quàm decet stringendo haud tutam, dum tempestates solicitus fugis. Quicunque amat pretiosam mediocritatem, securus et immunis est à squalore domûs vetustæ, *pariter* temperans abstinet aulâ invidiæ obnoxiâ. Sævius excelsa pinus ventis concutitur, et turres editæ majorem trahunt ruinam, ac tonitrua verberant altos montes. Animus ritè præmunitus spem non abjicit *in* adversis, *in* prosperis *autem* contrariam timet

RECTIUS vives, Licini, neque altum
Semper urgendo, neque, dum procellas
Cautus horrescis, nimium premendo
Litus iniquum.
Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti, caret invidendâ
Sobrius aulâ.
Sævius ventis agitatur ingens
Pinus; et celsæ graviore casu
Decidunt turres; feriuntque summos
Fulgura montes.
Sperat infestis, metuit secundis,
Alteram sortem bene præparatum

NOTES.

ODE X. METRE VI.

The poet's purpose seems to be to turn Licinius from some precipitate act, and to press upon him the wisdom of moderation. The person addressed was, apparently, the Licinius Varro Muræna, who afterwards conspired with Fannius Cæpio against Augustus, and suffered the penalty of treason. (Dio. lib. iii. vell. ii. 91.) This same Licinius was a brother of Terentia, Mæcenas's wife, and of Proculeius, eulogised for his liberality to his brothers. Od. ii. 2. 5.

1. *Rectius.*] More prudently, and so more happily.

2. *Semper urgendo, &c.*] By neither *always* urging your bark into the deep too rashly, nor in your dread of storms, by pressing too closely to the shore—hugging the coast, as sailors phrase it.

4. *Iniquum.*] Perilous from rocks and breakers.

5. *Auream, &c.*] For sentiments to the same purpose, compare Hesiod and Loll. Bass. Ep. vi. 3. in Gr. Anth. vol. ii. p. 148.

6. *Tutus.*] Secure against want.

Caret, &c.] He need not live in a cabin, and cares not to live in a palace—he is screened *(tutus)* from the misery of the one, and too prudent or moderate *(sobrius)* to incur the envy of the other.

Obsoleti.] In a ruinous state—out of repair, and which the owner is too poor to repair.

9. *Sævius.*] More expressive than *sæpius*, the common reading.

Ingens pinus.] The *tall* fir is more rudely shaken—not than the lower one, but than other trees of inferior height.

10. *Celsæ.*] *High* towers fall with a more fatal ruin than lower ones.

11. *Summos.*] The tops of mountains, rather than the bases.

13. *Sperat infestis.*] Supply *rebus.* In adversity, *hopes*—in prosperity, *fears*—the contrary lot—a change.

14. *Bene præparatum.*] Well instructed by philosophy—the knowledge of life, and the very maxims and sentiments which the poet is enforcing.

Pectus. Informes hiemes reducit
Jupiter, idem
Summovet. Non, si malè nunc, et olim
Sic erit; quondam citharâ tacentem
Suscitat Musam, neque semper arcum
Tendit Apollo.
Rebus angustis animosus atque
Fortis appare: sapienter idem
Contrahes vento nimium secundo
Turgida vela.

fortunam. Hiemes horridas revocat Jupiter, idemque pellit. Si modò *res se habent* malè, non etiam pòst ita se habebunt. Musas dudum silentes *aliquando* lyrâ Phœbus excitat, nec arcum semper intendit. Mœstis rebus generosum te et constantem exhibe: aurâ *verò* propitiâ, ipse prudenter constringes vela pluscùlum inflata.

NOTES.

15. *Informes.*] Which change for the worse the forms and appearances of nature.

16. *Idem.*] The same—Jupiter, instead of *and also*.

17. *Non, si malè nunc, &c.*] The phrases concern the weather—though bad to-day, it will not be so to-morrow. Of course domestic or family circumstances are what the poet means them to apply to. Theocritus iv. 41. Tib. ii. 6. 19.

18. *Quondam.*] Sometimes—there are times. Virgil. Æn. ii. 367.

19. *Suscitat.*] Wakes—makes to speak, with reference to *tacentem*.

21. *Animosus, &c.*] Bold and brave—ready to encounter peril when there is any real occasion, as becomes a man whose *pectus* is *bene præparatum*.

23. *Contrahes, &c.*] And wisely you will *reef* your swelling sails, when the wind, though in your wake (*secundo*), is too violent.

CARMEN XI.

AD QUINCTIUM.

Quid bellicosus Cantaber, et Scythes,
Hirpine Quincti, cogitet, Hadriâ
Divisus objecto, remittas
Quærere; nec trepides in usum
Poscentis ævi pauca. Fugit retro
Levis Juventas, et Decor; aridâ

O Quinti Hirpine, desine percontari quid meditetur bello strenuus Cantaber, ac Scytha, separatus interposito *mari*-Adriatico: neque solicitus sis utilium vitæ modica requirenti. Abit retrorsum polita juventus ac pulchritudo,

NOTES.

ODE XI. METRE VIII.

Quinctius was full of anxiety about the Cantabri and the Scythians—alarmed, probably, lest they, the Scythians especially, should extend their devastations into the heart of the empire. The poet, as usual, recommends a jovial drinking-bout, as the best cure for solicitude. Life is short, and the best season of it flies fastest. It furnishes no space for anxiety about distant and contingent troubles. To the same Quinctius is addressed Ep. i. 16. Compare Od. i. 4, 9, and 11; ii. 3; iv. 7; and Epod. 13—all relative to the same topics, and together shew the poet's fertility.

1. *Bellicosus Cantaber.*] On the northern coast of Spain. Od. ii. 6. 2. The poem must have been written during the war, and before U. C. 734, when the Cantabri were finally subdued by Agrippa—and Lentulus gave a check to the incursions of some of the Sarmatian tribes. The Scythians and Sarmatians are frequently confounded.

2. *Cogitet.*] What they are planning, or meditating.

Hadriâ.] With the Adriatic interposed. This applies to the *Scythæ*—the chief object of Quinctius's apprehensions, apparently—not of course to the Cantabri.

4. *Trepides in usum.*] An unusual construction. *In* seems equivalent to *quod attinet ad*. Be not anxious about what concerns the necessaries of a life, which requires but little—and our years are past their prime.

5. *Fugit retro.*] Retreats before the approaches of age. Or simply, departs—is soon left behind. *Ours is gone.* Horace must have been at least five and forty.

6. *Levis.*] May mean rapid—what glides

siccâ senectute amovente amores luxuriosos, ac soporem facilem. Haud eadem semper dignitas manet floribus vernis: nec pari facie micat Luna rubicundula. Quare mentem crucias sempiternis propositis inferiorem? Quin sub hâc procerâ vel pinu vel platano, ut casus tulerit, prostrati bibimus, quamdiu *per vitam* licet, albescentibus capillis odoriferâ rosâ, et nardo Syriâ delibutis. Bacchus sollicitudines discutit mordaces. Quis servus calidi Falerni vasa quàm primùm refrigerabit aquâ defluente? Quis ædibus evocabit Lyden meretricem à viâ remotam? Heus jube cum eburneâ citharâ *huc* festinet, capillos *habens* incomptos, sicut Laconica *mulier*, nodo collectos.

Pellente lascivos Amores
Canitie, facilemque Somnum.
Non semper idem floribus est honor
Vernis; neque uno Luna rubens nitet
Vultu; quid æternis minorem
Consiliis animum fatigas?
Cur non sub altâ vel platano, vel hâc
Pinu jacentes sic temerè, et rosâ
Canos odorati capillos,
Dum licet, Assyriâque nardo
Potamus uncti? Dissipat Evius
Curas edaces. Quis puer ocius
Restinguet ardentis Falerni
Pocula prætereunte lymphâ?
Quis devium scortum eliciet domo
Lyden? eburnâ, dic age, cum lyrâ
Maturet, incomtam Lacænæ
More comam religata nodo.

NOTES.

along upon light wings; but Horace rarely has an Iambus in the beginning of an Alcaic line. *Lævis* will express the smoothness and freshness of youth—specifically, *beardless.* Tibull. i. 8. 31.

Decor.] The grace and beauty of youth. *Membra decora juventæ,* Virg. Æn. iv. 558.

7. *Pellente—canitie.*] Tibull. i. 1. 71.

8. *Facilem Somnum.*] Sleep which comes readily. Od. iii. 21. 4.

9. *Honor, &c.*] The beauty of the spring flowers is not always the same—does not last long. Theocrit. Id. xxiii. 28.

10. *Rubens nitet.*] Simply, shines. *Rubere* is every where used to express the splendour of the moon. It is often particularly applicable at the rising. Sat. i. 8. 16. and Propert. i. 10. 8.

11. *Ætern. minorem cons.*] Unequal to eternal measures—distant counsels, as if you were going to live for ever.

13. *Cur non, &c.*] Instead of all this anxiety, and losing the best years of enjoyment—why should we not, &c.

14. *Jacentes sic temerè.*] Reclining here—just where we happen to be—without looking for any particular tree or spot.

15. *Canos.*] Gray—at least beginning to silver. Horace, when the Cantabri were finally *subdued,* was forty-eight; and Quinctius was, probably, not younger than his friend.

Odorati, &c.] Their hair wreathed with fragrant roses.

16. *Nardo.*] Like the malobathrum—both, if they were not the same thing, are called Syrian, from the country from which they were immediately imported into Italy. Syrian and Assyrian are used indiscriminately.

17. *Uncti.*] And perfumed with Syrian nard.

Evius.] Bacchus. Od. i. 18. 9.

18. *Edaces.*] *Exedit cura medullas.* Catull. 66. 23.

19. *Restinguet ardentis.*] Not only cool the temperature, but dilute the strength of the Falernian.

Ardentis.] Fiery, or rather, perhaps, from its heating effects.—φλὸξ οἴνου θερμαίνει, says Hercules. Eurip. Alc. 761.

20. *Præt. lymphâ.*] In the brook, by the side of which the party recline.

21. *Quis, &c.*] Which of us. Od. ii. 7. 23.

Devium, &c.] *Devium* seems opposed to *obvium*—not one precisely at every body's beck; but one who required tempting by particular solicitation, and which one of the party was here to undertake. Lyde is to be fetched from her house—she is not one to be met with in the streets.

22. *Eburnâ cum lyrâ.*] Lyde is summoned for the sake of her lyre—a common accompaniment of these symposia. The performers were usually young women, who, of course, were not likely to be persons of character.

23. *Incomtam comam, &c.*] With her hair undressed. Bid her hasten, and not stay to arrange her curls; but just twist them up in a knot, carelessly, like a Spartan girl. The reading is disputable; and it is not known, from other sources, that the Spartan girls were distinguished in this respect from other Greeks. Virgil, however, represents Venus dressed, generally at least, like a Spartan girl, and she had given *comam diffundere ventis,* *Æn.* i. 319—which seems to imply something like such distinction.

CARMEN XII.

AD MÆCENATEM.

Nolis longa feræ bella Numantiæ,
Nec durum Hannibalem, nec Siculum mare
Pœno purpureum sanguine, mollibus
Aptari citharæ modis;
Nec sævos Lapithas, et nimium mero
Hylæum; domitosve Herculeâ manu
Telluris juvenes, unde periculum
Fulgens contremuit domus
Saturni veteris. Tuque pedestribus
Dices historiis prœlia Cæsaris,
Mæcenas, melius, ductaque per vias
Regum colla minantium.
Me dulcis dominæ Musa Licymniæ

Ne carmine Lyrico leniori decantari jubeas *à me* diuturna prœlia ferocis Numantiæ, vel sævum Hannibalem, vel mare Siciliæ Carthaginiensium cruore rubicundum, vel immanes Lapithas, et Hylæum vino immoderatum, et subactos Herculis dextrâ filios terræ, à quibus cladem timuit domus splendens antiqui Saturni. Tu verò, Mæcenas solutis narrationibus referes convenientiùs bella Cæsaris, ac reges superbos *domitâ* cervice per vias *Romæ* tractos. *At* Musa me celebrare jussit amicæ *tuæ* Licymniæ

NOTES.

ODE XII. METRE III.

When Mæcenas asks for a serious poem, Horace replies, he can sing nothing but songs of love and conviviality. Roman trophies are as ill adapted to his lyre, as the battles of the Lapithæ and the Centaurs. And as to the triumphs of Augustus, Mæcenas himself will better describe them historically. A theme better suited to his own taste and powers are the charms of Licymnia—the mistress of Mæcenas. Agrippa, Od. i. 6. is addressed in much the same tone, on a similar occasion.

1. *Numantiæ.*] A town of considerable strength in the northern part of Spain, near the sources of the Douro—finally captured and destroyed by the younger Scipio Africanus. Florus, ii. 18. Vell. ii. 4. 2.

Feræ.] Referring, apparently, to the desperate resolution with which the Numantians finally effected their own destruction. Flor. ii. 18.

2. *Durum Hannib.*] The Carthaginian commander in the second Punic war. Compare Liv. xxi. 4. for a character of Hannibal, which justifies the epithet of *durum.*

Siculum mare.] The naval victories of the Romans in the first Punic war—won by Duillius, Regulus, and Luctatius.

4. *Aptari cit. modis.*] To be adapted—to be sung to the soft measures of my lyre—fit, as it is, for nothing, but love-songs. Ep. i. 3. 13.

5. *Lapithas.*] I. xviii. 8. The tale is told in Ovid, Met. xii. 220.

6. *Hylæum.*] One of the centaurs, who, heated by intoxication, insulted Hippodamia, and gave rise to the conflict.

7. *Telluris juvenes.*] The giants—sons of the earth—who attacked Jupiter in Olympus, and were repulsed by Hercules—by Bacchus Od. ii. 19. 21. Horace here follows Apollod. i. 6. 1.

Unde.] By whom—by whose attempts.

8. *Contremuit, &c.*] The splendid palace of old Saturn shook at the peril—anticipated, with alarm, destruction.

9. *Tu, &c.*] The implication is—I will not with my feeble verses depreciate the glorious deeds of Augustus—*you*, in a grave historical narrative, will far better describe them, &c. It is obvious from this that Mæcenas did not affect to be a poet, and is decisive of the old controversy relative to the Od. i. 1. 29. According to Pliny, vii. 45. Mæcenas did write the Wars of Augustus. Servius ad Georg. ii. 42. says the same thing.

Tuque, &c.] *Que—que*, instead of, as is not unfrequent, *tam* and *quàm*. You shall describe *both* the battles *and* the "triumphs."

Pedestribus.] Prose. The Greeks call prose πεζὸς λόγος, and poetry ἵπποχος, or equestrian—mounted.

11. *Ductaque—colla, &c.*] Necks of kings led along the streets to the capitol, at the triumph of the conqueror.—Conquered kings led by chains fastened round their necks.

12. *Minantium.*] With a scowling, threatening look—indignant at the degradation. Rather, perhaps, kings who *had* threatened—who had been formidable, but were now thoroughly humbled.

13. *Dulcis Musa.*] The Muse who is dear to me—to sing of love and beauty is most agreeable to my taste.

Dominæ.] Of your mistress Licymnia.

Cantus me voluit dicere lucidum
Fulgentes oculos, et bene mutuis
Fidum pectus amoribus;
Quam nec ferre pedem dedecuit choris,
Nec certare joco, nec dare brachia
Ludentem nitidis virginibus, sacro
Dianæ celebris die.
Num tu, quæ tenuit dives Achæmenes,
Aut pinguis Phrygiæ Mygdonias opes,
Permutare velis crine Licymniæ?
Plenas aut Arabum domos,
Dum flagrantia detorquet ad oscula
Cervicem, aut facili sævitiâ negat,
Quæ poscente magis gaudeat eripi,
Interdum rapere occupat?

suaves modulos, oculos admodum nitentes, animumque amori *tuo* æquè et fideliter respondentem; quam decuit et choris interesse, et facetiis contendere, et saltantem *cum* puellis ornatis brachia ungere, in religioso celebratæ Dianæ festo. *Enimvero* tune Licymniæ capillum mutare consentias opibus quas possedit Achæmenes, vel divitiis Mygdoniis opimæ Phrygiæ, vel refertis Arabum ædibus? quando collum flectit ad basia suave olentia, vel molli asperitate denegat, quæ plus lætetur à petente surripi, nonnunquam ipsa præripit.

NOTES.

The word *domina* seems to imply respect. Licymnia is by some supposed to be Terentia, (who was a sister of *Licinius*) Mæcenas's wife, Od. ii. 10; but however respectful the tone may be, it is still mixed up with more levity than could be borne in speaking to a person of his wife. Licymnia must be Mæcenas's mistress—not Horace's, for it is obviously the poet's purpose to compliment and please Mæcenas. Besides, line 21 alone is decisive.

14. *Lucidum.*] Adverbially, for *lucidè*—just as *perfidum ridens,* Od. iii. 27. 67. It is Greek.

15. *Mutuis amoribus.*] A heart faithful with an affection which corresponds with your own—a bosom faithfully animated with a mutual fondness.

17. *Quam nec dedecuit, &c.*] Whom it neither misbecomes—the spirit of which is—whom it greatly becomes—who gracefully mixes in the dance. *Ferre pedem choris* expresses not simply *joining the dance,*—but describes one who steps and moves with elegance and grace.

18. *Certare joco.*] The phrase is descriptive of the mimetic action of the dance, when of a comic character—not to the cracking of jokes—or bandying of wit.

Dare brachia.] Again, descriptive of gesticulation.

19. *Ludentem.*] Dancing—as παίζειν with the Greeks.

20. *Celebris.*] Many days in the year were sacred to Diana, and commemorated by these dances in town and country, with great merriment. Prop. ii. 28. 60.

21. *Num tu, &c.*] Would *you,* who know its worth—would you exchange a lock of Licymnia's hair for the treasures of Persia?

Achæmenes.] Was the first king of Persia—from whom all his successors, whether of the same dynasty or not, were styled *Achæmenides.* Here put generally for the wealth of Persia.

22. *Mygdonias.*] The Mygdones occupied a district of Phrygia—they had migrated from a part of Thrace, on the confines of Macedonia.

24. *Plenas aut Arabum domos.*] Repeat—"would you exchange"—the kisses of Licymnia for the riches, &c. Od. i. 29. 1. *gazas Arabum.*

25. *Dum.*] *Dum* has no reference whatever, unless the previous clause, *plenas aut Ar. dom.* form a part of the sentence.

Dum flagrantia, &c.] While she averts her lips, and turns, not reluctantly, her neck to your burning kisses, would you exchange those kisses for, &c.

27. *Poscente.*] Governed not by *magis,* but by *a* understood. The word refers specifically to *negat.* With a cruelty which is but affected, *(facili)* she refuses the kisses, which she would be more pleased were snatched from her by you, the solicitor—which comes to this—she would rather they should be seized than asked for. If *poscente* depended upon *magis,* the construction would require *posci.*

Magis gaudeat.] That is, *malit*—accompanied with pleasure.

28. *Interdum rapere occupat.*] Sometimes she herself snatches them. *Occupare* is to be beforehand with another. Ep. i. 6. 32.

CARMEN XIII.

AD ARBOREM.

ILLE et nefasto te posuit die,
Quicunque primum, et sacrilegâ manu
Produxit, arbos, in nepotum
Perniciem, opprobriumque pagi.
Illum et parentis crediderim sui
Fregisse cervicem, et penetralia
Sparsisse nocturno cruore
Hospitis; ille venena Colcha,
Et quidquid usquam concipitur nefas
Tractavit, agro qui statuit meo
Te, triste lignum, te caducum
In domini caput immerentis.
Quid quisque vitet, nunquam homini satis

O arbos, quisquis ille fuit qui olim plantavit te, et infausto die et impiâ dextrâ protulit ad ruinam posterorum, ac vici dedecus. Eum etiam patris sui guttur præfocâsse crediderim, atque *domûs* interiora sanguine hospitis noctu polluisse. Is toxica Colchidis, et quodcunque uspiam flagitium *animo* volvitur, præparavit, qui *in* agro meo collocavit te, lignum infelix, te ruinosum in caput domini innocui. Nunquam satis homo providere *potest*, quid

NOTES.

ODE XIII. METRE VIII.

The poet's narrow escape from a falling tree, while walking in his own garden, reminds him of the perils which surround mankind, and against which there can be no security for an hour. He was all but within sight of the realms of Proserpine, where, however, the shades, even the most guilty, occasionally beguile their sorrows and tortures with the songs of Sappho and Alcæus—the poets whom Horace admires and emulates, and eulogises on all occasions. The fall of the tree is frequently alluded to in other Odes: ii. 17. 24.; iii. 4. 27.; iii. 8.

1. *Ille et nefasto, &c.*] The construction is —*quicunque te, arbor, primum* posuit, *ille te posuit et die nefasto, et sacrilegâ manu produxit*, &c.

Posuit.] Set, or planted.

Nefasto.] Unlucky day—or a day of ill-omen. From Od. iii. 8. it appears the accident occurred on the calends of March—one of the *dies nefasti*—that is, days in which courts of justice were closed from motives of religious scruple. But nothing so technical or formal is likely to have been in the poet's mind—the word is equivalent to *infaustus*.

3. *Produxit.*] Brought forward—took care of it—nursed or fostered it.

Nepotum.] In a general sense for posterity—succeeding generations.

4. *Opprobrium.*] Shame and scandal of the village.

5. *Illum, &c.*] Charging the planter with wilful mischief, he believes him to have been capable of committing any atrocity. He is, of course, only indulging his love of humour.

6. *Fregisse cervicem.*] Supply *laqueo*. Sallust, C. B. 35. has *gulam laqueo frangere*,—I could believe the man hanged his own father, &c.

Penetralia.] His house.

7. *Nocturno cruore.*] With blood shed in the night—that he had murdered his guest while sleeping—had violated the most sacred rights of hospitality.

8. *Colcha.*] For *Colchia*, or *Colchica*. The poisons of Colchis are notorious from the story of Medæa. Colchis now forms a part of Georgia, under the name of Mingrelia—on the eastern shores of the Euxine.

9. *Et quidquid, &c.*] And every conceivable crime.

10. *Tractavit.*] Handled—meddled with. The word applies specifically to *venena Colcha*—has mixed poisons—and by implication, administered them.

11. *Triste.*] Miserable—from the fatal consequences it was nearly producing.

Caducum.] Instead of *cadens*. Usually the word means what is in a falling state—near falling—or likely to fall. Here the tree actually falls; and in Od. iii. 4. 44. it is applied to a thunder-bolt, which has also actually fallen.

13. *Quid quisque vitet.*] What every one should avoid—what is to be avoided. The words form a periphrasis for *dangers*.

Nunquam cautum est, &c.] Nobody could ever secure himself against the dangers of every hour—dangers that may befal him at any hour.

horis singulis sibi fugiendum sit. Nauta Carthaginiensis Bosporum formidat, nec ampliùs occulta fata aliunde metuit. Miles Parthorum spicula et fugam velocem; Parthi vincula et potentiam Romanorum *reformidant*. At mortis inopinatæ violentia populos abstulit, et auferet. Quàm propè aspexi imperium nigræ Proserpinæ et judicem Æacum; et bonorum domicilia separata; et Sappho chordis Æoliis expostulantem de virginibus patriæ suæ; necnon te, ô Alcæe, aureâ citharâ canentem altiùs molesta navigationis, mœsta exilii, gravia militiæ incommoda!

Cautum est in horas. Navita Bosporum
  Pœnus perhorrescit, neque ultra
    Cæca timet aliunde fata;
Miles sagittas, et celerem fugam
Parthi; catenas Parthus, et Italum
  Robur: sed improvisa leti
    Vis rapuit, rapietque gentes.
Quàm pænè furvæ regna Proserpinæ,
Et judicantem vidimus Æacum;
  Sedesque discretas piorum, et
    Æoliis fidibus querentem
Sappho puellis de popularibus;
Et te sonantem plenius aureo,
  Alcæe, plectro dura navis,
    Dura fugæ mala, dura belli.

NOTES.

14. *In horas.*] Adverbially—every hour—at all hours. So Sat. ii. 7. 10. Ep. ad Pison. 160.

Navita Bosporum, &c.] Nor again, do people, generally, think of any but obvious dangers, or such as they are habitually exposed to. For instance, the Syrian sailor (going to Bithynia, &c.) dreads nothing but the Bosporus, &c.

Bosporum.] Bosporus Thracius, now the Channel of Constantinople, or of the Black Sea—regarded of old as a dangerous navigation, especially from the Cyanean rocks, or Symplegades, in the mouth of the Euxine. As little formidable now as the Straits of Sicily.

15. *Pœnus.*] The sailor of Tyre, or Syria, seems to have been intended—the shores of the Euxine were frequented by merchants for Oriental produce brought thither, as well as to the coasts of Syria.

Ultra.] Beyond, or rather, nothing else.

16. *Cæca.*] Latent—unforeseen and unknown.

Timet.] The syllable *met* is lengthened by the privilege of the cæsura, of which Horace rarely avails himself.

Aliunde.] From other quarters.

17. *Miles.*] The Roman soldiers.

Celerem sagittam.] Depending on *perhorrescit*. Dreaded for the arrows they shot in their feigned retreats. Od. i. 19. 11.

18. *Catenas, &c.*] The Parthians dread the chains and prisons of the Romans—alluding to the Roman triumphs. Captives, in the triumphal procession, were led in chains, and then taken to the prison, and there put to death.

19. *Robur.*] Is itself the prison, or rather the dungeon of the prison, where executions took place—called *Tullianum*. Sallust describes it, C. B. 55. See also Liv. xxxviii. 59. Val. Max. vi. 3. 1. and Tacit. An. iv. 29. "*O subtilitas digna carcere et robore.*" Apul. in Apol.

21. *Furvæ.*] *Furvus,* like *luridus, pallidus, niger, ater, &c.* are customary terms, applicable to both persons and things in Hades.

Proserpinæ.] Daughter of Ceres, and wife of Pluto. Od. i. 28. 20.

22. *Vidimus Æacum.*] Æacus, a judge of the Shades, along with Minos and Rhadamanthus. Μίνω ϑᾶσσον ἐποψόμεϑα, &c. Antip. Sid. i. 4. in Athol. Græc. vol. ii. p. 5.

23. *Sedesque discretas.*] The Elysian fields—the seats of the blessed, separated from the regions of guilt and punishment.

24. *Æoliis fidibus.*] With her Æolian lyre. Sappho herself is called *puella Æolia*. Od. iv. 9. 12. Lesbos was colonized by Æolians. It is enumerated in Herodotus's list of Æolian settlements. Herod. i. 151.

Querentem Sappho.] Simonides, in like manner, introduces Anacreon singing to the shades. Sim. xlii. 9. Anth. Græc. vol. i. p. 69.

Querentem.] Complaining of the women of Lesbos—her countrywomen—not of their robbing her of Phaon's affections, but of some want of sympathy with her perverted passions.

26. *Plenius.*] A fuller, bolder tone. Ovid makes Sappho give the same account of Alcæus. Herod. xv. 30.

27. *Plectro.*] The bow, or stick, with which the lyre was played.

Dura navis, &c.] These seem to have been the usual topics of Alcæus' songs—what he himself encountered at sea, in exile, and in war.

28. *Dura belli.*] In a battle between the Mytilenæans and Athenians, Alcæus, according to Herodotus, fled, and left his weapons behind, which the Athenians suspended in the temple of Minerva, at Sigæum. Alcæus wrote a poetical account of the matter to a friend. Herod. v. 95.

Utrumque sacro digna silentio
Mirantur Umbræ dicere; sed magis
Pugnas, et exactos tyrannos
Densum humeris bibit aure vulgus.
Quid mirum? ubi illis carminibus stupens
Demittit atras bellua centiceps
Aures, et intorti capillis
Eumenidum recreantur angues;
Quin et Prometheus, et Pelopis parens
Dulci laborum decipitur sono;
Nec curat Orion leones,
Aut timidos agitare lyncas.

Manes autem admirantur ambos loquentes religioso dignas res silentio: verùm turbæ scapulis confertæ libentiùs excipiunt auribus prælia et expulsos tyrannos. Quid mirum? Ubi attonita cantilenis istis bestia centum capitum nigras deprimit auriculas, atque demulcentur serpentes Furiarum crinibus implexi? Imò etiam Prometheus, et Pelopis pater suavi cantu captus, ærumnas obliviscitur, nec Orion satagit venari leones, vel lyncas meticulosos.

NOTES.

29. *Sacro dig. sil.*] Songs worthy of being listened to with a silence as deep as that which is observed at the celebration of sacred rites.

30. *Mir. Umb. dicere.*] For *dicentem*. The shades admire them *both*.

Sed magis, &c.] But listen more to battles, and the tale of tyrants expelled—the songs, that is, of Alcæus.

31. *Tyrannos.*] Pittacus, Myrsilus, &c. Comp. Strabo. xiii.

32. *Densum humeris, &c.*] Crowding thick around the minstrels. Virg. Georg. iv. 473.

Aure bibit.] Listen with deep interest. Propert. iii. 6. 8.

33. *Quid mirum, &c.*] What wonder the shades should be delighted, when even Cerberus and the Furiæ were charmed?

Stupens.] Struck dumb with surprise and admiration at their songs.

34. *Centiceps.*] The poets differ considerably as to the number of Cerberus's heads. Horace himself, Od. ii. 19. 13, there following the more usual statement, gives him three. Hesiod assigns him fifty. Doubtless Horace had some Greek poet in his memory, or before him, and adopted *centiceps* without regard to consistency.

36. *Angues.*] The snakes twisted in the hair of the Furies are delighted—put, descriptively, for the Furies themselves.

37. *Prometheus.*] Horace, of course, follows some old poet, who represents Prometheus, like Tantalus, &c. subjected to punishment in Hades. Usually he is fastened to the rocks of Caucasus with a vulture tearing his liver—the penalty for stealing fire from heaven.

38. *Decipitur laborum.*] Greek. κλέπτεται τῶν πόνων—instead of *deceptus obliviscitur laborum*—so charmed by the music as to forget his labours.

39. *Orion, &c.*] Hunting had been Orion's passion, and it accompanies him to the shades. Virg. Æn. vi. 665. Homer represents him hunting in the shades. Odyss. xi. 571.

CARMEN XIV.

AD POSTUMUM.

EHEU! fugaces, Postume, Postume,
Labuntur anni; nec Pietas moram

Heu, Postume, Postume, anni cito prætereunt. Neque religio

NOTES.

ODE XIV. METRE VIII.

Death is inevitable. Neither piety nor hecatombs will soothe relentless Pluto; nor even by avoiding seas, and wars, and fevers, will any one escape. All that charms here must be left, and let Postumus guard as he will his treasures, they must fall at last to his heir. The poet's advice, accordingly, is to make the most of life, and enjoy the blessings within his command. Postumus seems to have been more disposed to save than to spend—nothing is known of him with any certainty. Compare Od. ii. 3. ii. 11. iv. 7.

2. *Labuntur.*] Years glide rapidly past, like a stream. *Labi* is the specific term for the flow of a river.

rugas, et urgens senium, fatumque ineluctabile retardabit: nec si tauros quotidie trecentos immoles Plutoni inexorabili, qui ter magnum Geryonem et Tityum coërcet fluvio lethali, nempe tranando cunctis, quotquot nutrimur frugibus telluris, seu principes, seu egeni agricolæ fuerimus. Abstinebimus incassùm sanguinolento Marte, et illisâ undâ *maris* Adriatici frementis. Incassùm cavebimus Notum corporibus noxium Autumnali *tempestate*. Adeundus niger Cocytus lentâ fluens aquâ, Danaïque stirps conscelerata, et Sisyphus Æoli filius æternæ pœnæ addictus.

Rugis, et instanti Senectæ
Afferet, indomitæque Morti—
Non, si trecenis, quotquot eunt dies,
Amice, places illacrimabilem
Plutona tauris; qui ter amplum
Geryonen, Tityonque tristi
Compescit undâ, scilicet omnibus,
Quicunque terræ munere vescimur,
Enavigandâ, sive reges,
Sive inopes erimus coloni.
Frustra cruento Marte carebimus,
Fractisque rauci fluctibus Hadriæ;
Frustra per auctumnos nocentem
Corporibus metuemus Austrum:
Visendus ater flumine languido
Cocytos errans, et Danaï genus
Infame, damnatusque longi
Sisyphus Æolides laboris.

NOTES.

2. *Nec Pietas, &c.*] Nor will all your sacrifices retard the approach of wrinkles, &c.

3. *Instanti.*] Impending—or rather, steadily advancing.

4. *Indomitæque.*] Not to be quelled—that will, irresistibly, work his own purpose—nor be diverted by supplications or tears. Ἀΐδης ἀδάμαστος.

5. *Non, si, &c.*] Not—should you endeavour to propitiate Pluto with three hecatombs a day—would you retard the approach, &c.

Trecenis.] Three hecatombs of oxen.

Quotquot, &c.] As many days as go—every day of your life.

6. *Illacrimabilem.*] Ἄδακρυν—whom no tears can bend to pity.

7. *Plutona.*] Who, with his brothers, Jupiter and Neptune, divided the sovereignty of the world among them. Pluto presided over the realms of Hades—the regions of spirits, good and bad.

Ter amplum Geryonen.] The son of Chrysaor and Callirrhoe, called triple-bodied, apparently, from his immense size and strength. His defeat was one of the labours of Hercules.

8. *Tityon.*] A son of earth, transpierced by the arrows of Apollo, and driven to Tartarus, for an act of violence committed upon Latona. His body covered *novem jugera.* Virg. Æn. vi. 596.

9. *Compescit, &c.*] The cases of Geryon and Tityon are the strongest instances the poet could produce of Pluto's power. If *they* could not wrestle with death, what can ordinary mortals do?

Scilicet, &c.] That dismal wave, *I mean,* which must be crossed, in Charon's boat, by all of us, who live upon the fruits of the earth, whether we be rich or poor.

10. *Munere.*] *Munera* has been often suggested; and *vesci* governs the accusative, commonly enough to justify a change, which the sense may be thought to require. Tibull. ii. 5. 64.

Terræ mun. vescimur.] Homer's periphrasis for mortals is well known—οἳ ἀρούρης καρπὸν ἔδουσι.

11. *Reges.*] The rich and great. Od. i. 4. 13. and ii. 18. 32.

12. *Inopes, &c.*] Miserable labourers. Od. i. 4.

13. *Frustra carebimus, &c.*] In vain shall we keep aloof from war, &c.

Cruento.] Murderous war.

14. *Fractis.*] Billows broken upon rocky shores.

Rauci.] Roaring, when agitated by turbulent winds.

15. *Per auctumnos nocent.*] In the autumn, injurious to our health. The sirocco of Italy still bears the same baneful character. Sat. ii. 6. 19. and Od. iii. 23. 8.

16. *Metuemus.*] In vain shall we dread autumnal winds—and, by implication, fly from their deadly influence—withdraw to cooler and more healthy regions.

18. *Cocytos, &c.*] The dark Cocytos, with its sluggish stream, must be visited—in spite of all our care and caution.

Danaï genus infame.] The offspring of Danaus—his fifty daughters, who, one only excepted, slew their husbands on the bridal night—condemned to eternal *infamy.*

19. *Longi laboris.*] That of rolling a rock up hill eternally. Hom. Odys. xi. 592.

Placens uxor – winsome wife. Martin

Linquenda tellus, et domus, et placens
Uxor; neque harum, quas colis, arborum
Te, præter invisas cupressus,
Ulla brevem dominum sequetur.
Absumet hæres Cæcuba dignior
Servata centum clavibus; et mero
Tinget pavimentum superbum
Pontificum potiore cœnis.

Deserenda terra, et domicilium, et grata conjux. Et harum, quas educas, arborum, nulla te comitabitur haud diuturnum possessorem, præter ferales cupressos. Hæres dignior consumet *vina* Cæcuba centenis clavibus custodita; superbumque pavimentum asperget vino meliore Pontificum epulis.

NOTES.

21. *Tellus.*] Your lands, &c. Od. ii. 3. 20.

Placens uxor.] Agreeable to you from her compliant temper and gentle manners. Suetonius, Tib. 7. has *bene conveniens*—apparently, equivalent—well-assorted, and so productive of harmony. Lucret. iii. 907.

22. *Neque harum, &c.*] Nor of these trees, in these plantations, which you cherish, will one follow you, their brief lord, except the cypress.

23. *Invisas.*] Hateful, from its association with tombs, around which the cypress was planted.

24. *Brevem.*] Who, at the best, will not own them long.

25. *Absumet hæres.*] Sat. ii. 3. 122.

Dignior.] Because he will not lock them up, but will drink them—and entertain his friends liberally.

26. *Centum clavibus.*] With a hundred keys—proverbial for excessive care.

Mero tinget, &c.] Will stain your splendid rooms with wines richer than those consumed at the festivities of the priests. So profusely will he consume the wines, which you have hoarded so carefully, that your halls will swim with them.

Pavimentum sup.] Marble floors—richly tesselated.

28. *Potiore.*] Better than what is drunk at the feasts of the priests—proverbial for magnificence. Od. i. 37. 2. Varro iii. 9. Macrob. iii. Sat. 13.

CARMEN XV.

JAM pauca aratro jugera regiæ
Moles relinquent; undique latius
Extenta visentur Lucrino
Stagna lacu; platanusque cælebs
Evincet ulmos, tum violaria, et

Regales deinceps substructiones modicam terram relinquent arandam. Undequaque venient spectatum stagna magis spatiosa *quàm sit* lacus Lucrinus. Platanus quoque sterilis ulmos excludet. Dein violaria,

NOTES.

ODE XV. METRE VIII.

The poet contrasts the ostentatious magnificence of his own days, with the frugality and simplicity of elder times.

1. *Jam.*] Soon—in a short time. *Jam* depends for its English equivalent upon the tense with which it is coupled. *Now* with the present—*already* with the past—and *soon* with the future.

Regiæ moles.] Buildings like palaces—erected by the opulent citizens of Rome.

3. *Lucrino.*] The Lucrinus was a small lake near Baiæ, in Campania. The spot is now supposed to be covered by a hill of considerable elevation, thrown up by an earthquake in 1538.

4. *Stagna.*] Artificial lakes—sweeps or sheets of water for ornamental purposes in private grounds. No allusion can be meant, here, to the enclosures on the shores for fish preserves—for securing a command of fish at all seasons and in all weathers: a favourite object of luxury with the rich at this period. Varro R. R. iii. 17; Tibull. ii. 3. 45; Cic. ad Att. i. 16, 17.

Platanusque cælebs, &c.] Plane trees will soon supersede the elms—luxury before utility.

Cælebs.] Figuratively, for *useless*. Elms served for props for vines. The vines when tied to the elms were said to marry them. With the plane-tree, whose foliage spread wide and hung low, this was impracticable; and hence it is called *cælebs*—the maiden tree. Martial, with the same allusion, calls the plane *vidua*, iii. 57. *Cælebs* and *viduus* are often used synonymously.

5. *Tum.*] Here, and also in line 9, *tum* is merely a conjunction—for *et*, to vary the phraseology.

myrteta, et uberes odoratûs opes afflabunt suavitatem per loca oleis *antè* consita, *quæ* priori possessori fructum dabant. *Mox* densa laurus ardentes *Solis* radios ramis arcebit. Non sic erat licitum per leges Romuli et Catonis criniti, vel priscorum instituto. Res familiaris aderat eis exigua, publica *autem* dives. Nemini privato porticus mensa decem pedum perticâ colligebat auram Septentrionalem umbrosam. Neque fas erat contemnere glebam obvenientem: urbes *autem* communibus impensis, ac numinum fana lapidibus novis exornare præscriptum *erat*.

Myrtus, et omnis copia narium,
Spargent olivetis odorem
Fertilibus domino priori:
Tum spissa ramis laurea fervidos
Excludet ictus. Non ita Romuli
Præscriptum, et intonsi Catonis
Auspiciis, veterumque normâ.
Privatus illis census erat brevis,
Commune magnum; nulla decempedis
Metata privatis opacam
Porticus excipiebat Arcton;
Nec fortuitum spernere cespitem
Leges sinebant, oppida publico
Sumtu jubentes, et Deorum
Templa novo decorare saxo.

NOTES.

6. *Myrtus.*] A plural — instead of *myrteta.*

Omnis copia narium.] All sorts of fragrant flowers and shrubs.

7. *Spargent.*] Will diffuse their odours over the olive grounds—will cover the space once occupied with olive-trees.

8. *Fertilibus.*] Productive and profitable to their former owners.

9. *Spissa ramis, &c.*] The laurel, with its thick interlacing branches, will shut out the rays of the sun, become oppressive to the effeminate Romans.

10. *Ictus.*] The strokes—the rays of the sun.

11. *Præscriptum, &c.*] Such things were not tolerated in the times and under the government of Romulus, and of Cato.

Intonsi Cat.] In the days of Cato, famed alike for the severity of his censurate, and the simplicity of his own habits. The beard was no longer worn in his time; but, in his attachment to ancient customs, Cato persisted in retaining his, and hence the epithet *intonsus.*

12. *Veterumque normâ.*] By the laws and customs of the ancients—by their style and manner of living.

13. *Illis.*] With them—the old Romans.

Census.] Income, or property. Strictly, property valued and registered in the census. Ep. i. 7. 56.

14. *Commune.*] The public revenues were large.

Nulla, &c.] No portico, belonging to private persons, was of so extensive a range as to require rods of ten feet long to measure it.

Decempedis.] Ablative, from *decempeda.*

Decemp. metata.] Measured with—taken passively.

15. *Privatis.*] Dative—for private persons. Temples and public edifices might have them.

16. *Excipiebat.*] Admitted the north wind—built with a northern aspect, for shade and coolness.

17. *Fortuitum.*] The turf upon the spot—without search or selection—any that might be met with.

Nec leges, &c.] The laws did not suffer—they prohibited edifices of stone for private dwellings.

19. *Jubentes.*] The laws — commanding to decorate, at the public cost, towns and the temples of the Gods with *new* stone—which seems to mean stone selected and quarried for the purpose, and stands opposed to the fortuitous turf.

CARMEN XVI.

AD GROSPHUM.

OTIUM Divos rogat in patenti
Prensus Ægæo, simul atra nubes
Condidit lunam, neque certa fulgent
Sidera nautis;
Otium bello furiosa Thrace;
Otium Medi pharetrâ decori,
Grosphe, non gemmis, neque purpurâ ve-
nale, neque auro.
Non enim gazæ, neque consularis
Summovet lictor miseros tumultus
Mentis, et Curas laqueata circum
Tecta volantes.
Vivitur parvo bene, cui paternum
Splendet in mensâ tenui salinum;
Nec leves somnos Timor, aut Cupido
Sordidus aufert.

O Grosphe, quietem à numinibus petit quilibet in aperto *mari* Ægæo deprehensus, simul atque nigra nubila texerunt Lunam, neque apparent nautis astra non dubia. Quietem Thracia bello efferata; Parthi insignes pharetrâ quietem *poscunt* nec lapillis, nec purpurâ, nec auro venalem: enimvero divitiæ vel Consulis apparitor haud pellunt graves animi turbas, ac solicitudines circa palatia laquearibus ornata volitantes. Is felix *est è* modicâ vitâ, cui majorum salinum rutilat in frugali mensâ, neque tranquillum soporem metus adimit vel turpis cupiditas.

NOTES.

ODE XVI. METRE VI.

It is not wealth which secures happiness, but moderation. Riches create anxieties, while the man who is content with a competency is neither shaken by mastering passions, nor ruffled by the common calamities of life. Grosphus, whoever he might be, was a rich man, and it may be concluded, a little apt to sacrifice his tranquillity to his pecuniary interests.

1. *Otium.*] The word is applied alike to security, peace, repose, and tranquillity; or, in one word, to escape, or exemption from trouble.

Patenti.] In the deep—at a distance from land—no port to fly to.

2. *Prensus, &c.*] The man who is overtaken by a storm in the Ægean prays for safety.

Simul, &c.] As soon as dark clouds have hidden the moon, and stars no longer shine—thus threatening a storm—the man who at sea is surprised, &c.

3. *Certa.*] By which the sailor can direct his course with certainty. Tibull. i. 9, 10.

5. *Bello furiosa Thrace.*] The Thracians, with all their passion for war, when wearied, or baffled, or in danger of defeat, wish for peace.

6. *Medi.*] The Parthians, so renowned for their skill with the bow, even they, in long wars and dangers, wish for peace.

7. *Neque venale.*] What cannot be purchased with gems or gold. Even the rich and mighty find that wealth and honours and titles will not purchase peace of mind.

9. *Consularis lictor.*] The *lictor*, who clears the way before the consul, and disperses disorderly persons, cannot put to flight disturbing passions.

10. *Miseros tumultus.*] Hopes and fears, and desires excited by ambitious pursuits.

11. *Laqueata.*] Cielings adorned with gilding, painting, or sculpture. The words *laquearia* and *lacunaria* are used for the same purpose, and express apparently cielings distinguished by pannels *(lacus)* each with its peculiar ornaments. Joseph. A. viii. 3. 2.

Curas.] Cares—anxieties which, like bats, flit around splendid roofs—troubles which beset the wealthiest.

13. *Vivitur bene, &c.*] There is happiness with a little for the man on whose table shines a paternal salt-cellar—indicative of one who has "neither riches nor poverty."

14. *Splendet.*] Shines—smiles—gives satisfaction—implying contentment in the possessor.

15. *Leves, &c.*] Light and easy—sleep, into which he easily falls, and which is unbroken by anxieties.

Cupido.] Passion for riches and distinctions.

16. *Sordidus.*] Grovelling and debasing. Nothing of this kind deprives the contented man of his rest.

Exiguo tempore valentes cur plura intendimus? Cur petimus regiones diverso calefactas sole? Ecquis extorris à patriâ procul est etiam à seipso? Naves ære munitas ingreditur prava solicitudo, nec deserit equitum cohortes, velocior cervis, et Euro nubes discutiente rapidior. Mens præsentibus contenta caveat inquirere quidquam ulterius; molesta verò quâdam lætitiâ moderetur. Non est aliquid omni ratione perfectum. Achillem gloriosum sustulit mors repentina: Tithonum debilitavit senecta prolixior. Mihique forsitan indulgebit tempus id quod tibi non concesserit. Greges numerosi et boves è Siciliâ circa te mugitum edunt, hinniunt tibi equi trahendis curribus idonei. Te operiunt *panni è* lanâ semel atque iterum Africano murice imbutâ. Mihi Parca verax

Quid brevi fortes jaculamur ævo
Multa? quid terras alio calentes
Sole mutamus patriâ? quis exsul
Se quoque fugit?
Scandit æratas vitiosa naves
Cura; nec turmas equitum relinquit;
Ocior cervis, et agente nimbos
Ocior Euro.
Lætus in præsens animus, quod ultra est,
Oderit curare, et amara lento
Temperet risu. Nihil est ab omni
Parte beatum.
Abstulit clarum cita mors Achillem,
Longa Tithonum minuit senectus,
Et mihi forsan, tibi quod negârit,
Porriget Hora.
Te greges centum, Siculæque circum
Mugiunt vaccæ; tibi tollit hinnitum
Apta quadrigis equa; te bis Afro
Murice tinctæ
Vestiunt lanæ: mihi parva rura, et

NOTES.

17. *Quid brevi, &c.*] In a life so short—or, for the service of so short a life.

Jaculamur.] Why do we *aim* at, or are so intent upon, many things?

Fortes.] As if we were *fortes*, and by our efforts could prolong our days. Or, ironically—for miserable wretches whose life is so brief.

18. *Terras alio, &c.*] Lands warmed by other suns—other and distant climes.

19. *Mutamus, &c.*] Why exchange—why quit our homes, and sail to distant lands? Why seek for wealth in foreign realms?

19. *Quis exsul, &c.*] What exile—what man who quits his country, quits himself too?—Gets, thus, rid of his anxieties?

21. *Vitiosa—cura.*] This *cura*, which expresses anxieties produced by an insatiable desire of wealth,—never leaves him—though he seek to escape it, in ships or in war, it sticks close to his skirts, or speedily overtakes him.

Vitiosa.] The poet reckons *cura* among our vices, and in a personification it may correctly enough be called *vitiosa*.

Æratas.] The *rostra*, or prows of vessels of war, were strengthened with brass, or copper—as we, for a different purpose, copper the bottoms of ours.

22. *Relinquit.*] Nor leaves—that is, keeps up with.

24. *Ocior.*] Fleeter than Eurus, when he drives the clouds—blows strongest.

25. *Lætus, &c.*] Let the mind that is *pleased*, or content with the present, *hate*—refuse to be solicitous about the future *(quod ultra est)*, and sweeten the bitters of life with a smile.

26. *Lento.*] A smile of indifference. *Lentus* expresses something sluggish—not easily excited.

29. *Cita.*] An early death—brilliant as had been his career.

30. *Longa.*] Long, lingering age—and, by implication, miserable—enviable as had once been his lot.

32. *Porriget.*] Will *continue* to me—he already possesses—what she has denied to you. The poet alludes to what is more particularly expressed below—contentment especially. Compare Od. ii. 5. 14.

Hora.] As the minister of the Fates. Without time we could neither have nor enjoy. Comp. Od. iv. 7, 8. where the Hours dispense the seasons.

33. *Siculæ vaccæ.*] Of the Sicilian breed, as the best and most esteemed.

35. *Apta quadrigis.*] For chariot-races mares were considered best. Virg. Georg. i. 59.

Afro murice.] A shell-fish, from which a scarlet dye was obtained—found on the shores of Africa, Phœnicia, and Sparta. Ep. 12. 21. Epis. i. 10. 26. Ep. ii. 2. 181.

37. *Lanæ.*] Woollens—cloths double-dyed with the murex.

Parva rura.] A small estate—a few fields—meaning his Sabine farm on the Lucretilis. Comp. a fragment of Bacchylides in Athenæus xi.

Spiritum Graiæ tenuem Camenæ
Parca non mendax dedit, et malignum
Spernere vulgus.

largita est agellum, et aliquantulam Græcæ Musæ facultatem, necnon contemnere improbum vulgus.

NOTES.

38. *Spiritum, &c.*] Some little inspiration of the Grecian muse—a taste for the Greek poets—prompting him to emulate them.

39. *Parca non mendax.*] The true—for the Parcæ not only predict, at our birth, but predestine.

Malignum spernere.] To regard the envious with contempt—the uncultivated, high or low.

CARMEN XVII.

AD MÆCENATEM.

Cur me querelis exanimâs tuis?
Nec Dîs amicum est, nec mihi, te prius
Obire, Mæcenas, mearum
Grande decus, columenque rerum.
Ah! te meæ si partem animæ rapit
Maturior vis, quid moror altera?
Nec carus æque, nec superstes
Integer. Ille dies utramque
Ducet ruinam. Non ego perfidum
Dixi sacramentum: ibimus, ibimus,
Utcunque præcedes, supremum
Carpere iter comites parati.

Quare mihi vitam aufers per querimonias tuas? Neque numinibus placet, neque mihi, ut prior moriaris, ô Mæcenas, insigne ornamentum ac tutela rerum mearum. Ah! si promptior mors aufert te, dimidium vitæ meæ, quorsum *ego* restabo *dimidium* alterum, haud pariter dilectus, neque remanens totus? Dies iste feret ambobus exitium. Haud falsum juravi: pergemus *unà*, quocunque modo anteibis, pergemus ultimam inire viam expediti socii.

NOTES.

ODE XVII. METRE VIII.

On some serious illness, when Mæcenas was in despair of recovery, Horace endeavours to cheer him, and repeats his former pledge, not to survive him. Their fates were too closely linked to be thus severed. But death was not so near—they had both been providentially preserved from great dangers, and should rather think of paying their vows of gratitude, than of dying.

1. *Exanimas.*] Why distress and torture me?

Querelis tuis.] By your complaints that you are dying. Mæcenas was, it appears, often in ill-health. Pliny, vii. 52. speaks of him as having a constant fever; and the last three years of his life, as spent almost without sleep.

2. *Nec Dîs, &c.*] Not to the Gods, for the fates have decreed a longer life—nor to me, for I cannot survive you.

Amicum est.] Φίλον ἐστί.

3. *Obire.*] *Scil. mortem*—die before me.

4. *Columen.*] The pillar—that on which all hope and reliance are placed. Od. i. 1. 2.

6. *Maturior.*] Premature, sooner than was appointed by the fates, as in the second line. The Gods will not that he should die before his day. Horace plainly hints that Mæcenas was killing himself by his fears.

Quid moror.] Why should I linger on the earth?

Altera.] *Scil.* pars. Why should I, a remnant only of myself, remain?

7. *Nec carus æquè, &c.*] Neither equally dear to myself, nor, though I survive, any longer complete—a part being thus taken away. The phrase will construe—equally dear to *others;* but Horace's predominant idea plainly is, that if Mæcenas dies, life is no longer of equal value to himself.

8. *Ille dies.*] The day on which you die.

Utramque.] For *utriusque*—shall bring destruction to both of us.

9. *Perfidum.*] I have taken an oath, and I will not break it. The terms of the oath follow—*Ibimus*, &c.

10. *Sacramentum.*] The oath taken by soldiers, never to desert their commander.

11. *Utcunque.*] Whenever. Od. i. 35. 23.

Neque me separabit unquam à te Chimæra flammas spirans, neque redivivus Gyas centum manus habens. Ita decretum Themidi prævalenti et Fatis. Sive Libra, sive Scorpius timendus mihi dominatur, pars temporis natalitii periculosior; sive Capricornus occidentalis oceani potens: vix credibili ratione convenit sidus nostrî amborum. Te à crudeli Saturno defendit Jovis fulgor propitius: atque fati præcipitis volatum remoratus est, quando plebs numerosa alacrem ter sustulit acclamationem in theatro. Me decidens in caput arbor oppressisset, nisi manu casum avertisset Faunus, tutor clientium Mercurii. Cura ut offeras victimas, et promissum templum: ego parvulam agnam immolabo.

Me nec Chimæræ spiritus igneæ,
Nec, si resurgat centimanus Gyges,
Divellet unquam. Sic potenti
Justitiæ, placitumque Parcis.
Seu Libra, seu me Scorpius adspicit
Formidolosus, pars violentior
Natalis horæ, seu tyrannus
Hesperiæ Capricornus undæ;
Utrumque nostrum incredibili modo
Consentit astrum. Te Jovis impio
Tutela Saturno refulgens
Eripuit, volucrisque Fati
Tardavit alas, quum populus frequens
Lætum theatris ter crepuit sonum:
Me truncus illapsus cerebro
Sustulerat, nisi Faunus ictum
Dextrâ levâsset, Mercurialium
Custos virorum. Reddere victimas,
Ædemque votivam memento:
Nos humilem feriemus agnam.

NOTES.

13. *Me nec Chimæræ, &c.*] Neither the breath of the fiery Chimæra—the Chimæra, whose breath is fire. Od. i. 27. 24.

14. *Nec, &c.*] Nor Gyges, if he should *rise up*. Gyges lies *prostrate* in Hades. Chimæra and Gyges are both placed at the entrance of Hades by Virgil. Æn. vi. 285.

15. *Divellet.*] Shall pluck me from you—separate us.

Potenti.] Justice, by the epithet *potenti*, is here represented as the sovereign power, and the Parcæ as the executive. Justice presides over the events of life.

16. *Placitumque.*] The *que* couples *Justitiæ* and *Parcis*.

17. *Libra.*] Is a star of good omen; Scorpion and Capricornus, both, of evil.

Me adspicit.] Shone on me at my birth, and still shines disastrously.

18. *Formidolosus.*] What fills with terror.

Pars violentior.] The Scorpion, one of the unfavourable stars of our horoscopes.

19. *Tyrannus.*] For, *dominus*. Storms accompanied the rising and setting of Capricornus. The *Notus* is styled the *arbiter* of the Adriatic. Od. i. 3. 15.

21. *Utrumque, &c.*] The stars—the horoscope of both of us wonderfully coincided; and our escapes have been equally remarkable.

22. *Jovis tutela.*] Your tutelary star—brilliant Jupiter—rescued you from impious Saturn.

Impio.] An allusion, apparently, to his cruelty to his children, and so to the ground of his hostility to Jupiter, who had escaped, and who finally dethroned him.

23. *Saturno.*] The influence of Saturn is always represented as malignant.

25. *Quum.*] That is—on which occasion.

26. *Crepuit, &c.*] The assembled city made the theatre ring with their shouts of welcome. Od. i. 20. 3.

27. *Truncus.*] *Scil.* of a tree.

28. *Faunus, &c.*] The accident occurred at his Sabine farm, which Horace represents (Od. i. 17.) to be under the especial protection of Faunus.

Ictum levâsset.] Had lightened the blow. The tree seems to have actually fallen upon him.

29. *Mercurialium.*] Poets. Mercury was the inventor of the lyre. Od. i. 10. 6.

32. *Humilem.*] A humble lamb—in accordance with his own humble means.

CARMEN XVIII.

NON ebur, neque aureum
Meâ renidet in domo lacunar;
Non trabes Hymettiæ
Premunt columnas ultimâ recisas
Africâ; neque Attali
Ignotus hæres regiam occupavi;
Nec Laconicas mihi
Trahunt honestæ purpuras clientæ.
At fides, et ingenî
Benigna vena est; pauperemque dives
Me petit. Nihil supra
Deos lacesso; nec potentem amicum
Largiora flagito,
Satis beatus unicis Sabinis.
Truditur dies die,
Novæque pergunt interire Lunæ:
Tu secanda marmora
Locas sub ipsum funus; et, sepulchri

Nec ebur nec aurum splendet in laqueari ædium mearum: haud Hymettiæ trabes innituntur columnis extremâ in Africâ excisis. Neque Attali hæres incognitus regalem *potentiam* invasi. Nec clientæ haud viles nent mihi purpuram Laconicam. Verùm fidelitas adest et copiosus ingenii fons: et exiguum me opulentus requirit. Nihil præterea à Numinibus efflagito: neque ab amico divite majora posco, contentus admodum agro tantùm Sabino. Urgetur dies die: et novæ Lunæ properant deficere. Tu morti vicinus incidenda marmora pacisceris: et tumuli

NOTES.

ODE XVIII. METRE XVIII.

While commemorating his own moderation and advantages, Horace contrasts them with the excesses and rapacity of the rich, and pronounces himself the happier man. Compare Od. ii. 15.

1. *Ebur.*] Ivory seems to have been much employed in ornamenting furniture.

Aureum.] Instead of *auratum*, for effect. Od. ii. 16. 11.

3. *Trabes Hymettiæ.*] Slabs of marble from Hymettus.

Hymettiæ.] Hymettus, a mountain of Attica, the marble of which, according to Pliny, 36. 3. was first imported into Rome by L. Crassus.

4. *Premunt.*] Marbles of Hymettus do not press upon Numidian columns—are not piled upon them. That is—no pillars of Numidian marble support entablatures of Hymettian in my residence.

Ultimâ Africâ.] Numidia, the marble of which was of various colours.

5. *Neque Attali, &c.*] Nor have I seized the palace of any Attalus.

6. *Ignotus.*] Not known to be the true heir—that is—I have not *illegally* seized.

Occupavi.] *Occupare* is, specifically—to get possession of a thing without legal right.

7. *Laconicas, &c.*] Dyed with the Spartan *murex*, which was thought to afford the most brilliant colour.

8. *Trahunt, &c.*] *Trahere purpuras* is, strictly, to card wools dyed with the *murex*. Women carded, spun, and wove—and the whole is here implied.

Honestæ.] Free women, in contradistinction to slaves—the wives and daughters of great men's clients. Such services enhanced the dignity and importance of those in whose favour they were exerted.

10. *Benigna vena.*] Rather, liberal or ready, than large.

Vena.] Common with the poets, for *fons*. Ad Pison. 409. Horace plumes himself upon his fidelity, talents, and the friendship of Mæcenas.

12. *Lacesso.*] I do not plague and pester the Gods for more.

Nec potentem.] Nor demand more of my powerful friend, Mæcenas.

14. *Satis beatus, &c.*] Content with my Sabine farm.

16. *Pergunt, &c.*] And new moons become old ones, without any cessation. Time keeps pressing on.

17. *Tu locas, &c.*] The connection is this —seeing the rapid flight of time, I trouble not myself with matters which I shall never live to enjoy; while *you*, though on the brink of the grave, are employing workmen to hew marbles from the quarries, to build new houses, &c.

oblitus ædificas: atque satagis extendere littus maris ad Baias frementis, non sat dives stabili terrâ. Quid *dicam*, quòd vicinos etiam agri limites removes, et clientium terminos transilis, *per* avaritiam? Ejicitur et maritus, et conjux portans in gremio Penates, et pueros squalidos. Attamen potentem dominum haud expectat ulla basilica melior paratâ sede Inferorum *omnia* absorbentium. Quid ampliùs quæris? Terra pariter inopi *sinum* aperit, atque principum filiis: neque Inferorum custos, auro corruptus, astutum Prometheum reportavit. Ille Tantalum superbum Tantalique posteros tenet. Ille ipse egenum ærumnas perpessum sive rogatus, sive non rogatus, auscultat levatque.

Immemor, struis domos;
　Marisque Baiis obstrepentis urges
Summovere litora,
　Parum locuples continente ripâ.
Quid? quòd usque proximos
　Revellis agri terminos, et ultra
Limites clientium
　Salis avarus; pellitur paternos
In sinu ferens Deos
　Et uxor, et vir, sordidosque natos.
Nulla certior tamen
　Rapacis Orci fine destinatâ
Aula divitem manet
　Herum. Quid ultra tendis? Æqua tellus
Pauperi recluditur,
　Regumque pueris; nec satelles Orci
Callidum Promethea
　Revexit auro captus. Hic superbum
Tantalum, atque Tantali
　Genus coërcet; hic levare functum
Pauperem laboribus
　Vocatus atque non vocatus audit.

NOTES.

20. *Urges.*] You are eager to push forward the shores of the sea that breaks upon Baiæ—to encroach upon the sea. Buildings were erected upon piles and piers, below the water's edge.

22. *Parum locuples.*] As if you must be poor, with nothing but the land which adjoins the shore. Od. iii. 1. 16.

23. *Quid? quòd, &c.*] Nay—not content with entrenching upon the sea, you invade the rights of your neighbours—of your very clients, who naturally and legally look to you for protection.

Proximos.] Those which adjoin your own lands.

26. *Pellitur.*] And driven from his fields is your own client, and his wife, bearing in their bosoms their Gods and miserable children.

27. *Deos.*] *Dii Penates*—household deities—small effigies.

29. *Nulla, &c.*] Yet, though he acts thus oppressively, no palace awaits its wealthy master more certainly than the (*fine*) last home of grasping Orcus—destined for him—i. e. yet death awaits such oppressors.

30. *Fine destinatâ.*] *Finis* not unfrequently occurs in the feminine.

32. *Quid ultra tendis?*] Why extend your views beyond the common limits of life?—Why are you bent upon pursuing what you can never live to enjoy?

33. *Recluditur.*] Is unclosed—opens for the burial of rich and poor. Od. i. 4. 13.

34. *Satelles Orci.*] Charon.

36. *Auro captus.*] Bribed with gold; or, rather, whom Prometheus, cunning as he was, attempted in vain to bribe.

Revexit.] Did not bring back Prometheus across the Styx.

Hic.] Charon.

Superbum.] Rich. Od. i. 28. 7.

37. *Tantali genus.*] Pelops, Atreus, Agamemnon, &c.

38. *Coërcet.*] Suffers them not to recross the Styx.

Hic levare, &c.] *Vocatus levare*, instead of *ut levet.*

Functum laboribus.] The poor—spent and exhausted with labours—and as willing to cross the Styx, as the rich are reluctant.

40. *Audit.*] Listens to the call—and called, or not called, readily conducts them.

CARMEN XIX.

IN BACCHUM.

Bacchum in remotis carmina rupibus
Vidi docentem, (credite posteri !)
Nymphasque discentes, et aures
Capripedum Satyrorum acutas.
Evœ ! recenti mens trepidat metu,
Plenoque Bacchi pectore turbidum
Lætatur. Evœ ! parce, Liber !
Parce, gravi metuende thyrso !
Fas pervicaces est mihi Thyiadas,
Vinique fontem, lactis et uberes
Cantare rivos, atque truncis
Lapsa cavis iterare mella.
Fas et beatæ conjugis additum
Stellis honorem, tectaque Penthei

Bacchum versus dictantem in secretis aspexi cautibus, et Nymphas auscultantes, arrectasque aures Satyrorum caprinos pedes habentium. Fidem habete, nepotes. Euhoë, timore nuper incusso agitatur animus, et ob repletum Baccho pectus, non sine gaudio conturbatur. Euhoë: indulge, Bacche, indulge, verendo thyrso formidande. Licet mihi cantare Bacchantes protervas, et vinum defluens, et lac copiosè manans, et mel ex cavatis arboribus stillans, celebrare; necnon felicis uxoris ornamentum astris insertum; Pentheique domum

NOTES.

ODE XIX. METRE VIII.

A Hymn for the festival of Bacchus. Favoured with the visible presence of Bacchus, and still filled with his influence, the poet commemorates the achievements and glories of the God. Horace had, apparently, some Greek dithyrambic piece before him, as also in Od. iii. 25. There are obvious traces in Pratina's ὑπόρχημα, Athen. xiv. 2.

1. *Remotis rupibus.*] Remote from the tumults of the city—solitary. In the same situation Bacchus is represented by Euripides, Bacch. 150.

2. *Credite posteri.*] Who might, otherwise, question the veracity of so extraordinary a story.

Carmina docentem.] Dictating songs. Virgil makes Silenus teach Satyrs and Nymphs, Ecl. vi. Dramatic writers were said *docere* their *fabulas*—a phrase which of course had its reference to the players.

3. *Nymphas.*] Compare Od. iii. 15. Where Bacchus is called *Naiadum potens.*

4. *Acutas.*] Sharp ears — pointed and pricked up.

5. *Evœ.*] The common exclamation of the devotees of Bacchus. Comp. Od. i. 18. 9. Gesner—a German—considers εὐοῖ to be simply mimetic of eructation.

Recenti, &c.] My mind is still agitated with terror—it still trembles under the awful impression so recently made.

6. *Plenoque, &c.*] And, with my bosom full of Bacchus, my mind, at the same time, is in tumults of joy. His alarms are mixed with delight at the favour vouchsafed him.

7. *Parce.*] The poet deprecates the resentment of the God, for the offence of surprising him in his retreat.

8. *Metuende, &c.*] You, who are to be dreaded when you shake, or hurl your *Thyrsus.*

Gravi.] Fatal—from its effects.

Thyrso.] The wand, wreathed with ivy, &c. with the stroke of which Bacchus was supposed to infuriate his worshippers.

9. *Fas est.*] The pardon for his presumption is now obtained, and the poet is at liberty, and it becomes a grateful duty to sing the praises of Bacchus.

Thyiadas.] From θύειν. The devotees of Bacchus, or the *nymphæ*, his constant attendants, whom the poet saw *discentes* the songs which Bacchus was teaching them.

Pervicaces.] The word seems to express their *perseverance* in prosecuting the Bacchic revels.

11. *Atque iterare.*] And *sing again and again* of the honey that drops from hollow trees. Wine, milk, and honey, are the gifts of Bacchus, which the *Thyiades* produce with their *Thyrsi*, at their will. Compare, particularly, Eurip. Bacch. 704. &c.

13. *Beatæ conjugis.*] Ariadne; and *beatæ*, because she became a Goddess, μάκαρ. For Ariadne's story refer to Ovid, Met. viii. 180. Fast. iii. 459.

14. *Honorem.*] Strictly, *insigne honoris*—crown. The constellation called Ariadne's crown.

gravi deturbatam casu, et Lycurgi Thracii mortem. Tu domas fluvios, et mare longinquum. Tu secretis in montibus Thraciarum *mulierum* capillos nodo serpentino citra periculum constringis, *vino* madens. Cùm *verò* scelerata Gigantum turma per sublime appeteret imperium *Jovis* patris *tui*, tu Rhœtum dejecisti leonis unguibus, ac terribili maxillâ: quamvis saltationibus, cavillationibus, lusibusque habebaris magis idoneus, nec ita ad certamina habilis: veruntamen paci atque bello communis eras. Innoxius te Cerberus aspexit aureo cornu insignem, movens caudam leviter, et regredientis pedes cruraque triplici linguâ et ore delinxit.

Disjecta non leni ruinâ,
Thracis et exitium Lycurgi.
Tu flectis amnes, tu mare barbarum;
Tu separatis uvidus in jugis
Nodo coërces viperino
Bistonidum sine fraude crines.
Tu, quum parentis regna per arduum
Cohors Gigantum scanderet impia,
Rhœtum retorsisti leonis
Unguibus, horribilique malâ;
Quamquam choreis aptior, et jocis,
Ludoque dictus, non sat idoneus
Pugnæ ferebaris; sed idem
Pacis eras mediusque belli.
Te vidit insons Cerberus aureo
Cornu decorum, leniter atterens
Caudam, et recedentis trilingui
Ore pedes, tetigitque crura.

NOTES.

Tectaque Penthei, &c.] Pentheus and Lycurgus were two memorable victims of the resentment of Bacchus, in vindication of his insulted divinity. Pentheus, a son of Echion and Agave, and king of Thebes, had his palace knocked about his ears (Ovid, Met. iii. and Eurip. Bacch. 633); and Lycurgus, a son of Dryas, and king of Thrace, was driven in a paroxysm of madness to kill his son, and cut off his own legs.

15. *Non leni.*] That is, with a terrible destruction.

17. *Tu flectis amnes.*] Bacchus is represented to have forced back, in particular, the streams of Orontes and Hydaspes, and crossed them dry-shod. Nonn. Dyon. xiii. 323.

Tu mare barbarum.] The Indian Sea. Supply *flectis*, in the sense of subduing. Seneca, Herc. Fur. 409. calls him *domitor rubi maris.*

18. *Uvidus.*] Scil. *vino;* as *madidus*, often in the same sense, and with the same construction. Od. iv. 5. 39.

Separatis.] Secluded—the same as *remotis rupibus*, in the first line.

Tu coërces.] You bind up the hair of the Thracian women with a viper's knot; that is, you make the Thracian women tie up their hair with vipers.

20. *Sine fraude.*] Harmless. The vipers deprived of their venomous power.

21. *Parentem.*] Jupiter, the father of Bacchus.

Per arduum.] Up, or through the sky.

Tu, quum, &c.] When the impious band of giants scaled your father's realms, you hurled back one of them, Rhœtus, &c.

23. *Leonis.*] With the claws and horrible jaws of a lion—in the shape of a lion. Hom. Hymn to Bacch. represents him in the same form.

25. *Quamquam.*] You repelled the giants, *although*, being said to be fitter for dances and sports, you were not considered competent for fighting, &c.

27. *Sed idem pacis, &c.*] But you were the moderator of peace and war—upon you depended both. You proved yourself as fit for one as the other.

29. *Insons Cerberus.*] Gentle and harmless—fierce as he usually is.

Aureo cornu.] Χρυσόκερως. The horn was of old, in the East, an emblem of power.

32. *Tetigitque, &c.*] Cerberus saw you, and with his triple-tongued mouth licked your feet and legs, as you returned—so delighted had he been. The *que* couples *pedes* and *crura.*

CARMEN XX.

AD MÆCENATEM.

Non usitatâ, non tenui ferar
Pennâ biformis per liquidum æthera
Vates; neque in terris morabor
Longiùs; invidiâque major
Urbes relinquam. Non ego pauperum
Sanguis parentum, non ego, quem vocas,
Dilecte Mæcenas, obibo,
Nec Stygiâ cohibebor undâ.
Jam jam residunt cruribus asperæ
Pelles; et album mutor in alitem
Superna; nascunturque leves
Per digitos, humerosque plumæ.
Jam Dædaleo ocior Icaro
Visam gementis litora Bospori,
Syrtesque Gætulas, canorus
Ales, Hyperboreosque campos.
Me Colchus, et qui dissimulat metum
Marsæ cohortis Dacus, et ultimi
Noscent Geloni; me peritus

Nec solitâ nec levi per aëra fluentem alâ vehar *ego* Poëta duplici formâ pollens. Nequaquam in terris manebo diutiùs; invidiâque superior deseram civitates. Ego proles majorum inopum, ego quem appellas, *O* Mæcenas carissime, haud moriar, nec Stygiâ palude coërcebor. En modò tibiis increscunt pelles scabræ, atque in avem candidam transformor *secundùm* superiores *partes*; et plumæ tenues exoriuntur in brachiis et scapulis. Nunc ad littus Bospori frementis, et Libycas Syrtes, regionesque Boreales pergam, *factus* avis canens suaviter, velocior *autem* Icaro Dædali filio. Me Colchus, Dacusque Italum exercitum simulans non timere, atque extremi celebrabunt Geloni. Me cognoscet

NOTES.

ODE XX. METRE VIII.

Anticipating an immortal renown from his poetry, Horace playfully announces his immediate metamorphosis, and his speedy flight, as a swan, into every part of the world.

1. *Non usitatâ.*] With no common wing, but a new one—such as none before me have been furnished with.

Tenui.] Nor with small, but large ones—the swan's—such as will sustain a long flight.

2. *Biformis vates.*] In a second or new form—that of a swan.

3. *Neque in terris, &c.*] Nor will I linger on the land, but will mount into the sky.

4. *Invidiâque, &c.*] Superior to envy—or beyond the reach of her attacks.

5. *Paup. sanguis, &c.*] Offspring of humble parents. Horace was the son of a *libertinus*—a freedman. Sat. i. 6. 45.

6. *Quem vocas, &c.*] I—the plebeian—the man whom you call Horace, your friend, the poet, &c.—shall not die, but fly away, an immortal swan, &c.

8. *Stygiâ, &c.*] Nor shall I cross the Styx, and be confined in Hades by its imperious waves, Od. ii. 14. 9; but fly from hence to the skies.

9. *Jam jam, &c.*] Already the change is beginning—rough skin gathers on my legs.

10. *Album in alitem.*] Into a white swan.

11. *Superna.*] The upper part of his person—the rest of him.

12. *Per digitos, &c.*] From my shoulders to my fingers.

13. *Jam Dæd. ocior, &c.*] Soon, swifter than Icarus, (the son of Dædalus,) and more securely—with genuine wings, and not artificial ones, like his, shall I, a warbling bird, &c. Od. i. 3. 34.

14. *Gement. Bospori.*] The roaring Bosporus. Channel of Constantinople. Od. ii. 13. 14.

15. *Syrtesque Gætulas.*] Lybian. Od. i. 23. 10.

16. *Hyperboreosque campos.*] The remotest plains of the North.

17. *Colchus.*] The Colchian, who occupies the eastern shores of the Euxine.

Qui dissimulat metum, &c.] Who conceals his fears; who will not own his fears of the Roman troops. The Daci of course were not yet defeated, and the poem must, accordingly, have been written before U. C. 734—the year in which they were brought to some terms of submission by Lentulus.

18. *Dacus.*] The Dacian, on the north of the Danube.

19. *Geloni.*] Sarmatians—towards the banks of the Borysthenes, apparently; near the Daci,

doctus Hispanus, et qui bibit *aquas* Rhodani. Apage cantus lugubres inutilibus exequiis, fletusque indecoros, et querelas. Comprime ejulatus, et prætermitte vana tumuli ornamenta.

Discet Iber, Rhodanique potor.
Absint inani funere næniæ,
Luctusque turpes et querimoniæ:
Compesce clamorem, ac sepulcri
Mitte supervacuos honores.

NOTES.

certainly. Subjected, in some measure, by Lentulus.

. *Me peritus, &c.*] The Spaniard, already acquainted with Roman literature, &c.

20. *Rhodani potor.*] The Gauls along the Rhone.

21. *Inani funere.*] Where the body, changed into a swan, is gone, and cannot, of course, be buried.

Næniæ.] Dirges—funeral songs.

22. *Turpes, &c.*] Away with grief, which makes the parties look so miserable—or, humorously, which spoils beauty—or, rather, which would only *disgrace* me, because it would make the world believe I had lost by the change.

5:6 Regum timendorum, κτλ.
Buchanan in his version of the Psalms adopts these two lines of Horace at the beginning of Ps LXXXII – rendered in the Versio Anglicana 1611. "God standeth in the congregation of the mighty: he judgeth among the gods."

Q. HORATII FLACCI

CARMINUM, SEU ODARUM,

LIBER TERTIUS.

CARMEN I.

Odi profanum vulgus, et arceo:
Favete linguis; carmina non prius
Audita, Musarum sacerdos,
Virginibus, puerisque canto.
Regum timendorum in proprios greges,
Reges in ipsos imperium est Jovis,
Clari giganteo triumpho,
Cuncta supercilio moventis.

Imperitum vulgus aversor atque amoveo. Obsecundate ore: Musarum *ego* antistes inauditos antea versus cano puellis ac juvenibus. Reges metuendi potestatem habent suos in populos, ipsos *autem* in reges *potestatem habet* Jupiter victis gigantibus inclytus, omnia nutu concutiens.

NOTES.

ODE I. METRE VIII.

Horace prosecutes his favourite theme, the Stoic dogma, that happiness consists not in riches and honours, but in tranquillity and contentment. For though one man is richer, or more influential than another, all, high and low, must die. Sleep visits the humble pallet of the poor, while she forsakes the downy pillow of the great. The man who is content with the supply of his real wants, has no alarms about losses and crosses. In vain do the restless and fastidious seek relief by change of scene—their anxieties cling close, and will not be left behind. But if luxuries will neither soothe nor secure from pain, why, asks the poet, conclusively, should I exchange my Sabine farm for riches, which bring nothing but troubles?

1. *Odi profanum, &c.*] The language of the priests at the opening of sacrificial rites. 'Εκὰς, βέβηλοι!—ἑκὰς, ἑκὰς, ὅστις ἀλιτρός. Callim. Hym. Ap. 2. Addressed to the uninitiated, or such as do not join in the ceremony. Horace's poem is not meant for vulgar ears.

2. *Favete linguis.*] That is, *cohibendo linguas*, which is equivalent to *tacendo*. *Linguis* does not depend upon *favete*, but is an ablative. The words are addressed to the initiated, when the profane are supposed to be excluded.

Non prius audita, &c.] Not heard before by the boys and girls—not such as they are accustomed to sing, at festivities, in honour of the Gods. Od. i. 21.

3. *Musarum sacerdos.*] As a priest, in accordance with the introductory phrases. Tibull. ii. 5.

5. *Regum timend. &c.*] The authority of kings extends only over their own subjects—that of Jupiter over kings themselves—kings and all. Therefore, even *their* power may be controlled.

Timendorum.] That is, of course, the most powerful.

Greges.] Subjects. Contemptuously—a Roman had a horror of the name of king. The correlative, ποιμένες, was in use with the Greek poets, and also the Hebrew ones. In after times, the terms were exclusively appropriated by ecclesiastics.

7. *Giganteo triumpho.*] His triumph over the giants. Introduced to shew more strongly the extent of his power. Kings cannot stand where even giants fell.

8. *Cuncta superc. &c.*] Hom. Il. i. 528. Virg. Æn. ix. 106.

Fit ut alius alio spatiosiùs disponat arbores scrobibus. Ille candidatus in Campum *Martium* nobilior veniat. Iste virtutibus et existimatione potior certet. Huic adsit amplior clientium numerus. *At* pari jure magnos et parvos regit mors: quodlibet nomen urna complectitur et versat. Cui supra sceleratum caput strictus gladius impendit, gustum suavem haud comparabunt epulæ Siculæ: nec soporem revocabit volucrum aut lyræ modulatio. Quietus sopor haud aspernatur abjectas hominum agrestium casas, et littus umbrâ amœnum, nec Tempe Zephyris afflata. Qui cupit *duntaxat* quod sufficit, *hunc* nec angit mare procellosum, nec violentia occidentis Arcturi, vel Caprorum surgentium; neque vineæ per grandinem percussæ,

Est ut viro vir latius ordinet
Arbusta sulcis; hic generosior
    Descendat in Campum petitor;
        Moribus hic meliorque famâ
Contendat; illi turba clientium
Sit major: æquâ lege Necessitas
    Sortitur insignes, et imos;
        Omne capax movet urna nomen.
Destrictus ensis cui super impiâ
Cervice pendet, non Siculæ dapes
    Dulcem elaborabunt saporem,
        Non avium, citharæque cantus
Somnum reducent. Somnus agrestium
Lenis virorum non humiles domos
    Fastidit, umbrosamve ripam,
        Non Zephyris agitata Tempe.
Desiderantem quod satis est, neque
Tumultuosum sollicitat mare,
    Nec sævus Arcturi cadentis
        Impetus, aut orientis Hædi;
Non verberatæ grandine vineæ,

NOTES.

9. *Est ut, &c.*] Gr. ἔστιν ὡς, or ὅπως—such is the diversity of circumstances, that one man is superior in riches, another in birth, &c. but all must die.

Ordinet arbusta, &c.] *Arbusta sulcis ordinare*, is to plant vines, olives, &c. in rows.

Latius.] More extensively.

10. *Generosior.*] Of higher birth—of a more illustrious family.

11. *In Campum.*] The Campus Martius, where the consuls, &c. were chosen by the suffrages of their fellow-citizens.

Petitor.] Candidate for the honour of the consulate, &c.

12. *Hic meliorque, &c.*] Superior in character and conduct—the *novus homo*, who depends upon his merits for public favour. *Que* couples *moribus* and *fama*.

14. *Necessitas.*] Ἀνάγκη, Μοῖρα. Fate, or the executive agent of Fate. The Goddess shakes the urn, into which every one's lot is cast, and as each turns up the owner dies. Plato, de Rep. x.

15. *Insignes, et imos.*] Compare Od. i. 4. 13; ii. 3. 26; and ii. 18. 32.

17. *Destrictus, &c.*] The connection is—all must die; but the case of the rich is worse than that of the poor; for while they live they are miserable—anxiety takes away the power of enjoyment — they cannot sleep quietly.

Destrictus ensis, &c.] Sicilian feasts will not elaborate a sweet flavour—with all the pains and skill employed in preparation, they will not gratify the palate of the man over whose impious head hangs a drawn sword, which threatens every instant to fall. The poet alludes to the story of Damocles, at the court of the elder Dionysius, king of Sicily—it is told by Cicero. Tuscul. v. 21.

21. *Reducent, &c.*] The music neither of birds nor instruments will be able to bring back sleep—to the pillow of him from whom he *(Deus Somnus)* has fled—through fear of impending death.

22. *Humiles domos, &c.*] Loves the cottage, the shady bank, and Tempe's quiet vales, fanned by the zephyrs.

Non fastidit, &c.] Does not pass by them, that is, but enters.

24. *Tempe.*] Neuter-plural. Vale of Thessaly, through which the Peneus flows. Od. i. 7. 4.

25. *Desiderantem, &c.*] Construe—neither the tempestuous sea, nor the destructive violence of the setting Arcturus, or of the rising Hædus, &c. troubles the man who requires only what is sufficient for the necessities of nature. Such a man is exempt from those anxieties with which others are harassed—the merchant, for instance, for his argosies exposed to the perils of the sea; or the lord of vineyards and olive grounds, from the untowardness of the seasons, &c.

27. *Arcturi cadentis.*] Star in the knee of Bootes—sets heliacally, 29th October.

28. *Orientis Hædi.*] Instead of *Hædorum*. Stars in the left arm of Erichthonius, rising 14th October. Considered as a tempestuous season, as well as the setting of Arcturus.

Arbustum, "a nursery or plantation of Elms, poplars, and other tall trees requisite for the culture of the vine according to the Italian method; wh: consists in training the vine-plants creeperwise along the stems of such trees,+ to their summits; from whence their branches are interwoven from tree to tree in festoons," &c. x

Arboretum, "denotes a plantation of all kinds of trees, according to its derivation from Arbor." &c. -

+ 'Arbustum est cum vites ulmis, populis, et similibus arboribus applicantur.' - Cato de re rustica.

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p. 2. -

Fundusve mendax, arbore nunc aquas
Culpante, nunc torrentia agros
Sidera, nunc hiemes iniquas.
Contracta pisces æquora sentiunt
Jactis in altum molibus; huc frequens
Cæmenta demittit redemtor
Cum famulis, dominusque terræ
Fastidiosus: sed Timor et Minæ
Scandunt eodem, quo dominus; neque
Decedit æratâ triremi, et
Post equitem sedet atra Cura.
Quod si dolentem nec Phrygius lapis,
Nec purpurarum sidere clarior
Delenit usus, nec Falerna
Vitis, Achæmeniumve costum;
Cur invidendis postibus, et novo
Sublime ritu moliar atrium?

vel ager fallax, arboribus modò pluvias accusantibus, modò constellationes arva exurentes, modò frigoris sævitiam. Aquas molibus in mare projectis coarctatas sentiunt pisces. Illuc cæmenta sæpius immittit operum conductor cum servis, necnon possessor terram contemnens. At metus et formido eodem quo dominus ascendunt: neque triremem ære munitam deserit molesta solicitudo, imò equitanti assidet. Quòd si malè se habentem haud sublevat Phrygium saxum, nec vestis purpurea astris splendidior, neque vinum Falernum, et unguentum Persicum; quare celsas ædes construam postibus invidiam cientibus, et ratione singulari?

NOTES.

30. *Fundusve mendax.*] Breaking faith—not returning what was entrusted to it with due interest. So Ep. i. 7. 87. *Spem mentita seges*, to which stands opposed *segetis certa fides*. Od. iii. 16. 30. The metaphor from usury to farming is of frequent occurrence in the poets.

Arbore.] The tree, (meaning, apparently, the olive, chiefly. Ep. i. 8. 5.) laying the blame upon the rains, or the sun, or the frost.

31. *Torrentia agros sidera.*] Stars which burn up the fields, the dog-star (Sirius) especially. The scorching effect upon vegetation, in the dog-days, was termed *sideratio*. Pliny xvii. 24.

33. *Contracta pisces, &c.*] The fish feel the seas contracted by the piers let into the sea, to build houses upon. The poet alludes, apparently, to the rage for building at Baiæ, and similar places on the waters, and his meaning seems obviously to be, sarcastically—the very fishes feel the encroachment upon their domains. But the sense may be taken more literally, as applying to the fish-preserves, at that period, and long after, a prime object of luxury among the opulent Romans. Seneca, Ep. 89. Horace, Od. ii. 18. 20. and Ep. i. 1. 84.

34. *Huc.*] To the sea-side.

Frequens redemtor.] The builder, with his numerous workmen.

35. *Cæmenta, &c.*] Broken stones—rough and unhewn, let into the water to make the pier—the basis upon which his new residence was to be built.

36. *Dominusque.*] And the master—that is, the employer with them, to urge on the work by his presence.

Terræ fastidiosus.] Disgusted with the land—for very ennui, in search of a change—or, possibly, as in Od. ii. 18. 20. not content with his possessions on the land, he must despoil the sea.

37. *Sed Timor, &c.*] But vain are his efforts to escape from himself. Fear and threats—the dread of threatening perils—of impending death, or loss of riches, honours, &c.

38. *Scandunt eodem.*] Scil. *loco*. They scale whatever height he climbs, and will not be left behind. Od. ii. 16. 22.

39. *Æratâ triremi.*] The bows of the trireme were coppered, for strength.

41. *Quod si, &c.*] But if the best marbles, dresses, wines, and perfumes, soothe not the rich man, when ill *(dolentem)*, or harassed by anxieties and alarms, &c. Ep. i. 2. 47.

Phrygius lapis.] Marble of Synnada, in Phrygia, which surpassed all others in splendour and beauty. It was red, like jasper. Plin. xxxv. 1.

42. *Purpurarum—usus.*] The wearing of robes dyed of a colour more brilliant or radiant than the stars.

44. *Achæmeniumve costum.*] *Costum*, or *costus*, a perfume obtained from a shrub of the same name, growing in Patale, an island in the Indian Sea, according to Plin. xii. 12.; and called *Achæmenium*, because it came to Rome through Persia. Achæmenes is the name of the first king of Persia.

45. *Invidendis.*] So magnificent and splendid as to excite envy.

Postibus.] Gates.

Novo ritu.] In some new style or taste.

46. *Atrium.*] Palace.

Quare vallem Sabinam commutem opibus nimiùm laboriosis?

Cur valle permutem Sabinâ
Divitias operosiores?

NOTES.

47. *Cur, &c.*] Why should I exchange my Sabine vale, where I find peace and contentment, for riches, which *(operosiores)* will give more trouble than they are worth.

CARMEN II.

Puer gravi bello fortis amicè discat tolerare arctam inopiam, atque bellicosos Parthos urgeat equitans telo formidabilis. Sub aperto cœlo degat inter pericula. Illum è muris hostium videns uxor regis prœliantis, et grandior puella, ingemat: Heu! ne maritus regalis certaminum imperitus incurrat in *istum* leonem conflictu sævum, quem furor sanguinolentus agit in medias strages. Jucundum atque gloriosum est occumbere pro patriâ.

ANGUSTAM amice pauperiem pati
Robustus acri militiâ puer
Condiscat, et Parthos feroces
Vexet eques metuendus hastâ,
Vitamque sub divo trepidis agat
In rebus. Illum ex mœnibus hosticis
Matrona bellantis tyranni
Prospiciens, et adulta virgo,
Suspiret—eheu! ne rudis agminum
Sponsus lacessat regius asperum
Tactu leonem, quem cruenta
Per medias rapit ira cædes.
Dulce et decorum est pro patriâ mori:

NOTES.

ODE II. METRE VIII.

Whatever may have been the poet's particular object, he inculcates bravery in the battle-field, integrity in public life, and piety to the Gods—apparently in the way of advice to a friend, to bring up his son in the practice of these virtues—with some implied censure on the education of the day.

1. *Angustam, &c.*] Let the boy—suppose the son of Horace's friend—let him learn to bear the ills of poverty with the severities of military service.

Pauperiem.] Comparative poverty. Even with *angustam* the word will imply nothing like sordid penury. Comp. Od. i. 1. 18.

Angustam.] In an active sense. The poet expresses a state of fortune which *straitens* the means of enjoyment.

3. *Condiscat.*] The word seems to *couple* poverty and war. Thus—let him, steeled by hard service, learn *with* it, to sustain the restrictions of poverty.

Parthos.] The Parthians—quoted as the most formidable enemies of the Romans, at the time.

4. *Vexet, &c.*] Harass—attack—fight them bravely.

5. *Vitamque.*] And spend his life—his *early* life, &c.

Sub divo.] Bivouacking—in the open air, —or in tents.

Trepidis in rebus.] When the state is in danger from the invasion of its enemies—or, simply, in the tumults of war. The usual reading is, *sub divo* et *trepidis*. The omission of *et* packs the construction closer, and though it affects the metre, still leaves the line like Od. i. 37. 14.

6. *Illum.*] Him—a soldier of such distinguished bravery.

7. *Matrona.*] The wife. *Matrona* is a word of more dignity than *uxor*.

8. *Prospiciens.*] Looking from the walls, as Antigone in Eurip. Phœniss. 90, or Helen, Iliad. iii. 154.

Adulta virgo.] Marriageable daughter.

9. *Suspiret, &c.*] Utter with a sigh—*Eheu*, &c.

Rudis agminum.] Unaccustomed to war.

10. *Sponsus regius.*] Her royal lover.

Lacessat.] Should provoke to his own destruction.

Asperum tactu, &c.] The lion—the Roman youth—rough, or dangerous to be handled—perilous to encounter.

11. *Cruenta ira.*] Destructive rage. *Ira*, as expressive of the lion's supposed temper.

13. *Dulce et, &c.*] To die, in battle, for one's country—to brave death in its defence, is delightful and noble; and, besides, to flinch is no security against death.

Τεϑνάμεναι γὰρ καλὸν ἐπὶ προμάχοισι πεσόντα
Ἄνδρ' ἀγαϑὸν περὶ ᾗ πατρίδι μαρνάμενον. Tyrtæus.

Mors et fugacem persequitur virum,
Nec parcit imbellis juventæ
Poplitibus, timidove tergo.
Virtus, repulsæ nescia sordidæ,
Intaminatis fulget honoribus;
Nec sumit, aut ponit secures,
Arbitrio popularis auræ.
Virtus, recludens immeritis mori
Cœlum, negatâ tentat iter viâ;
Cœtusque vulgares, et udam
Spernit humum fugiente pennâ.
Est et fideli tuta silentio
Merces: vetabo, qui Cereris sacrum
Vulgârit arcanæ, sub îsdem
Sit trabibus, fragilemve mecum
Solvat phaselon. Sæpe Diespiter
Neglectus incesto addidit integrum:
Raro antecedentem scelestum
Deseruit pede Pœna claudo.

Fugientem etiam hominem mors consectatur: nec indulget ignavis adolescentibus genu trementibus et dorsum *vertentibus*. Virtus turpem repulsam ignorat: puris honoribus decoratur: neque accipit vel deponit fasces ad voluntatem plebis faventis. Virtus Olympum aperiens dignis immortalitate, semitas init arduas: vulgi turbam despicit, ac terram humidam *linquit*, alâ fugaci *assurgens*. Fidæ taciturnitati securum quoque constat præmium. Qui revelârit secreta mysteria Cereris, prohibebo ne sub eodem tecto maneat, *neve* cymbam levem impellat mecum. *Etenim* haud rarò Jupiter spretus innocentem scelerato junxit: et vix unquam flagitiosum fugientem dimisit punitio lento gressu *insequens*.

NOTES.

14. ***Mors et fugacem.***] A line from Simonides.

Ὁ δ' αὖ θάνατος ἔκιχε καὶ τὸν φυγόμαχον.

15. *Nec parcit, &c.*] Pursues in order to hamstring the coward youth, or to pierce their backs.

17. *Virtus, &c.*] This is usually interpreted in the Stoic sense, as disdaining to solicit honour and office. But as the poet commends military glory in the service of his country, so, more consistently, he would seem to applaud *civil* services; and the passage is susceptible enough of such a construction. *Virtus* will thus mean, the man whose virtues (integrity, discretion, wisdom, and political talents) are such as to command the suffrages of his fellow-citizens.

Virtus, &c.] The virtue, again, which entitles a man to honours and distinctions.

Repulsæ nescia.] Who experiences no repulse; or if he be rejected, the rejection brings with it no disgrace, because he has not deserved it.

18. *Intaminatis.*] Unpolluted—undisgraced either by the manner of obtaining honours, or of exercising office.

20. *Arbitrio.*] Not dependent on the will or caprice of the people, but relying on his own merits.

21. *Immeritis mori.*] To those who deserve not to die—the brave and good.

22. *Negatâ.*] Denied—what cannot be attained by men of inferior qualities.

23. *Cœtusque vulgares.*] The common herd—the unenlightened, the uncultivated, generally, of whatever class.

Udam, &c.] Spurns the earth—covered with a cloudy, foggy atmosphere, and flies up to the clear æther—the *cœlum*.

25. *Est et fideli, &c.*] To faithful silence—to a silence which exposes nothing entrusted to it. Let the youth learn the rewards of fidelity, and the penalties of perfidy.

26. *Vetabo, &c.*] I will forbid—I will not suffer the man who has divulged the rites of Ceres, to be under the same roof with me, or sail in the same boat—I will have nothing to do with a perfidious person.

Cereris sacrum, &c.] The mysteries of Ceres observed at Eleusis in Attica. The initiated were bound to inviolable secresy.

28. *Fragilem.*] The Egyptian boat was of earthenware. Juvenal has *phaselus fictilis*, xv. 127.

29. *Phaselon.*] A boat used by the Egyptians—so named, probably, from its resemblance to the long pod of a species of bean of the same name. A boat or ship of any kind is of course implied.

Diespiter.] Od. i. 35. 5.

30. *Neglectus.*] Braved by impiety, he adds the good to the bad—or punishes the good with the bad, if the good happen to be in company with them at the time of the stroke. Comp. Æsch. Sept. c. Theb. 606, &c.

32. *Pœna, &c.*] Rarely has Retribution with a lame or slow foot deserted—that is, not overtaken the wicked man who goes before her. Divine vengeance, though slow, generally overtakes the wicked. Tibull. i. 9. 4.

CARMEN III.

Virum integrum et in sententiâ constantem de firmo proposito non dimovet vehementia civium improba præscribentium, nec facies tyranni urgentis, neque Notus turbator Adriatici *maris* procellosi, nec potens dextra Jovis fulmen vibrantis. Si ruat mundi soluta *compages*, intrepidum opprimet casus. Istâ pollens virtute Pollux, et errabundus Hercules, ædes ad ignitas ascendit: inter quos Augustus sedens ore roseo nectar potat. Istâ clarum te, Liber pater, traxere tuæ tigres indomitâ cervice jugum ferentes. Per istam Romulus

JUSTUM ac tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solidâ, neque Auster,
Dux inquieti turbidus Hadriæ,
Nec fulminantis magna manus Jovis:
Si fractus illabatur orbis,
Impavidum ferient ruinæ.
Hac arte Pollux, et vagus Hercules
Enisus arces attigit igneas;
Quos inter Augustus recumbens
Purpureo bibit ore nectar.
Hac te merentem, Bacche pater, tuæ
Vexere tigres, indocili jugum
Collo trahentes. Hac Quirinus

NOTES.

ODE III. METRE VIII.

No terrors shake the man who is at once just and firm in his purpose. It was thus Pollux, Hercules, and Bacchus won immortality, and thus Augustus wins the same glory. By the same virtues Romulus forced Juno to give up her hatreds against the Trojan race, and consent to receive him among the Gods, on condition, still, that Troy should never be rebuilt. This condition forms so conspicuous a portion of the poem, that the poet's purpose was doubtless to divert Augustus from the plan he appears, at times, to have entertained of removing the seat of empire to Troy. Horace had expressed his abhorrence of a similar scheme on the part of Cleopatra. Od. i. 35.

1. *Tenacem propositi.*] Firm in the prosecution, of course, of a *just* purpose.

Propositi.] Of what is purposed, or planned on the principles of justice.

2. *Ardor.*] Madness — perverted excitement.

Prava jubentium.] Of his fellow-citizens, *commanding*, by suffrage or acclamation, what is contrary to justice. The usual term on passing a law — *Velitis, jubeatis, Quirites?* were the words of the tribune; *volumus, jubemusque*, the reply of the people.

3. *Non vultus, &c.*] Nor the frown of a threatening tyrant. *Phalaris licet imperet, &c.* Juvenal, viii. 79.

4. *Mente solidâ, &c.*] Shake him from his fixed resolve.

Neque Auster, &c.] Even physical violence is equally ineffective. The terrors of shipwreck in the Adriatic, when roused by the Auster, or Notus, will not stagger him, &c. Od. i. 3. 15; ii. 17. 19.

6. *Magna manus.*] That powerful hand which hurls the thunderbolt. Od. i. 2. 3.

9. *Hac arte, &c.*] By this indomitable spirit—by this resolute prosecution of a noble purpose.

Pollux.] Scil. with Castor.

Vagus.] That is, who ranged over the greater part of the earth, and every where left memorials of his virtue. Eurip. Herc. Furens 1196.

10. *Enisus.*] Toiling, with indefatigable labours, he finally reached the skies.

Arces igneas.] The lofty regions of the sun and stars—" those lights that burn eternally."

11. *Quos inter, &c.*] Deified by the same virtues, Augustus, by anticipation, drinks nectar with the Gods. *Cum diis epulari—deorum mensæ et dapibus adhiberi*, &c. ancient phrases for deification. This is the first time the name *Augustus* is met with in Horace. The title was conferred 727 U. C. Od. i. 2.

12. *Purpureo.*] Repeatedly used of any thing conspicuously beautiful or brilliant, in things or persons. Here it is the refulgence of the deity. Virg. Æn. i. 5. 90.

13. *Merentem, &c.*] Proving himself deserving to be elevated to the skies.

Tuæ vexere tigres, &c.] After his conquest of India, Od. ii. 19. 17. Tigers, the fiercest animals of India, subdued and tamed, drew his triumphal car.

14. *Indocili.*] From their fierceness not easily taught obedience.

Martis equis Acheronta fugit;
Gratum elocutâ consiliantibus
Junone Divis—Ilion, Ilion
Fatalis incestusque judex,
Et mulier peregrina vertit
In pulverem, ex quo destituit Deos
Mercede pactâ Laomedon, mihi
Castæque damnatum Minervæ,
Cum populo et duce fraudulento.
Jam nec Lacænæ splendet adulteræ
Famosus hospes, nec Priami domus
Perjura pugnaces Achivos
Hectoreis opibus refringit;
Nostrisque ductum seditionibus
Bellum resedit. Protenus et graves
Iras, et invisum nepotem,
Troïa quem peperit sacerdos,
Marti redonabo. Illum ego lucidas

Martis equis effugit inferos; Junone apud Deos concilium habentes dicente rem jucundam: Funestus *(dixit)* et flagitiosus arbiter, et barbara fœmina in favillas redegit Trojam, mihi et pudicæ Palladi cum plebe et rege fallaci addictam, ex quo *tempore* Laomedon numina defraudavit promisso stipendio. Non ampliùs mœchæ Lacedæmoniæ fulget hospes infamis; neque Priami gens fraudulenta Græcos feroces expugnat viribus Hectoris; quievitque bellum nostris discordiis protractum. *Ergo* etiam deinceps grandes inimicitias, et nepotem odiosum, quem genuit sacrificula Trojana, Marti remittam. Hunc ego

NOTES.

16. *Martis equis, &c.*] For these same virtues Romulus escaped Acheron, borne up by the horses of Mars, his father, to the skies.

17. *Gratum elocutâ, &c.*] Speaking welcomely—Juno made a speech which was acceptable to the Gods. She surrendered her hostility to the Trojans, and the Romans their descendants, for the sake of her son Mars.

Consiliantibus.] Deliberating upon the reception of Romulus.

18. *Ilion, &c.*] Construe—Paris and Helen levelled with the dust Troy, already given up, with its king and people—a *deodand*—to Juno and Minerva, from the time that Laomedon cheated the Gods of their pay.

19. *Fatalis.*] Δύσπαρις—αἰνόπαρις—destined to be the destruction of Troy.

Incestus.] For running away with the wife of the man who had welcomed him to his house.

Judex.] Invidiously for Paris. Appointed umpire by the Goddesses, Juno, Minerva, and Venus, he assigned the prize of beauty to Venus, and by that act especially offended Juno. Virg. Æn. i. 27.

20. *Mulier peregrina.*] Contemptuously for Helen.

21. *Ex quo destituit Deos.*] Apollo and Neptune had bargained to rebuild the walls of Troy, for a set of horses; which Laomedon, on the completion of the work, refused to deliver. Iliad, xxi. 443. Hence *Laomedontea perjuria gentis.* Virg. Æn. iv. 542.

Destituit, &c.] Said of those who break their engagements—who leave their creditors in the lurch.

23. *Damnatum.*] Ilium, sentenced and consigned to Juno and Minerva, as insolvents to their creditors, who were then entitled to exact, by forced labour, &c. satisfaction for the fraud committed on them. Why Ilium is thus given up to Juno and Minerva, for an offence against Apollo and Neptune, does not appear—unless the debt had been, as we say, made over to them.

24. *Cum populo, &c.*] Frauds were supposed to be visited on posterity (Od. i. 28. 30.)—the third and fourth generation of the Decalogue; and subjects to suffer for their kings. Ep. i. 2. 14.

Duce fraudulento.] Priam, who by protecting his son shared his guilt. He was an accessory after the fact.

25. *Nec splendet.*] No longer shines—no longer charms the Spartan Helen, by his beauty and accomplishments.

Lacænæ adulteræ.] A dative, depending on *splendet*. Od. ii. 16. 14.

26. *Famosus.*] Notorious, or infamous for his violation of hospitality.

Priami domus perj.] The hereditary stain derived from the perjury of Laomedon.

29. *Ductum.*] Protracted ten years by the factions of the Gods, some favouring the Greeks, some the Trojans.

30. *Protenus.*] Henceforth.

31. *Nepotem.*] Romulus, as the son of Mars, was the grandson of Juno.

32. *Troïa sacerdos.*] Ilia, the mother of Romulus—a priestess of Vesta.

33. *Marti redonabo, &c.*] I will give up my indignation against the Trojans, to oblige my son Mars; and for his sake pardon my grandson, who has hitherto been hateful to me, on account of his Trojan mother.

Lucidas sedes.] Olympus—δώματα αἰγλήεντα.

sinam ingredi domicilium splendens, bibere nectaris liquores, atque numinum felici numero accenseri. Dummodo Trojam inter et Romam ingens mare fremat, quâcumque in regione imperent fortunati extorres. Modò super sepulchrum Priami et Paridis greges lasciviant, et belluæ illæsæ fœtus *suos* abscondant, stabile floreat Capitolium, et Roma bellicosa leges imponat victis Medis. *Illa* formidabilis procul ad extremas *orbis* partes famam propaget; *sive* ubi mare interfusum separat Europam ab Africâ; *sive* ubi Nilus intumescens agros perfundit: generosior contemnendo aurum nondum inventum, atque ita convenientiùs positum, dum terra contegit; quàm addicendo *illud* usui hominum, manu quodlibet sanctum deprædante. Quisquis mundi finis impedivit, hunc bello obtineat, cupiens investigare, quo loco æstus,

Inire sedes, ducere nectaris
Succos, et adscribi quietis
Ordinibus patiar Deorum.
Dum longus inter sæviat Ilion
Romamque pontus, qualibet exules
In parte regnanto beati;
Dum Priami Paridisque busto
Insultet armentum, et catulos feræ
Celent inultæ, stet Capitolium
Fulgens, triumphatisque possit
Roma ferox dare jura Medis.
Horrenda late nomen in ultimas
Extendat oras, qua medius liquor
Secernit Europen ab Afro,
Qua tumidus rigat arva Nilus;
Aurum irrepertum, et sic melius situm,
Quum terra celat, spernere fortior
Quam cogere, humanos in usus
Omne sacrum rapiente dextrâ.
Quicunque mundo terminus obstitit,
Hunc tangat armis, visere gestiens,
Qua parte debacchentur ignes,

NOTES.

34. *Ducere.*] Od. i. 17. 22.

35. *Adscribi, &c.*] To be enrolled in the tranquil ranks of the Gods, instead of the—ranks of the tranquil Gods. The felicity of the Gods is ascribed to the peace and calm of their condition, undisturbed by human passions—the common sentiments of the Epicuræans, and even of the Stoics, but awkward words in the mouth of Juno, who is only, at the moment, after the wrath of ages, resigning her angry resentments. Virg. Æn. iv. 379.

37. *Dum.*] Provided that, &c.

Inter sæviat, &c.] The wide sea rages between Rome and the ruins of Troy—that is, separates them—prevents their uniting.

38. *Exules, &c.*] The Romans—the posterity of Troy—driven from their paternal land—let them reign where they will—the whole world over, &c.

40. *Dum, &c.*] So that cattle trample upon the tombs of Priam and Paris, and wild beasts, undisturbed, lay their young in them, the Capitol may stand *(fulgens)* refulgent, the seat of their triumphs, &c. The respect for tombs was such, that no stronger expression could be imagined for the bitter enmity of Juno.

42. *Celent, &c.*] Lay them, there—in the tombs of Priam and Paris—unexposed to any disturbance from man. It expresses the utter desolation of the scene.

43. *Possit, &c.*] Rome may, for me, be powerful enough to triumph over the Parthians, and impose laws upon them.

45. *Horrenda, &c.*] Formidable from her power and bravery, she may extend her name to the extremities of the world—where the sea divides Europe from Africa, and the swelling Nile floods the lands of Egypt. Here is an allusion to Augustus's conquests in Spain and Egypt, the extremities of the Roman power, east and west, at the time.

49. *Aurum irrep. &c.*] Construe—*Fortior spernere* (Gr. instead of *spernendo*, or *dum spernit) quam cogere, (aurum cogendo) dextrâ rapiente omne sacrum in usus humanos.* Rome will be braver and greater while she curbs the desire of wealth, &c.

Irrepertum.] That is, as Horace explains, while *terra celat.*

Sic melius situm.] So better placed—better remain buried in the earth, than brought forth to excite cupidity.

51. *Humanos.*] That is, *profane* uses.

52. *Omne sacrum.*] Temples—every thing most sacred.

Rapiente.] Seizing and plundering for the sake of golden ornaments, &c.

53. *Quicunque, &c.*] Whatever limit bounds the world, which Rome desires to visit, whether where the fires or the rains rage, *that* let her reach with her armies. To every extremity of the world, if she wishes it, she may extend her arms.

55. *Qua parte debacch.*] The torrid zone.

Qua nebulæ pluviique rores.
Sed bellicosis fata Quiritibus
Hac lege dico, ne nimium pii,
Rebusque fidentes, avitæ
Tecta velint reparare Trojæ.
Trojæ renascens alite lugubri
Fortuna tristi clade iterabitur,
Ducente victrices catervas
Conjuge me Jovis et sorore.
Ter si resurgat murus aëneus,
Auctore Phœbo; ter pereat meis
Excisus Argivis; ter uxor
Capta virum puerosque ploret.
Non hæc jocosæ conveniunt lyræ:
Quo, Musa, tendis? Desine pervicax
Referre sermones Deorum, et
Magna modis tenuare parvis.

quo nubila et imbres sæviant. Verùm fata sancio Romanis militiâ inclytis, eâ conditione, ut, non plùs quàm fas est pii, neve opibus innixi, satagant antiquæ Trojæ domos instaurare. *Namque* sors Trojæ resurgens infaustis auspiciis repetetur casu iterum luctuoso, triumphantis exercitûs ductrice me Jovis uxore et sorore. Si ter ex ære mœnia reparentur favente Apolline, ter *quoque* diruta prosternantur à Græcis mihi dilectis: ter captiva conjux plangat maritum ac filios. At ludenti citharæ ista minimè congruunt. Quò pergis, ó Musa? Cessa audax Deorum verba narrare, atque humili carmine diminuere grandia.

NOTES.

56. *Qua nebulæ, &c.*] The frigid zone (Od. i. 22. 17.) the regions of which Horace characterises as wet, rather than frozen—still from the absence of the sun.

58. *Hac lege, &c.*] But these fortunes of the brave Quirites, I pronounce—on this condition only.

Ne nimium pii, &c.] That, in their reverence for the seat of their ancestors, and confidence in their prosperous fortunes, they do not attempt to rebuild Troy, &c.

61. *Trojæ renascens, &c.*] Instead of *renascentis.* The fate which she has already experienced—rebuilt with luckless omen, she shall again experience.

Alite lugubri.] *Malâ avi.* Od. i. 15.

65. *Ter si resurgat, &c.*] If a third time, her walls, and brazen ones, should rise, and Apollo build them,—a third time should they fall, destroyed by *my* Greeks, &c. And of course oftener, if oftener it should be attempted—*totiens quotiens.*

69. *Non hæc, &c.*] Comp. Od. ii. 1. 37. where the same kind of interruption is given to the detail of Roman wars.

70. *Pervicax.*] Equivalent to the *procax* of the same passage.

72. *Magna, &c.*] And depreciate, or degrade, grand subjects with petty measures or music.

CARMEN IV.

AD CALLIOPEN.

DESCENDE cœlo, et dic, age, tibiâ
Regina longum Calliope melos,

O Princeps Calliope, veni ex Olympo; et cantionem longiorem cane fistulâ,

NOTES.

ODE IV. METRE VIII.

The poet, invoking Calliope, and recognising her presence, confesses himself indebted to her protection, on many critical occasions; and, as a devout worshipper, has full confidence of safety, under her auspices, go where he will. Cæsar (Augustus) in like manner experiences her protection; when exhausted with wars, he cultivates, in repose, her favours. On the other hand, all who neglect her for more turbulent pursuits, suffer from their folly. Though the name of Cæsar is introduced so indirectly, the main purpose of the poem was probably to compliment him on his taste for poetry.

1. *Cœlo.*] The Muses mixed with other divinities in Olympus; and are called Olympiades. Hom. Il. ii. 491.

2. *Regina.*] The common title of a Goddess. So Venus, Od. i. 30. 1, and Fortuna, Od. i. 35. 1, is said to reign, or to be a queen.

Longum.] Couple with *melos.* The Ode is one of the longest.

sive placet magis, voce clarâ, vel chordis vel lyrâ Apollinis. *An* auditis? An me decipit jucundus furor? Videor audire et *cernere illam* ambulantem in sacris nemoribus, per quæ rivi penetrant ac venti. Me puerum defessum ludendo, somnoque *oppressum* celebratæ palumbes recentibus foliis cooperuere in Vulture Appulo extra fines Apuliæ nutricis *meæ:* quæ res admirationem cunctis faceret, quotquot sublimis Acherontiæ domos incolunt, et Bantiæ campos, agrosque opimos Ferenti depressi, quo pacto somnum caperem securo corpore à nigris viperis atque ursis: quâ *etiam* ratione contectus essem sacratâ lauro et myrto congestâ, puerulus *ego* non sine numinum *tutelâ* impavidus. Vester, ô Musæ, vester *sum;*

Seu voce nunc mavis acutâ,
Seu fidibus citharâque Phœbi.
Auditis? an me ludit amabilis
Insania? Audire et videor pios
Errare per lucos, amœnæ
Quos et aquæ subeunt, et auræ.
Me fabulosæ Vulture in Appulo,
Altricis extra limen Apuliæ,
Ludo fatigatumque somno
Fronde novâ puerum palumbes
Texere: mirum quod foret omnibus,
Quicunque celsæ nidum Acherontiæ,
Saltusque Bantinos, et arvum
Pingue tenent humilis Forenti;
Ut tuto ab atris corpore viperis
Dormirem et ursis; ut premerer sacrâ
Lauroque collatâque myrto,
Non sine Dîs animosus infans.
Vester, Camenæ, vester in arduos

NOTES.

3. *Acutâ.*] Shrill and loud—*clarisonâ*, as Catullus has it, lxiv. 320.

5. *Auditis?*] Do you hear Calliope singing? The poet seems to hear the Muse, and addresses the by-standers.

Amabilis insania?] Or does some sweet illusion cheat my senses?

6. *Audire et videor, &c.*] I seem to hear her, and I seem myself to be roaming, or pacing in the groves of the Muses. Compare Od. iii. 25. 12—14.

Pios.] Sacred to the Muses, and only to be frequented by their pious *protegés.*

8. *Quos et, &c.*] Gliding streams, and fanning zephyrs—essential to the beauty of groves dedicated to the Muses.

9. *Me fabulosæ, &c.*] From my childhood I have enjoyed the favour and protection of the Muses. It was they who protected me, when, while a child, I strayed from home, and fell asleep in a strange place, exposed to snakes and bears. The poet speaks as of a fact. The agency of the pigeons is, of course, as ornamental as that of the Muses. Pindar has something of the same kind of *his* childhood.

Fabulosæ.] Whose ministry is often employed in tales and fables. Odys. xii. 62.

Vulture in Appulo.] Vultur, or Vulturnus, a mountain of Apulia, which extends into Lucania. *Appulo* is added, apparently, to indicate the Apulian side of the range of hills.

10. *Altricis Apuliæ.*] My Apulian nurse—my birth-place, Venusia, which stood on the confines of Apulia and Lucania.

Nam Venusinus arat finem sub utrumque colonus.

Sat. i. 2. 35.

Extra limen.] Out of the boundaries of Venusia. The child had strayed out of the limits of the town—or of his father's grounds.

11. *Ludo, &c.*] *i. e. Ludo somnoque fatigatum*—strictly, tired with play, and overcome with sleep. Just so in Hom. Il. xii. 98.

12. *Fronde novâ.*] Compare line 19, where the boughs are said to have consisted of laurel and myrtle.

13. *Mirum quod foret, &c.*] Which—my sleeping in the open air, and being covered with leaves by the wood-pigeons—was matter of marvel to all the people of the three towns of Acherontia, Bantia, and Forentum, in the neighbourhood of the Vulturnus.

14. *Celsæ nidum Ach.*] Acherontia was on the crest of the hill—like a nest on the top of a tree.

15. *Saltusque Bantinos.*] Bantia begirt with forest-lands.

16. *Humilis Forenti.*] Forentum, at the foot of the mountain, and now called Forenza.

17. *Ut tuto, &c.*] How I slept with my person unhurt by vipers and bears.

18. *Ut premerer, &c.*] And how I was covered with myrtle and laurel brought together from a distance by the wood-pigeons.

20. *Non sine Dîs, &c.*] So bold as to sleep in a place so full of peril—I must be under the especial protection of the Gods. This is the wondering sentiment of the natives.

21. *Vester, &c.*] Yours—yours I am, devoted and enjoying your favours, whether I

"As for the circumstance of the robin red breast (in the old ballad of 'The Children in the Wood.') it is indeed a little poetical ornament; and to shew the genius of the author amidst all his simplicity, it is just the same kind of fiction which one of the greatest of the Latin poets has made use of upon a parallel occasion; I mean that passage in Horace, where he describes himself, fallen asleep in a desert wood, and covered with leaves by the turtles that took pity on him.

'In lofty Vultur's rising grounds,
Without my nurse Apulia's bounds,
When young, and tired with sport and play,
And bound with pleasing sleep I lay,
Doves cover'd me with myrtle boughs
Creech.' "

Addison. Spectator. No 85.

Tollor Sabinos; seu mihi frigidum
Præneste, seu Tibur supinum,
Seu liquidæ placuere Baiæ.
Vestris amicum fontibus, et choris,
Non me Philippis versa acies retro,
Devota non exstinxit arbor,
Nec Siculâ Palinurus undâ.
Utcunque mecum vos eritis, libens
Insanientem navita Bosporum
Tentabo, et arentes arenas
Litoris Assyrii viator;
Visam Britannos hospitibus feros,
Et lætum equino sanguine Concanum;
Visam pharetratos Gelonos,
Et Scythicum inviolatus amnem.
Vos Cæsarem altum, militiâ simul
Fessas cohortes abdidit oppidis,
Finire quærentem labores,
Pierio recreatis antro;
Vos lene consilium et datis, et dato

seu vehor ad Sabinos asperos; sive algidum Præneste, seu declive Tibur, seu Baias amœnas *adire* libuerit. Vestros fontes et choros amantem haud me vitâ privavit actus in fugam exercitus apud Philippos, neque arbor execranda, neque Palinurus *in* mari Siciliæ. Quandocunque mihi vos aderitis, ultro Bosporum æstuosum navigabo, et peragrabo sicca sabula finium Syriæ: pergam ad Britannos advenis crudeles, atque ad Concanos cruoris equini *potu* gaudentes: Gelonos pharetram gestantes, atque fluvium Scythæ adibo illæsus. Vos magnum Augustum finem laboribus petentem oblectatis *in* specu Pierio, quando fatigatas bello turmas *in* urbibus collocavit. Vos mansuetum animum et donatis, et donato

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climb the Sabine hills—where Horace had his villa or farm. Od. ii. 18. 14.

22. *Frigidum Præneste.*] Now Palestrina—a town of ancient Latium, built on a hill, and so exposed and comparatively cold.

23. *Tibur supinum.*] Now Tivoli, built on the gentle slope of a hill.

24. *Liquidæ.*] Baiæ, a favourite marine residence of the Romans on the Campanian coast. *Liquidæ* expresses, apparently, what we call a watering-place, unless the word be referrible solely to the purity or transparency of the waters. Volcanic convulsions have so changed the scene, that the very site of Baiæ is no longer discoverable.

25. *Vestris amicum, &c.*] Me, because I am fond of your fountains and society—me, because I am a poet, &c.

26. *Philippis, &c.*] The routed army—the defeat at Philippi did not crush me, &c. He attributes his safety, on that occasion, to Mercury. Od. ii. 11. 7.

27. *Devota.*] Accursed. Od. ii. 13. 1—3.

28. *Palinurus.*] Now C. Spartimento—a promontory on the Lucanian coast, near Velia. Off this cape, Palinurus, Æneas's pilot, was drowned. Virg. Æn. vi. 381.

Siculâ undâ.] Strictly, Palinurus is two degrees of latitude north of the Straits of Sicily. Horace has not elsewhere alluded to this peril of shipwreck off Palinurus.

29. *Utcunque, &c.*] In your company, I shall go any where without apprehension.

30. *Bosporum.*] Od. ii. 13. 15.

31. *Tentabo.*] I will brave—I will boldly attempt, &c.

Arentes arenas, &c.] The dry sands—the sandy deserts of Syria—not literally of the shore, but of Palmyra, &c.

33. *Hospitibus feros.*] They were said to sacrifice strangers.

34. *Concanum.*] The Concani occupied the province of Asturias, in Spain. Of this practice of theirs no mention is made elsewhere, but, according to Strabo, they had much in common with the *Scythians*, iii. p. 165. Compare Virgil, Georg. iii. 464. and Mart. Spec. iii. 4.

35. *Gelonos.*] A tribe of Sarmatians, between the mouths of the Danube and the Dnieper. They are described as *sagittiferi* by Virg. Æn. viii. 725.

36. *Scythicum amnem.*] The Tanais, now the Don, usually considered as the western limit of the Scythians.

37. *Vos, &c.*] You, too, refresh, &c. In your society he relieves his labours, &c. Suetonius (Oct. 51.) speaks of the literary pursuits of Augustus.

Altum.] Lofty—elevated, beyond all others, in rank.

38. *Oppidis, &c.*] When he has laid up his exhausted troops in the towns. The veterans, on their discharge, had lands assigned them by Augustus in colonial towns.

39. *Labores.*] *I. e.* of war.

40. *Pierio, &c.*] Pieria is a mountain of Macedonia. Any *retreat*, supposed to be attractive to the Muses.

41. *Lenè consilium, &c.*] It is you who suggest gentle measures, &c.—alluding to the temperate use Augustus made of his

Gaudetis almæ. Scimus ut impios
Titanas, immanemque turmam
Fulmine sustulerit caduco,
Qui terram inertem, qui mare temperat
Ventosum, et urbes, regnaque tristia,
Divosque, mortalesque turbas
Imperio regit unus æquo.
Magnum illa terrorem intulerat Jovi
Fidens juventus, horrida brachiis,
Fratresque tendentes opaco
Pelion imposuisse Olympo.
Sed quid Typhöeus, et validus Mimas,
Aut quid minaci Porphyrion statu,
Quid Rhœtus, evulsisque truncis
Enceladus jaculator audax,
Contra sonantem Palladis ægida
Possent ruentes? Hinc avidus stetit
Vulcanus, hinc matrona Juno, et
Nunquam humeris positurus arcum,
Qui rore puro Castaliæ lavit
Crines solutos, qui Lyciæ tenet

benignæ lætamini. Novimus quomodo sceleratos Gigantes, ac ferocem phalangem misso fulmine profligârit *is*, qui terram immobilem, qui mare ventis obnoxium moderatur, atque oppida, mœstasque regiones, Deosque et homines solus gubernat potestate legitimâ. Jovi metum ingentem incusserant immanes illi juvenes, lacertis confisi, et fratres Pelion superaddere conati Olympo umbroso. Verùm quid Typhon, et fortis Mimas, vel quid Porphyrion staturâ terribili, quid Rhœtus, et Enceladus eradicatas arbores torquere nisus, valeant adversùs crepantem Minervæ clypeum irrumpentes? Ex hâc parte certabat ardens Vulcanus, et domina Juno, necnon Phœbus arcum semper humeris gestans, qui Castalii *fontis* aquâ liquidâ passos capillos perfundit, qui Lyciæ

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victories—attributed, dexterously, to his love of the Muses.

Et dato gaudetis, &c.] And rejoice to see your suggestions executed.

42. *Scimus ut, &c.*] We know, from historians and poets, how Jupiter destroyed the impious Titans, &c.—men, rude and uncivilized, alien from the Muses, and prompted by brutality to acts of violence, &c. Pindar, Pyth. i. 25.

Impios.] From their attempt to dethrone the Gods.

43. *Immanemque turmam.*] Troop of giants proud of their size and strength.

44. *Caduco.*] Fallen—cast. Od. ii. 13. 11.

45. *Inertem.*] What neither moves, nor can be moved. *Bruta*, Od. i. 34. 9.

46. *Regna tristia.*] *Tartara.*

48. *Æquo.*] Just and mild.

49. *Terrorem intulerat, &c.*] Od. ii. 12. 7.

Illa horrida juventus.] Those youth, horrible in appearance, and formidable in strength.

51. *Fratresque.*] Otus and Ephialtes, the Aloidæ, Virg. Æn. vi. 580. They are reckoned among the giants, as having made the same attempt. The attacks of the Titans and Giants seem to have been distinct fables with the older poets—they were confounded by the later ones, and the names of each used indiscriminately.

53. *Sed quid, &c.*] The most formidable of the giants were unable to resist the might of Minerva, Vulcan, and Juno.

Typhöeus.] Τυφωεὺς—Typhōeūs—Typhon, a monster of most horrid form (Hesiod. Theog. and Apoll. i. 6. 3.) who was cast by Jupiter under the foundations of Ætna.

Mimas.] Enumerated among the giants by Eurip. Ion. 215.

54. *Porphyrion.*] Distinguished alike for his horrible shape, and cruelty. Pindar calls him βασιλεὺς γιγάντων.

55. *Rhœtus.*] Od. ii. 19. 23.

Evulsisque truncis, &c.] A daring hurler, armed with up-torn trees—who tore up trees by the roots, and flung them at the heavens.

56. *Enceladus.*] Distinguished from Typhoeus, but like him thrown under Ætna. Virg. Æn. iii. 578.

57. *Sonantem ægida.*] The very sound of which struck terror into her foes.

58. *Possent, &c.*] What could they *do?*

Avidus.] Scil. *pugnæ.* Eager for battle. Virg. Æn. xii. 430.

59. *Matrona.*] With reference to her superior dignity. Always a term of respect.

60. *Nunquam hum. &c.*] A periphrasis for Apollo, just as lines 45—48 are of Jupiter. Castalia, Patara, and Delos, are his favourite haunts—where the rites of his worship are most piously observed.

Positurus, &c.] Who will never lay down his bow—whose bow always hangs on his shoulders.

61. *Castaliæ.*] A fountain of Parnassus.

62. *Qui Lyciæ tenet, &c.*] That is, Patara, a town of Lycia, where Apollo resided in the winter months, as he did the summer

Dumeta natalemque silvam,
Delius, et Patareus Apollo.
Vis consilî expers mole ruit suâ;
Vim temperatam Dî quoque provehunt
In majus; îdem odere vires
Omne nefas animo moventes.
Testis mearum centimanus Gyges
Sententiarum, notus et integræ
Tentator Orion Dianæ,
Virgineâ domitus sagittâ.
Injecta monstris Terra dolet suis,
Mæretque partus fulmine luridum
Missos ad Orcum; nec peredit
Impositam celer ignis Ætnen;
Incontinentis nec Tityi jecur
Relinquit ales, nequitiæ additus
Custos: amatorem trecentæ
Pirithoum cohibent catenæ.

nemora et silvam natalem obtinet, Patareus atque Delius *hinc dictus*. Robur sine prudentiâ proprio cadit pondere. Moderatum robur ipsa numina promovent ad amplius; vires *autem* quodlibet scelus machinantes aversantur. Dicta mea manifestè comprobat Gyas centum manus habens, *pariter* et Orion oppugnator castæ Dianæ *hujus* Virginis telis confossus. Terra suis portentis imposita ægrè fert; atque filios ad fœtida Tartara fulmine detrusos dolet. At vorax flamma non absumit Ætnam injectam: neque libidinosi Tityi hepar demittit vultur luxuriæ vindex oppositus; amantem *verò* Pirithoum trecenta coërcent vincula.

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months, in Delos, here called *natalem silvam*. Hence he is styled *Delius et Patareus*.

63. *Dumeta.*] Loosely, for woods or groves. Patara, it must be supposed, had its sacred groves, connected with the worship of Apollo.

Natalemque silvam.] The woods in which he was born—that is, in the island of Delos.

65. *Vis consilî expers.*] Force, without wisdom, defeats its own efforts. 'Ρώμη ἀμαθὴς πολλάκις τίκτει βλάβην. Frag. Eurip.

66. *Vim temperatam.*] Scil. *consilio.*

67. *Idem odere, &c.*] Μισεῖ γὰρ ὁ θεὸς τὴν βίαν, Eurip. Hel. 909.

68. *Omne nefas, &c.*] Those who, not guiding their power by wisdom, but relying blindly upon it, meditate every crime.

69. *Testis mearum, &c.*] Instances in evidence of the truth of my assertion or declaration, are Gyges, Orion, Tityos, and Pirithous.

Gyges.] Son of Cœlum and Terra, driven, with his brothers, Cotto and Briareus, into Tartarus by his father. He was fetched back by Jupiter to aid him in repelling the attacks of the giants. Hesiod. Theog. 617. Here, apparently, confounded with the giants and their attempt.

70. *Notus.*] The notorious.

71. *Orion.*] Attempting violence on the person of Diana, he was pierced by her arrows.

73. *Injecta, &c.*] Burdened with her own monstrous progeny—they were *cast down upon* the earth, their parent.

74. *Partus.*] Those to whom she had given birth—her sons.

75. *Nec peredit, &c.*] Nor does the rapid fire eat its way through Ætna piled upon them—the fire which these monsters exhaled. They could not escape, nor get rid of the mountain that pressed them down.

77. *Tityi.*] Od. ii. 14. 8.

Incontinentis.] Not controlling his passions.

78. *Ales, nequitiæ add. cust.*] The vulture, which, like a sentinel at his post, never left him, but exacted the penalty of his crimes, by gnawing his liver.

79. *Amatorem, &c.*] The son of Ixion, who descended into Hades, in company with Theseus, to seize Proserpina, and was fastened with chains to a rock by Pluto. Apoll. ii. 5. 12.

CARMEN V.

Non dubitavimus Jovem cœlo dominari, quando intonuit; et Augustus vivens censebitur numen, additis Imperio *Romano* Britannis, et Persis terribilibus. *Ergone* Crassi miles uxoris peregrinæ vir infamis extitit? Etiamne Marsus et Appulus in agris hostium socerorum consenuit sub principe Medo, Anciliorum, nominis, togæque, et perennis Vestæ immemor, stante Jove et civitate Romanâ? O Senatus, et corrupti mores!

Cœlo tonantem credidimus Jovem
Regnare: præsens Divus habebitur
Augustus, adjectis Britannis
Imperio, gravibusque Persis.
Milesne Crassi conjuge barbarâ
Turpis maritus vixit? et hostium—
Pro Curia, inversique mores!—
Consenuit socerorum in arvis,
Sub rege Medo, Marsus, et Appulus,
Anciliorum, et nominis, et togæ
Oblitus, æternæque Vestæ,
Incolumi Jove, et urbe Româ?

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ODE V. METRE VIII.

The submission of the Parthians and the Britons to the power of Augustus, made at once a perfect deity of him. Phraates, king of the Parthians, in apprehension of the advance of the Roman troops (U. C. 734) gave up to Augustus the captives and standards taken many years before at the defeats of Crassus and Antony. These captives had married Parthians—grown old in the service of their masters—forgotten Rome, and were, Horace considers, unworthy of the name of Romans, or of being restored to the Imperial city. To confirm his sentiments, he introduces Regulus, and the advice which he gave to the senate, at the sacrifice of his own life, against the redemption of prisoners of war.

1. *Cœlo tonantem, &c.*] As we believe Jupiter reigns in heaven, because he thunders there, so we must believe Augustus is a God upon earth, because he has added the Parthians and the Britons to the Empire.

Credidimus.] Indefinitely—we have always believed—we usually believe.

3. *Adjectis Brit. &c.*] Though an expedition was meditated, none was ever actually undertaken by Augustus against the Britons; but, it appears, by the testimony of Strabo, (iv. p. 138.) that many of the chieftains had tendered their submissions to the emperor—which is sufficient ground for the poet's adulatory purposes. Besides, the word is *adjectis*, and not *subjectis*. It was the same with the Parthians, they were never *conquered* by Augustus.

4. *Gravibusque.*] Who had inflicted so great a calamity and stain upon Rome by the defeat of Crassus.

5. *Milesne, &c.*] The poet is shocked at the degeneracy of the Roman spirit. Has Crassus' soldier lived, a husband, in degradation, with a barbarian wife? Could Roman soldiers degrade themselves by marrying Parthian wives?

Conjuge barbarâ turpis, &c.] *Conjuge barbarâ* must be construed with *turpis*—not with *maritus*, a construction which would have required a genitive.

7. *Pro Curia.*] i. e. *Curia inversa!* corrupted senate, that could ever consent, not, in this case, to redeem, but to receive back these degenerate Romans.

Inversique mores.] O the corrupted habits or principles of the times, to sanction such degeneracy.

8. *Consenuit socerorum, &c.*] Grown old on the lands of those whose daughters they have married—though the enemies of their country.

9. *Medo.*] For Parthian—as often occurs.

Marsus, et Appulus.] Repeatedly, the natives of these provinces are distinguished as the bravest of the Roman troops. Od. ii. 20. 18.

10. *Anciliorum.*] Scil. *imperii.* These *ancilia* were regarded as the pledges or *palladia* for the eternity of Rome. Of the twelve shields, called *ancilia*, or *ancylia*, from the Greek word ἄγκυλος, expressive of their form; one, the gift of Egeria to Numa, was held in the profoundest respect. Wherever that might be, there must be the seat of empire.

Togæ.] The national and peculiar dress of the Roman citizens.

12. *Incolumi Jove, &c.*] The Capitol, still under the protection of Jupiter, and the city in safety.

Jove.] i. e. Jupiter Capitolinus, and by implication, the Capitol itself, which was under the especial protection of Jupiter.

Hoc caverat mens provida Reguli,
Dissentientis conditionibus
Fœdis, et exemplo trahenti
Perniciem veniens in ævum,
Si non periret immiserabilis
Captiva pubes. Signa ego Punicis
Affixa delubris, et arma
Militibus sine cæde, dixit,
Derepta vidi; vidi ego civium
Retorta tergo brachia libero,
Portasque non clusas, et arva
Marte coli populata nostro.
Auro repensus scilicet acrior
Miles redibit. Flagitio additis
Damnum. Neque amissos colores
Lana refert medicata fuco,
Nec vera virtus, quum semel excidit,
Curat reponi deterioribus.

Reguli prudens animus id præsenserat, cùm refragatus est ignominiosis legibus et exemplo in posterum damnoso, nisi juvenes bello capti interire sinerentur sine miseratione. Ego, inquit ille, templis Carthaginiensibus appensa conspexi vexilla *Romana*, atque arma militibus haud repugnantibus adempta. Ego civium *Romanorum* conspexi manus post dorsum ingenuum inversas; et portas apertas: et agros arari nostris armis *paulò antè* devastatos. Nimirum redemptus auro miles animosior fiet? *Imò* crimini jungitis detrimentum. Nec deperditum colorem lana reparat fuco tincta: nec sincera virtus, si quando fuerit labefactata, satagit restitui depravatis.

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13. *Hoc caverat, &c.*] *Hoc, i. e.* a disgrace of this kind, inflicted by the return of prisoners of war, the care of Regulus had provided against, &c.

Reguli.] Regulus had been taken prisoner with his army, in the first Punic war, and being himself despatched by the conquerors to Rome to negotiate the redemption of the prisoners, he dissuaded the senate from an act which would tend to the ruin of Roman valour and discipline. The case of the captives, voluntarily restored by the Parthians, was not precisely that of the captives at Carthage; but the principle was the same—brave men should prefer death to captivity.

Mens provida Reg.] The provident measure, on the part of Regulus, who saw how pernicious such an example would prove to the state.

14. *Dissentientis.*] Dissenting from—resisting the foul and disgraceful terms—redemption from a condition which they ought not to have survived.

15. *Exemplo, &c.*] A precedent which would bring destruction upon future ages.

17. *Si non periret, &c.*] If they were redeemed, and not rather left to the severity of the enemy.

Immiserabilis.] For *immiserata* — unredeemed by the weak compassion of the senate.

18. *Signa ego, &c.*] The standards won from the Romans. This is Regulus's speech to the senate.

19. *Affixa.*] Suspended in the temples—fastened to the walls.

20. *Milit. sine cæde.*] Who had dastardly surrendered, without a stroke — without fighting.

21. *Civium — tergo — libero.*] Instead of *tergo liberorum civium*. I have seen Roman citizens with their hands tied behind their backs—a circumstance of disgrace adapted to alienate and exasperate the senate.

23. *Portasque non clusas.*] The gates of Carthage thrown wide open—indicating how little the Carthaginians regarded the power of the Romans. *Clusas*, an old form, for *clausas*.

Arva Marte, &c.] Lands which we had laid waste, cultivated by our own soldiers, as captives.

25. *Scilicet.*] Sarcastically. The term is often thus employed, as affirming, what in effect is denied.

Auro repensus, &c.] Redeemed with gold, the man, forsooth, will be the braver soldier!

26. *Flagitio add. damn.*] You add the loss of your money to the disgrace incurred by your armies. You will throw away the money without effacing the infamy.

27. *Neque amissos, &c.*] The sense is—the bravery of men is like the purity of wool; once dyed, the wool never resumes its original colour; and the brave man, who has once lost his spirit, never recovers it again.

Amissos.] The original colour lost and merged in the dye.

28. *Refert.*] Resumes.

Medicata fuco.] *Fucus* is sea-weed—not the dyeing material, but used as a mordant to fix the new colour. Of course "*lana medicata fuco*" is meant to express "wool dyed."

29. *Quum semel excidit.*] When once she leaves the soldier—when once the soldier loses his courage.

Nec curat, &c.] She cares not—that is,

Si *quidem* cerva strictis retibus expedita dimicat, erit *etiam* strenuus is qui perjuris hostibus se commisit: atque in alio certamine Carthaginienses conculcabit, qui ligatis retrò brachiis vincula tulit ignavus, ac mori formidavit. Ignorans ille unde vitam acciperet, pacem cum bello confudit. Proh dedecus! O gloriosa Carthago, turpibus Italiæ cladibus excelsior! *Regulus* velut capite deminutus, à se dicitur repulisse suavium castæ uxoris, atque filiolos, et faciem generosam ferox in terrâ defixisse, usque dum vacillantes Senatores suasor confirmaret monitione haud unquam datâ; et per medios familiares dolentes illustris exul abiret. Noverat tamen quæ sibi statueret immanis carnifex. At nihilominus cognatos dehortantes, plebemque discessui obsistentem amolitus est, non secùs ac si post litem decisam negotia prolixa

Si pugnat extricata densis
Cerva plagis, erit ille fortis,
Qui perfidis se credidit hostibus;
Et Marte Pœnos proteret altero,
Qui lora restrictis lacertis
Sensit iners, timuitque mortem.
Hic, unde vitam sumeret, inscius,
Pacem duello miscuit. O pudor!
O magna Carthago, probrosis
Altior Italiæ ruinis!
Fertur pudicæ conjugis osculum,
Parvosque natos, ut capitis minor,
Ab se removisse, et virilem
Torvus humi posuisse vultum;
Donec labantes consilio patres
Firmaret auctor numquam alias dato,
Interque mœrentes amicos
Egregius properaret exul.
Atqui sciebat, quæ sibi barbarus
Tortor pararet; non aliter tamen
Dimovit obstantes propinquos,
Et populum reditus morantem,
Quam si clientum longa negotia

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she scorns to be replaced in—to return to the degenerate.

31. *Si pugnat, &c.*] If the deer, which has escaped the toils, will fight, and not run frightened away, then will be brave the man who has crouched to the foe;—and, in another battle, will he beat the Carthaginians, who have felt their chains and dreaded death!

33. *Se credidit.*] *i. e.* By surrendering.

35. *Restrictis.*] Equivalent to the *retorta* of line 22, with their arms bound behind their backs.

36. *Iners.*] Without resisting—insensible to the infamy.

37. *Hic, unde sumeret, &c.*] He, the coward Roman, who knew not from whence he should take life—that he should owe life to his sword, and not to the contempt of his enemies.

38. *Pacem duello miscuit.*] Instead of fighting bravely to the last, thought of peace —bargained for life by submission.

41. *Fertur, &c.*] He is said to have repelled the embraces of his family, and to have sternly fixed his face upon the ground, as a slave, unworthy to embrace a wife and children, not slaves like himself,—or to hold up his head in an assembly of freemen.

42. *Ut capitis minor.*] One who had lost any of the rights of a citizen, was said to be *capite deminutus.* This *deminutio capitis,* loss of rank or caste, was of three degrees—*maxima,* when citizens, by capture, or otherwise, lost not only their freedom as Romans, but became slaves, as was Regulus's case; *minor,* or *media,* when they lost freedom only; *minima,* when adopted into another family they lost the privileges of their own.

43. *Virilem.*] Eminently that of a freeman—opposed to *capitis minor.*

45. *Donec, &c.*] *Whilst* he laboured to fix the wavering senators, and hastened, without regard to any thing else, to quit the country. That is, his sole object was to urge upon the senators his advice, and depart without exercising, farther, the rights of a citizen, and not at all those of a husband and father.

46. *Numquam alias dato.*] As a measure which involved his own ruin.

48. *Egregius.*] With reference to the unparalleled disinterestedness of his counsel.

49. *Atqui sciebat, &c.*] Yet he knew the tortures which awaited him at Carthage. The story of Regulus has been questioned, of late years, by some critical investigators of Roman History.

50. *Non aliter, &c.*] He put aside his relatives, and the people who gathered round him and opposed his departure, just as—with the same indifference as if he was only leaving his clients in a crowded court, after the business of the day, and going into the country.

Dijudicatâ lite relinqueret,
Tendens Venafranos in agros,
Aut Lacedæmonium Tarentum.

dimitteret, in campos Venafri properans, vel Tarentum Spartanum.

NOTES.

55. *Venaf. in agros.*] In Campania,—but put for any country retirement.

56. *Lac. Tarentum.*] Compare Od. ii. 6. 11, 12.

CARMEN VI.

AD ROMANOS.

DELICTA majorum immeritus lues,
Romane, donec templa refeceris,
Ædesque labentes Deorum, et
Fœda nigro simulacra fumo.
Dìs te minorem quod geris, imperas;
Hinc omne principium, huc refer exitum.
Dì multa neglecti dederunt
Hesperiæ mala luctuosæ.
Jam bis Monæses, et Pacori manus
Non auspicatos contudit impetus

O Romane, solves *pœnas* quas non es meritus, *ob* peccata patrum, donec resarcieris fana et delubra Numinum decidentia, atque imagines atro squalore deformatas. Regnas, quia te præstas inferiorem Numinibus. Inde omne primordium; illuc finem reduc. Spreta Numina plures calamitates intulerunt afflictæ Italiæ. Jam semel atque iterum Monæses et Pacori exercitus repulit nostros conatus inauspicatos:

NOTES.

ODE VI. METRE VIII.

The poet ascribes the civil wars, and the corruption of manners among the Romans, to their neglect of the Gods, and anticipates no amendment till the temples are repaired, &c. The poem was probably written after Augustus had expressed his intention to repair them—to re-establish the sacred rites, and enforce good morals; and thus the whole piece may be regarded as an indirect compliment to the emperor—the saviour of the state, and the regenerator of morals.

1. *Delicta majorum.*] The crimes of your fathers, especially, the civil wars—offences against the Gods and your country.

Immeritus.] Though personally undeserving, you will pay the penalty. Od. iii. 2. 30.

3. *Ædesque.*] The *delubra*—the smaller shrines or chapels, either under the same roof with the larger temple, or within the sacred precincts, which is, in strictness, the meaning of *templum*. But *templa ædesque* should, apparently, be taken together as comprising all the buildings within the sacred enclosure.

Labentes.] Falling—in a ruinous state. Many had suffered, more or less, from conflagrations. Suet. Oct. 30.

4. *Fœda nigro sim. fumo.*] Black and dirty from long neglect—nothing, perhaps, but the effect of accumulation of dust. The statues of the Gods, too, were, when the rites were in full observance, discoloured by smoke from the frequent burning of incense, but cleansed by annual lustrations. The poet may allude to the neglect of these lustrations, as additional evidence of disregard for sacred matters. Some of the *simulacra*, also, doubtless had suffered from conflagrations.

5. *Dis, &c.*] Because—or, as long as, you bear yourselves in subordination to the Gods, you command—you are the masters of the world. The empire depends upon your obedience to the Gods. Cic. de Harusp. Resp. 9.

6. *Hinc, &c.*] From the Gods trace every beginning—to them refer every end. Whether you plan or execute, do all under the auspices of the Gods.

7. *Dî multa, &c.*] It is because they have been disregarded, that they have inflicted so many woes on Italy. Od. iii. 2. 30.

9. *Jam bis, &c.*] First, Monæses (usually called Surena, his official title, apparently) the commander in chief of Orodes, king of the Parthians, defeated Crassus; and next, Pacorus, son of Orodes, and himself king of Parthia, routed both Antony and his lieutenants. Dio. xlviii. 24. and xlix. 24.

10. *Non auspicatos.*] Undertaken without the sanction of the Gods—in contempt of

gaudetque *nostra* spolia addidisse torquibus *suis* minoribus. Civitatem dissensionibus detentam propemodum extinxit Dacus et Æthiops, hic navibus potens, ille telis jaciendis peritus. Ævum delictis fertile primò fœdavit conjugia, et stirpem, et familias. *Ex* istâ origine manans calamitas in patriam et populum grassata est. Nubilis puella studet ediscere saltationes Ionum, et jam formatur artibus: atque flagitiosos amores cogitat ab ætate molliori. Deinde mœchos adolescentiores sectatur inter viri sui convivia: nullumque delectum adhibet, cui voluptates haud licitas furtim indulgeat, extinctis lucernis. Sed præsente et consentiente viro pergit vocata, sive petit negotiator,

Nostros, et adjecisse prædam
Torquibus exiguis renidet.
Pæne occupatam seditionibus
Delevit Urbem Dacus, et Æthiops;
Hic classe formidatus, ille
Missilibus melior sagittis.
Fecunda culpæ sæcula nuptias
Primum inquinavere, et genus, et domos:
Hoc fonte derivata clades
In patriam populumque fluxit.
Motus doceri gaudet Ionicos
Matura virgo, et fingitur artibus;
Jam nunc et incestos amores
De tenero meditatur ungui.
Mox juniores quærit adulteros
Inter mariti vina; neque eligit,
Cui donet impermissa raptim
Gaudia, luminibus remotis;
Sed jussa coram non sine conscio
Surgit marito, seu vocat institor,

NOTES.

omens, or with neglect of some sacred rites. Many portents are recorded, which foreboded the ruin of Crassus. Val. Max. i. 6. 11. and Flor. iii. 11.

11. *Et adjecisse, &c.*] The Parthians were delighted with having added to their own petty ornaments, the richer spoils of the Romans.

Prædam.] Apparently, the larger and more valuable *torques* of the Romans, especially those of the knights—contrasted with their own *exiguis torquibus.*

13. *Pæne occupatam, &c.*] Involved in factions and wars, the city has been all but destroyed by the Dacian and Æthiopian—alluding, probably, to the expedition and purpose of Cleopatra, defeated by the battle of Actium. Dacians as well as Egyptians were employed in the expedition. Od. i. 37. 7, 8.

14. *Æthiops.*] Egyptians are meant, as the next line shews—though Antony extended his power to the limits of the Æthiopes. Plut. Ant.

15. *Hic classe formidatus.*] *I. e.* Cleopatra's fleet.

16. *Melior sagittis.*] The Dacians, better skilled than others in the use of the bow.

17. *Fecunda, &c.*] The allusion to Antony and Cleopatra, or at least to Cleopatra—Antony is always spared—leads the poet to ascribe much of the corruption of the times to the scandalous example presented by them.

18. *Primum inquinavere, &c.*] Our age, ertile in crimes, has, for the first time among Romans, polluted marriages—has introduced a more general disregard for the sanctity of the marriage state. Comp. Catull. 113.

Genus.] Offspring—polluted, because parents inoculate them with their own vices.

19. *Hoc fonte, &c.*] Springing from this source, destruction has flowed upon the country and the people.

21. *Motus Ionicos.*] Ionic dances—proverbial for indelicacy. *Ἰωνικὴ ὄρχησις*; Athen. i. 19. *Διακινεῖν Ἰωνικῶς*; Aristoph. Con. 913. *Motus* for dancing; Ep. ad Pisones 214.

Gaudet.] Impelled, that is, by passions implanted by her parents, or prompted by their example.

22. *Fingitur artibus.*] She is drilled and fashioned by artists—professors of Ionic dancing—the *lateris artifices* of Ovid, Art. Am. iii. 351.

Artibus.] A dative.

23. *Incestos.*] I. e. *non castos*—impure—illicit.

24. *De tenero, &c.*] A Greek phrase *ἐξ ἁπαλῶν ὀνύχων*—from her earliest years she plans, &c.—opposed to *matura*, when she executes.

25. *Mox.*] As soon as she is married. *Non* for *mox* would improve the sense greatly.

Juniores.] Younger than her husband.

26. *Inter mariti vina.*] At her husband's table, where he himself is present.

28. *Luminibus remotis.*] When the lights are withdrawn—when people are gone to bed.

29. *Sed jussa—surgit, &c.*] Precisely as a common strumpet.

30. *Seu vocat institor, &c.*] The *institor*

[illegible] so called [illegible]
[illegible] Gaul.

"de tenero ungui" "from her inmost soul," translating the Greek equivalent "from the place where the nails are soft". G.H.D.

Seu navis Hispanæ magister,
Dedecorum pretiosus emtor.
Non his juventus orta parentibus
Infecit æquor sanguine Punico,
Pyrrhumque, et ingentem cecidit
Antiochum, Hannibalemque dirum;
Sed rusticorum mascula militum
Proles, Sabellis docta ligonibus
Versare glebas, et severæ
Matris ad arbitrium recisos
Portare fustes, sol ubi montium
Mutaret umbras, et juga demeret
Bobus fatigatis, amicum
Tempus agens abeunte curru.
Damnosa quid non imminuit dies?
Ætas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiorem.

sive dominus navis Hispanicæ, flagitia remunerans *ingenti* mercede. Non ejusmodi parentibus nati juvenes mare tinxerunt cruore Carthaginiensium; et profligavere Pyrrhum, magnumque Antiochum, et sævum Hannibalem: sed strenui filii militum agrestium, assueti terram colere bipalo Sabino, et ad austeræ matris voluntatem amputata referre ligna, cùm montium vertit umbras et juga fessis bobus detrahit Sol, horam adducens jucundam recedente curru. Quid tempus edax non corrumpit? Ævum patrum *nostrorum* avis deterius produxit nos pejores, deinde prolem edituros *etiam* improbiorem.

NOTES.

is the agent or broker of the *navis Hispanæ magister*—a person of inferior importance, though both her husband's guests. She is at the service of master or man, in fact.

32. *Pretiosus emtor.*] The liberal purchaser of her favours.

33. *Non his juventus, &c.*] Not from mothers like these sprang the youth, who dyed the sea with Punic blood, &c.

Juventus.] Soldiers and sailors—*juventus*, for they must of necessity be in the vigour of youth to sustain the hardships of war.

34. *Infecit æquor, &c.*] In the naval battles of the first Punic war. Od. ii. 12. 3.

35. *Pyrrhum.*] King of Epirus, the ally of the Tarentines—who invaded Italy, and was beaten by Curius and Fabricius. Flor. i. 18.

Ingentem.] To designate the greatness of his name and power.

36. *Antiochum.*] King of Syria, who, at the instance of Hannibal, attacked the Romans, and was defeated, first at sea by Æmilius Regillus, and finally on land by Glabrio and Corn. Scipio.

Dirum.] Od. ii. 12. 2. and Od. iv. 4. 42.

37. *Mascula.*] Strong and muscular.

39. *Versare glebas, &c.*] Sabine youth, brought up to hard labour, and in rigid domestic obedience. Virg. Æn. ix. 608.

40. *Matris ad arbit. &c.*] To bring home firewood at night, at the command of a sharp and severe mother.

41. *Sol ubi montium, &c.*] When the sun lengthens the shadows—when the sun, in his declining car, bringing the time, or the hour, welcome to both cattle and labourers, took off the yokes from the wearied oxen. The same time, the Greeks call βούλυσις, or βουλυτός. Theoc. vii. 56.

45. *Damnosa.*] What causes damage or deterioration. But what does not time depreciate?

46. *Ætas parentum.*] *i. e.* Our parents, themselves worse than our grandfathers, have produced us, a degenerate race, and we, in our turn, shall give birth to a progeny still more corrupt than ourselves.

CARMEN VII.

AD ASTERIEN.

O Asterie, quare ploras Gygen, stabili fidelitate adolescentem, quem boni Zephyri initio verni temporis tibi reddent Bithynis mercibus opulentum? Hic ad Oricum ab Austris pulsus, post violentum Capræ astrum, noctes algentes ducit non dormiens, et abundè plorans. Verùm internuntius hospitæ anxiæ declarans afflictam Chloen ingemiscere, tuisque flammis ardere, variis *illum* rationibus astutè sollicitat. Exponit quemadmodum infidelis fœmina levem Prœtum injustis calumniis excitârit

QUID fles, Asterie, quem tibi candidi
Primo restituent vere Favonii,
Thynâ merce beatum,
Constantis juvenem fide,
Gygen? Ille Notis actus ad Oricum
Post insana Capræ sidera, frigidas
Noctes non sine multis
Insomnis lacrimis agit.
Atqui sollicitæ nuntius hospitæ,
Suspirare Chloen, et miseram tuis
Dicens ignibus uri,
Tentat mille vafer modis.
Ut Prœtum mulier perfida credulum
Falsis impulerit criminibus, nimis

NOTES.

ODE VII. METRE IV.

The poet consoles Asteria, while weeping for the absence of her lover, with assurances of his safety, of his speedy return, and, moreover, of his fidelity—warning her, at the same time, not to listen with too much pleasure to the serenades of her neighbour, Enipeus. The poem is, apparently, an imitation of some Greek lines.

1. *Quid fles, &c.*] Construe *Quid fles Gygem?*

Quem, &c.] Why weep thus for the absence of Gyges, whom, with the early spring, the Zephyrs will restore to you, rich and faithful?

Candidi, &c.] Zephyrs which make clear skies—which bring fine weather. Od. i. 4. 1. *Favonius serenus.* Plaut. Mercat. v. 2. 25.

3. *Thynâ merce.*] With merchandize brought from Bithynia. Of old, the Thyni occupied that part of Bithynia which is nearest the Euxine, and the Bithyni, the interior; but they came, by degrees, to be indiscriminately called Bithyni. They were engaged in foreign commerce, especially of India goods, and in hardware manufactures. Bithynian rings and knives were in great repute. Isidor. xix. 32. Non. Marcell. in Sat. and Pliny, v. 32.

4. *Fide.*] An old form for *fidei*—unless *constanti* be read instead of *constantis.*

5. *Notis.*] By the winds—by a tempest.

Oricum.] A town on the coast of Epirus, with a good harbour.

6. *Post insana Capræ, &c.*] Driven to Oricum, after the raging stars of the Goat—that is, by the storm excited by those stars, or at their setting or rising. Both the rising and setting were reckoned stormy seasons—the rising, at the end of September—the setting, in the beginning of January.

Frigidas.] There he passes his nights *alone.*

7. *Non sine, &c.*] Sleepless and in tears, because detained from your arms.

9. *Atqui, &c.*] But yet he need not be thus comfortless, for a crafty agent, &c.

Hospitæ.] Of the lady, at whose house he resides, tempts him in a thousand ways—telling him that Chloe sighs, &c.

Sollicitæ.] In a state of anxiety, lest her affection should not be returned.

10. *Chloen.*] *I. e.* the *hospita.*

Tuis ignibus.] Is inflamed by *your* fires—is deeply in love with your own Gyges.

12. *Tentat.*] Scil. the fidelity of Gyges.

13. *Ut Prœtum, &c.*] Changing his tactics, the *nuntius vafer* reminds him of women's vengeance for slighted love—among others, of Antea or Sthenolæa, and of Hippolyta, by the former of whom Bellerophon, and by the latter Peleus, were exposed to great dangers.

Mulier perfida.] Antea—unfaithful to her husband Prœtus. Homer tells the tale Il. vi. 155.

14. *Nimis casto Bell.*] Too honest to please the lady, or for his own safety.

Impulerit maturare.] Greek, for *ut maturaret.*

Casto Bellerophonti
Maturare necem, refert.
Narrat pæne datum Pelea Tartaro,
Magnessam Hippolyten dum fugit abstinens;
Et peccare docentes
Fallax historias movet—
Frustra, nam scopulis surdior Icarî
Voces audit adhuc integer. At, tibi
Ne vicinus Enipeus
Plus justo placeat, cave;
Quamvis non alius flectere equum sciens
Æque conspicitur gramine Martio,
Nec quisquam citus æque
Tusco denatat alveo.
Primâ nocte domum claude; neque in vias
Sub cantu querulæ despice tibiæ;
Et te sæpe vocanti
Duram difficilis mane.

mortem accelerare Bellerophonti nimiùm pudico. Refert Peleum tantùm non interfectum, cùm temperans eluctatur Hippolytam è Magnesiâ. Quin etiam deceptor narrat historias crimen admittere suadentes. Sed incassum. Etenim rupibus Icarii *maris* durior *ista* verba excipit huc usque incorruptus. Tibi verò cave ne, plusquam par est, arrideat Enipeus vicinus. Tametsi nemo tam peritus equum regendi *in* Campo Martio spectatur: nullusque tam expeditè flumen Hetruscum tranat. Ædes occlude nocte ineunte: nec in vias deorsum aspice ad sonitum canoræ fistulæ: et crudelem frequenter appellanti, crudelis persiste.

NOTES.

18. *Hippolyten.*] Wife of Acastus, king of Magnesia, a region in Thessaly. Pindar, Nem. iv. 92.

Abstinens.] Refusing to yield to her seductions.

19. *Et peccare, &c.*] And other stories the insidious agent quotes—prompting to illicit compliance, to escape the vengeance of women's baffled passions.

21. *Icarî.*] Scil. *maris.* Od. i. 1. 15. But deafer than the rocks of the Icarian Sea, &c. Ἀλλ' ἴσα πόντῳ Ἰονίῳ μύθων ἔκλυες ἡμετέρων. Philod. xx. 5. in Anthol. Gr.

22. *Adhuc integer.*] Still sound—with faith unbroken.

24. *Plus justo.*] Too much—beyond the point of propriety.

25. *Quamvis, &c.*] Although he does ride better than any body else in the Campus Martius, and swims, &c. Compare Od. i. 8. 6.

28. *Tusco alveo.*] In the Tiber, which flows through Etruria—the Tuscan country.

29. *Primâ nocte, &c.*] Early in the evening close your door; nor look out of the window, into the street, at the music of his plaintive pipe.

31. *Et mane.*] And keep firm—not *facilis*—not giving way, or opening the door to him, though he call you ever so unkind.

CARMEN VIII.

AD MÆCENATEM.

MARTIIS cœlebs quid agam Calendis,
Quid velint flores, et acerra turis

O Mæcenas, callens utramque linguam, demiraris quid ego sine uxore faciam Calendis Martiis, quid denotent flores, et vasculum thure

NOTES.

ODE VIII. METRE VI.

An invitation to Mæcenas, on the Calends of March—the anniversary of the poet's narrow escape from destruction by the fall of a tree in his garden—to come and celebrate the event, and leave all official cares behind him. 734 U. C.

1. *Mart. Cal.*] On the Calends, or the first of March, was celebrated the *Matronalia*—a festival in honour of marriage, and observed pre-eminently by married women. Ovid. Fast. iii. 170. and Tibull. iii. 1. 1.

Cœlebs, &c.] You wonder what I, a bachelor, can have to do with this connubial festival.

2. *Flores, &c.*] What these flowers mean—for at the *Matronalia*, the head of Juno, the

Plena, miraris, positusque carbo
Cespite vivo,
Docte sermones utriusque linguæ.
Voveram dulces epulas, et album
Libero caprum, prope funeratus
Arboris ictu.
Hic dies, anno redeunte, festus
Corticem adstrictum pice demovebit
Amphoræ, fumum bibere institutæ
Consule Tullo.
Sume, Mæcenas, cyathos amici
Sospitis centum, et vigiles lucernas
Perfer in lucem; procul omnis esto
Clamor, et ira.
Mitte civiles super Urbe curas:

refertum, atque prunæ constitutæ in gramine virenti. *Scilicet* arboris *ego* lapsu ferè exanimatus lautas dapes et hœdum candidum Baccho promiseram. *En* dies iste lætus anno vertente *recurrens* corticem pice affixum auferet dolio quod fumum contrahere cœpit *sub* Consulatu Tulli. *O* Mæcenas, accipe centenos scyphos, *ob* amicum incolumem, et lychnos accensos produc *usque* ad diem. Longè absit vociferatio quælibet et rixa. Dimitte solicitudines de civitate.

NOTES.

presiding deity of wedlock, was wreathed with flowers. Ovid, Fast. iii. 253.

Acerra.] A small *box*, apparently, in which was usually kept the *tus* intended to be burnt at the sacrifice—not the pan or vessel in which it was actually burnt. Sat. i. 5. 36.

3. *Carbo.*] Coal, or charcoal rather, placed, ready for kindling, on the turf-altar.

4. *Vivo.*] Fresh-cut.

5. *Docte, &c.*] Well acquainted with both Greek and Roman literature—with the customs, and rites, and antiquities of both people. You wonder at these preparations of mine, not being aware, with all your knowledge, of any public or customary occasion for such a solemnity.

6. *Voveram, &c.*] It is not a public occasion, but entirely a private one. It is in consequence of a vow—a festival and a goat in honour of Bacchus, as a grateful commemoration of the day on which, but for his protection, I should have been killed, &c.

7. *Libero.*] In Od. ii. 17. 28. the escape is ascribed to Faunus, and Od. iii. 4. 27. to the Muses.

9. *Hic dies, anno red. &c.*] This festive day, the Calends of March, in each returning year, shall remove the *cortex* from an *amphora*, which has been drinking the smoke ever since the year Tullus was consul. The wine is kept for this especial purpose.

10. *Demovebit.*] Instead of the *dimovebit* of other editions. *Di*movere applies to *many* things, *de*movere to *one*. Words compounded with *di* and *de* are often confounded—originating in the negligence or ignorance of transcribers.

Corticem.] The cork, or bung, fastened with pitch, or rosin, and sometimes with wax, and sealed.

11. *Amphoræ.*] *Amphora*, or *cadus*, was an earthen jar, with a narrow mouth, and two handles, containing eight or nine gallons.

Fumum bibere.] To imbibe smoke. The ancients had repositories in the upper part of their houses, accessible to the smoke from below, where the wine in *amphoræ* was supposed to imbibe the smoke, and mellow—thus accelerating the slow effects of age. Colum. de R. R. i. 6. 20.

Institutæ.] Set up, or placed in the *apothecæ* or repositories.

12. *Consule Tullo.*] That is, 689 U. C., the year in which L. Volcatius Tullus was consul with M. Æmilius Lepidus. Of course, if the Ode was written, as it appears from line 22 to have been, 734 U. C., the wine must have been forty-seven years old. Another Tullus was consul U. C. 721; but Horace twice speaks of wine of his own age, that is, of the vintage of 689 U. C. (Od. iii. 21. 1. and Epod. 13. 8.) This, however, may be not quite decisive, because those lines may have been written earlier than his forty-seventh year; but in Od. iii. 14. 18. he alludes to wine *Marsi memorem belli*, and that at a date which will certainly make it more than fifty years old.

13. *Sume, &c.*] Come and take a hundred *cyathi*, in commemoration of your friend's deliverance, &c.

Cyathos.] The *cyathus* held the twelfth part of a *sextarius*, (the *sextarius* about a pint)—it was of the form of a spoon, or bivalve-shell, and with it wine was measured into drinking-cups, and diluted in fixed proportions with water.

14. *Vigiles lucernas, &c.*] Keep the lamps burning till day-light—keep up the festivities—drink till morning.

16. *Clamor, et ira.*] Let there be no bickerings nor tumults.

17. *Mitte, &c.*] Mæcenas was, at this time, præfect of the city, 734 U. C. Augustus was in the East. Tacit. Ann. vi. 11. Dio. xlix. 16.

Occidit Daci Cotisonis agmen;
Medus infestus sibi luctuosis
Dissidet armis;
Servit Hispanæ vetus hostis oræ,
Cantaber, serâ domitus catenâ;
Jam Scythæ laxo meditantur arcu
Cedere campis.
Negligens, ne qua populus laboret,
Parce privatus nimium cavere;
Dona præsentis cape lætus horæ, et
Linque severa.

Deletus est exercitus Cotisonis Daci. Medus sibimet adversarius bello fatali distrahitur. Cantaber Hispaniæ fines *incolens*, antiquus *noster* inimicus, subactus est, *quamvis* tardâ profligatus victoriâ. Jam Scythæ arcu remisso incipiunt agris discedere. *Tu quasi* privatus omitte curare, et plusculùm consulere ne quid detrimenti capiat populus: atque temporis præsentis usurâ fruere, genio indulgens, et molesta abjice.

NOTES.

18. *Daci Cotisonis.*] The Daci, headed by Cotison, were repulsed by Lentulus this year. Suet. Oct. 21. and Fl. iv. 12.

19. *Medus infestus, &c.*] The Parthians were split into factions, and in hostility to each other. Revolts were excited by the friends of Teridates against Phraates, recently restored. Od. ii. 2. 17.

Luctuosis.] Comp. Od. iii. 6. 8., where is the same word applied to Italy, on a similar occasion.

21. *Hispanæ oræ.*] The northern shore of Spain—the Cantabri.

22. *Serâ.*] Subdued *at last.* Od. ii. 6. 2.

23. *Scythæ.*] These seem to be the Geloni, Od. ii. 9. 22., checked by Lentulus in the same campaign in which he routed the Daci. Apparently they occupied the shores of the lower Danube, or spread towards the Dnieper. The limits of the Sarmatæ and the Scythæ are ill defined. The boundary usually assigned is the Don; but there is no evidence that Lentulus did much more than cross the Danube.

Laxo arcu.] As suspending the use of it against the Romans, and retreating behind the lines of demarcation fixed by Lentulus.

24. *Cedere campis.*] Ready to recede, or retire from the plains occupied by them, and from which with facility they made incursions upon the Roman territory.

25. *Negligens, &c.*] Construe *Privatus, parce nimium cavere, ne qua populus laboret, negligens.* Though in so responsible an office, yet, as all our enemies, east and west, are subdued, or at least in no condition to trouble the empire, relax your cares, and, as if you were a private man, &c.

26. *Parce, &c.*] Do not be unnecessarily apprehensive about public dangers, &c.

28. *Linque severa.*] Official cares.

CARMEN IX.

CARMEN AMŒBÆUM.

Hor. Donec gratus eram tibi,
Nec quisquam potior brachia candidæ
Cervici juvenis dabat;
Persarum vigui rege beatior.

Hor. Quamdiu charus tibi extiti, neque alius præstantior adolescens brachia referebat collo *tuo* candido, felicior *ego* vixi Rege Persarum.

NOTES.

ODE IX. METRE II.

A dialogue between Horace and Lydia, expressive of their mutual jealousy—transfer of affection—and final reconciliation. The dialogue is of the Amœbæan cast, where the reply is a kind of parody, constantly advancing in energy, upon the first.

1. *Donec gratus eram.*] As long as you loved me.

2. *Potior, &c.*] And nobody had more influence with you than myself. As long as you liked nobody better than me. Epod. 15. 13. So κρείσσων. Callim. xxvi. 2.

4. *Vigui.*] Expressively for—I was, or I lived.

Lyd. Quamdiu non alteram plùs dilexisti, nec Lydia posthabita est Chloë; *ego* Lydia magnæ famæ illustrior florui *quàm* Ilia Romana. *Hor.* Mihi jam dominatur Chloë è Thraciâ, perita suavium modulorum, ac pulsandæ lyræ: pro quâ non verebor vitam profundere, si fata indulgeant animæ residuæ. *Lyd.* Me urit mutuo amore Calais filius Ornyti è Thurio, pro quo bis mortem oppetam ultro, si juveni vivo fata indulgeant. *Hor.* Quid si vetus amor reviviscat, et divulsos copulet æreo vinculo? si formosa Chloë rejicitur, et ostium *meum* aperitur pulsæ Lydiæ? *Lyd.* Tametsi est ille astro splendidior; tu *verò es* levior subere, atque Adriatico *mari* procelloso ferocior; tecum vivere cupiam, tecum gaudeam mori.

Lyd. Donec non aliâ magis
Arsisti, neque erat Lydia post Chloën;
Multi Lydia nominis
Romanâ vigui clarior Iliâ.
Hor. Me nunc Thressa Chloë regit,
Dulces docta modos, et citharæ sciens;
Pro quâ non metuam mori,
Si parcent animæ fata superstiti.
Lyd. Me torret face mutuâ
Thurini Calais filius Ornyti;
Pro quo bis patiar mori,
Si parcent puero fata superstiti.
Hor. Quid? si prisca redit Venus,
Diductosque jugo cogit aëneo?
Si flava excutitur Chloë,
Rejectæque patet janua Lydiæ?
Lyd. Quamquam sidere pulchrior
Ille est, tu levior cortice, et improbo
Iracundior Hadriâ;
Tecum vivere amem, tecum obeam libens.

NOTES.

Persarum rege, &c.] I was happier than the king of the Persians—selected as the richest, and, in the common estimate, the happiest and most enviable of mortals.

5. *Aliâ arsisti.*] As long as you loved nobody more ardently than myself. *Ardere aliâ*, instead of *ardere ob aliam.* Od. ii. 4. 7.

6. *Neque erat, &c.*] And as long as Lydia was not placed after Chloe—that is, as long as Chloe was not preferred to me. Horace only spoke vaguely of *some* youth—Lydia names her rival plump.

7. *Multi Lydia nominis.*] Known everywhere as the Lydia blessed with the love of the poet, and celebrated in his verses.

8. *Romanâ Iliâ.*] I was more illustrious than Ilia, the mother of the founder of Rome, between whom and a king of Persia merely the difference was immense.

9. *Me regit.*] Rules me—I am her subject and slave.

10. *Citharæ sciens.*] Κιθάρας εἰδυῖα.

12. *Animæ.*] My life, that is, my Chloe.

13. *Me torret face mutuâ.*] Fires me with a mutual torch—with whom I am madly in love, and he with me. Horace's *regit* is comparatively tame.

14. *Thurini.*] Of *Thuriæ*—a town of Lucania, built near the ruins of Sybaris. Lydia opposes the name to *Thressa*—a foreigner, and perhaps a slave or libertine.

Ornyti.] A son of Ornytus—somebody, of course, of importance.

15. *Bis mori.*] Horace says simply *mori.*

17. *Prisca Venus.*] My old love—my old affection for you.

18. *Diductos.*] And couples together you and me, now disunited, in her firmest yoke.

19. *Flava.*] Descriptive of the colour of the hair—but repeatedly used for fair or beautiful.

20. *Rejectæque, &c.*] And my door be thrown open again to you, whom I had cast off.

22. *Ille.*] Calais, son of Ornytus.

Levior cortice.] Lighter than cork—proverbial, for levity or caprice.

23. *Irac. Hadriâ.*] More passionate and stormy than the Adriatic. Od. i. 33. 15.

Amantium iræ amoris integratio est.

CARMEN X.

AD LYCEN.

EXTREMUM Tanain si biberes, Lyce,
Sævo nupta viro; me tamen asperas
Porrectum ante fores objicere incolis
Plorares Aquilonibus.
Audis, quo strepitu janua, quo nemus
Inter pulchra satum tecta remugiat
Ventis? et positas ut glaciet nives
Puro numine Jupiter?
Ingratam Veneri pone superbiam,
Ne currente rotâ funis eat retro.
Non te Penelopen difficilem procis
Tyrrhenus genuit parens.
O, quamvis neque te munera, nec preces,
Nec tinctus violâ pallor amantium,
Nec vir Pieriâ pellice saucius
Curvat; supplicibus tuis

O Lyce, si potares ultimum Tanaïm marito juncta barbaro, nihilominus fleres me ante januam *tuam* duram extensum exponere ventis Septentrionalibus *illic* habitantibus. *Nonne* audis quo murmure *tuæ* fores, quo nemus in ædibus magnificis consitum resonet ventis *perflantibus?* utque Jupiter puro numine constringat nives demissas? Abjice fastum Veneri odiosum, ne funiculus retrorsum abeat rotâ versatâ. Tyrrhenus pater haud procreavit te Penelopen amantibus intractabilem. O licèt te nec dona flectant, nec vota, nec violaceus pallor amore *tabescentium*, neque maritus tuus amore pellicis Pieriæ vulneratus, indulge supplicantibus tibi,

NOTES.

ODE X. METRE III.

At the door of Lyce, in the night, when the snow lies on the ground, and the winds whistle, the poet deprecates the cruelty of his mistress, and implores her to admit him—warning her that his powers of endurance are limited. Compare Od. i. 25; Propert. i. 16. 7; Ovid, Am. i. 6; Theoc. 3. and 23.

1. *Extremum.*] Not strictly as of the remotest river, but as very distinct. Just as *extremi Arabes, extremi Indi, ultima Africa,* &c.

Tanain.] The Don.

Si biberes.] If you drank the waters of the Don—if you were the wife of a Scythian.

2. *Sævo nupta.*] The wife of a Scythian, who would visit your infidelities with the severest vengeance.

Asperas ante fores.] Before the cruel doors—expressively for, *your* doors thus cruelly closed against me.

3. *Incolis.*] That eternally dwell—are residents in Scythia. Od. i. 16. 6.

4. *Plorares.*] You would weep—you would have too much pity to expose me, thus prostrate, to the winds, &c.

5. *Nemus inter pulch., &c.*] The trees and shrubs in the *impluvium*—the interior, or court, or quadrangle, around which the dwelling and offices were built. Ep. i. 10. 22; Tibull. iii. 3. 15.

6. *Pulchra tecta.*] Lyce therefore occupied a considerable house, and may be supposed to have been of a respectable rank in life.

7. *Positas.*] The snows which lay on the ground.

Et positas ut glaciet.] Supply *percipis*, or something like it, after *et*.

8. *Puro numine.*] Clear sky—clear, frosty night. Jupiter for *aër*.

10. *Ne currente rotâ.*] A crane-wheel, suppose, for raising weights aloft by means of a rope, which will run backward if the counteracting power be withdrawn. Do not strain your power, lest,—like the rope of a crane-wheel, which, too heavily laden, runs down again—it fail you at last.

11. *Penelopen difficilem.*] As chaste as Penelope—the wife of Ulysses. Od. ii. 6. 7.

12. *Tyrrhenus.*] Lyce was thus an Etrurian, and the Etrurian ladies were not famed for severity. Athen. xii. 3.

14. *Tinctus violâ pallor.*] Poetically for *pallor violaceus*. A bilious hue seems to be meant. Pliny speaks of violets, *purpureæ*, LUTEÆ, *albæ*. Comp. Ep. i. 10. 16. *pallor luteus*. This paleness is one of the symptoms of love—the effect of suspense and agitation, and harassed feelings.

Palleat omnis amans, hic est color aptus amanti.
Ovid, Am. i. 729.

15. *Nec vir, &c.*] Nor, though your husband is in love with a Pierian—a Thessalian harlot. Pieria is in Thessaly.

16. *Curvat.*] Bends you, or induces you to listen to my vows.

Supplicibus tuis.] Do not suffer me, your

quæ hactenus es durâ quercu non flexibilior, neque mansuetior serpentibus Mauritaniæ. Latus istud haud semper erit tolerans liminis et pluviæ.

Parcas, nec rigidâ mollior æsculo,
Nec Mauris animum mitior anguibus.
Non hoc semper erit liminis, aut aquæ
Cœlestis patiens latus.

NOTES.

suppliant admirer, to perish here, prostrate at your gate.

17. *Nec rigidâ.*] You who are more inflexible than an oak, and more ruthless than snakes, &c.

19. *Non hoc semper, &c.*] This side—on which the poet lies at her gate—will not always be patient of your door and the weather. I shall not be able always to sustain these hardships—nor perhaps willing.

Aquæ cœlestis.] The rain.

CARMEN XI.

AD LYDEN.

O Mercuri, (siquidem te præceptore Amphion saxa cantu movit) et tu, lyra, chordis septenis resonare perita; neque canora pridem neque jucunda, jam *verò* familiaris tum opulentorum mensis, tum fanis *Deorum*, numeros ede, quibus pervicaces auriculas admoveat Lyde: quæ sicut equa trium annorum exultat et ludit per apertos agros; fugitque attrectari, à nuptiis immunis, necdum petulanti

MERCURI, nam te docilis magistro
Movit Amphion lapides canendo,
Tuque, Testudo, resonare septem
Callida nervis,
Nec loquax olim, neque grata, nunc et
Divitum mensis, et amica templis;
Dic modos, Lyde quibus obstinatas
Applicet aures.
Quæ, velut latis equa trima campis,
Ludit exultim, metuitque tangi,
Nuptiarum expers, et adhuc protervo

NOTES.

ODE XI. METRE VI.

The poet invokes Mercury and the lyre—that lyre which tames tigers, and chains rivers; which once charmed Cerberus, and beguiled Ixion and Tityos of the sense of their tortures—to aid him with a song, to which Lyde, as skittish as a three-year old filly, may lend an ear, and one that, by the tale of the Danaides, shall teach her the fates of cruel maidens.

1. *Mercuri.*] In Od. i. 10. 6. Mercury is *Curvæ lyræ parens*—that is, of the Testudo, the lyre, which was first made of the shell of the testudo, or tortoise.

Docilis.] Is one who learns with ease, as well from natural facility, as from good teaching.

Te magistro.] For with you for his master—or, taught by you—Amphion made the stones move. Therefore *you* can sing what Lyde will listen to.

2. *Amphion, &c.*] While Amphion was playing on the lyre, the stones with which the walls of Thebes were to be built, spontaneously, to the cadence of the music, arranged themselves in their places.

3. *Resonare septem, &c.*] Hence λύρα ἑπτάχορδος, ἑπτάτονος, ἑπτάφθογγος.

4. *Callida.*] i. e. *quæ calles.*

5. *Nec loquax olim, &c.*] Once—before Mercury discovered your capabilities—you neither spoke *(loquax)*—had no music in you, nor gave any body pleasure *(grata)*.

6. *Divitum mensis.*] Δαιτὸς ἑταίρη and χοροίτυπος. Hom. Hymn. in Merc. 31.

7. *Obstinatas.*] Strictly it was Lyde, not her ears that refused to listen.

9. *Equa.*] In Od. ii. 5, 6. Lalage, in similar circumstances with Lyde, is termed *juvenca.*

10. *Ludit exultim.*] Σκιρτῶσα παίζει. Anacr. i. 1.

Metuitque tangi.] Fears—that is, suffers nobody to come near her—will not be touched. Od. ii. 2. 7.

11. *Nuptiarum expers.*] As, *ignara puella mariti.* Ep. ii. 1. 132. For the words are re-

Cruda marito.
Tu potes tigres, comitesque silvas
Ducere, et rivos celeres morari;
Cessit immanis tibi blandienti
Janitor aulæ
Cerberus; quamvis Furiale centum
Muniant angues caput ejus, atque
Spiritus teter, saniesque manet
Ore trilingui.
Quin et Ixion, Tityosque vultu
Risit invito; stetit urna paullum
Sicca, dum grato Danai puellas
Carmine mulces.
Audiat Lyde scelus, atque notas
Virginum pœnas, et inane lymphæ
Dolium fundo pereuntis imo,
Seraque fata,
Quæ manent culpas etiam sub Orco.
Impiæ, nam quid potuere majus?
Impiæ sponsos potuere duro

viro idonea. Tu vales trahere tigres silvasque simul, et rapidos tardare fluvios. Tibi demulcenti morem gessit Cerberus crudelis aulæ janitor; licèt caput illius furiale stipent serpentes multi, et *ex* ore tres linguas habente halitus pestilens et tabum fluat. Quinetiam Ixion et Tityus facie prætulerunt hilaritatem non sponte: stetit dolium tantisper aridum dum suavi cantu Danai filias detineres. Discat Lyde crimen et supplicia famosa puellarum, et vacuum aquâ vas evanescente *ex* imo fundo, perennemque sortem delictis etiam apud Inferos reservatam. Sceleratæ (quid enim pejus valuerint?) sceleratæ, *inquam*, *illæ* sævo gladio perimere sponsos valuerunt.

NOTES.

ferrible, not to *equa*, but to Lyde. Thus—not yet of a marriageable age, she skips and plays as the whim prompts, and will let nobody touch her, as a three-year old filly frisks, &c.

12. *Cruda.*] The word expresses *unripe* fruits, as in Od. ii. 5. 10. Lalage is *immitis uva.*

13. *Tu potes tigres, &c.*] Alluding to the story of Orpheus. You are able—it was through you that Orpheus, &c.

14. *Ducere.*] Drew the tigers and the woods after you. Tigers followed, as woods followed—charmed by the music. Or, some analogous word may be supposed to govern *tigres*, and the meaning be—you are able to tame tigers, and draw the woods after you.

15. *Cessit.*] Cerberus gave way to you. That is, he suffered Orpheus, playing on the lyre, to enter the halls of Hades, when in quest of Eurydice.

Immanis.] Couple with Cerberus.

16. *Aulæ.*] Scil. *Plutonis.* Pluto's palace.

17. *Furiale, &c.*] Although a hundred snakes arm or protect his head, like one of the Furies.

18. *Ejus.*] Of this prosaic use of *ejus*, Horace furnishes no other instance, and divers attempts have, accordingly, been made to replace it with something more significant. Bentley's *exeatque* is, perhaps, one of his acutest corrections. Doering suggests *æstus*, meaning the heat of fire, rage, or anger; but a word which itself requires another to explain it, may be rejected without ceremony.

20. *Ore trilingui.*] Of course Cerberus is here *triceps*, as in Od. ii. 19. 31; while in Od. ii. 13. 34. he is *centiceps*.

21. *Ixion.*] Thrust into Tartarus for an insult on Juno, and bound to a wheel eternally turning. In the Georgics, iv. 484. the wheel stops at the music of Orpheus.

Tityos.] Od. ii. 14. 8.

Vultu risit invito.] Were delighted in spite of themselves. The music beguiled them of their woes. *Invito* belongs to the minds of Ixion and Tityos, which were betrayed by the countenance.

22. *Urna*]. The *urna* is the pitcher or vessel which they used to fill the *dolium*. *That*, the *urna*, a little while was dry—undipt in the water—the Danaides being arrested by the grateful sounds.

23. *Danai puellas.*] The fifty daughters of Danaus—who all, except Hypermnestra, at the command of their father, are said to have killed their husbands on the bridal night, and were condemned in Tartarus to fill a *dolium* without a bottom, or with a hole at the bottom.

25. *Audiat.*] Let Lyde hear, &c. Sing her the story of the Danaides, their crime and the well-known punishment, and in that punishment let her see the fate that even in Hades, after death, awaits offences—cruelties to lovers.

26. *Inane lymphæ.*] What will not hold the water.

27. *Pereuntis.*] Running through—out at the bottom.

30. *Quid potuere, &c.*] What greater crime—what more atrocious?

At è pluribus una, tædis nuptialibus idonea, egregiè fraudulenta erga patrem fallacem, et in cuncta secula illustris virgo extitit: quæ ait adolescenti sponso, Exurge, ne diuturnus tibi sopor, unde non metuis, comparetur: socerum et impias sorores effuge; quæ tanquam leænæ vitulos adeptæ totidem, (heu!) discerpunt. Ego illis clementior neque te percutiam, neque detinebo intra septa. Me parens duris vinculis obruat, quoniam sponsum infelicem benigna servavi: me navi amandet ad ultimos etiam Numidarum campos. Abi quò te ferunt pedes et venti, dum nox et Venus obsecundant: abi faustis auspiciis, et tumulo inscribe querimoniam, *quâ* nostri recordatio *permaneat.*

Perdere ferro.
Una de multis, face nuptiali
Digna, perjurum fuit in parentem
Splendide mendax, et in omne virgo
Nobilis ævum:
Surge, quæ dixit juveni marito,
Surge, ne longus tibi somnus, unde
Non times, detur; socerum, et scelestas
Falle sorores;
Quæ, velut nactæ vitulos leænæ,
Singulos, eheu! lacerant. Ego illis
Mollior, nec te feriam, neque intra
Claustra tenebo.
Me pater sævis oneret catenis,
Quod viro clemens misero peperci;
Me vel extremos Numidarum in agros
Classe releget.
I, pedes quo te rapiunt, et auræ,
Dum favet nox, et Venus; I secundo
Omine; et nostri memorem sepulcro
Scalpe querelam.

NOTES.

33. *Una de multis.*] One of the fifty—Hypermnestra.

34. *Perjurum.*] With respect to his son-in-law, to whom a pledge of protection and hospitality, expressed or implied, must have been given.

35. *Splendide mendax.*] *Mendax*, because she had engaged, like her sisters, but broke her word; and *splendide*, because she bravely and nobly refused to commit an atrocity, though commanded by her father. Cic. pro Mil. 27. has *gloriose mentiri.*

In omne, &c.] Renowned for ever.

37. *Juveni marito.*] Lynceus.

38. *Ne longus somnus.*] Death; as *perpetuus sopor*, Od. i. 24. 5.

Unde.] *A quibus*, i. e. my father and sisters.

40. *Falle.*] Elude my father and sisters, and fly.

43. *Nec te feriam, &c.*] I will neither kill you, like my sisters, nor will I keep you here in my chamber.

45. *Me pater sævis oneret, &c.*] As, according to Apoll. ii. 1. 4. Danaus did—καθείρξας αὐτὴν ἐφρούρει.

46. *Clemens, &c.*] In pity spared, &c.

49. *I, pedes, &c.*] Compare Epod. 16. 21. *Rapiunt, &c.*] Fly by land or sea.

50. *Venus.*] The protector of lovers.

51. *Et nostri, &c.*] And on my tomb cut a plaintive epitaph, in remembrance of us both—of our loves thus miserably torn asunder. Ovid, Ep. 14.

CARMEN XII.

AD NEOBULEN.

Ærumnosarum est, nec amori indulgere,

MISERARUM est, neque Amori dare ludum, neque dulci

NOTES.

ODE XII. METRE XIX.

A condolence with Neobule, because her uncle scolds her for her attachment to Hebrus—a youth who has beauty and accomplishments enough to excuse her.

1. *Miserarum est.*] Scil. *conditio puellarum.* Theirs is a miserable lot, who are

Missionaries [illegible] this the [illegible] of hardships [illegible] neither [illegible]
give free play to love &c. [illegible]

Mala vino lavere; aut exanimari metuentes
Patruæ verbera linguæ. Tibi qualum Cythereæ
Puer ales, tibi telas, operosæque Minervæ
Studium aufert, Neobule, Liparæi nitor Hebri,
Simul unctos Tiberinis humeros lavit in undis.
Eques ipso melior Bellerophonte, neque pugno
Neque segni pede victus; catus idem per apertum
Fugientes agitato grege cervos jaculari, et
Celer alto latitantem fruticeto excipere aprum.

nec mœrores diluere vino suavi, vel discruciari, metuentes ictus linguæ patruæ. At tibi calathum, ó Neobule, filius pennatus Veneris, tibi telas et laboriosæ Minervæ opus excutit pulchritudo Hebri Liparensis; simul humeros oleo perfusos abluit in flumine Tiberi. *Ille est* eques solertior ipso Bellerophonte, nec pugilatu nec tardo cursu superatus, atque peritus etiam configere cervos ex agitato agmine fugientes patenti *campo*, atque velox opprimere aprum denso virgulto abditum.

NOTES.

neither happy in their loves, nor can drown their cares in wine; and, on the other hand, though blessed in their affections, are harassed by the dread of an uncle's upbraidings.

Amori dare ludum.] *Amor* is Cupid. *Dare ludum Amori* is to afford him amusement. He, like Venus, delights in sporting with the affections of his victims, and indulging his caprices. Od. i. 33. 11. and 12.

2. *Lavere.*] Old form, for *lavare.* So Od. iii. 4. 61.

Mala vino lavere.] Steep their troubles in wine.

Aut.] *Or,* that is, on the other hand, or equally so—*miserarum est*—is it, to love, and at the same time be harassed to death, dreading, &c.

3. *Pat. verb. linguæ.*] The lash—the reproaches of an uncle's tongue. *Convicio verberare,* Cic. ad Div. xv. 16.

Patruæ.] Uncles, as the guardians of their brothers' children, were often so severe, as to make the word *patruus* proverbial for a harsh censurer. Sat. ii. 3. 88.

Tibi qualum, &c.] Construe—the winged boy takes from you your basket, and your loom, and your taste for industrious Minerva, as soon as the handsome Hebrus has bathed in the Tiber—i. e. presents himself to you in all the splendour of his beauty. In other words—no sooner do you see the handsome Hebrus, than all your usual occupations are forgotten.

Qualum.] The basket, which contained the *pensa*—the materials of her labour—wrought or unwrought. To take from her the *qualum* and the *telas,* must mean all care or concern for carding, spinning, or weaving,—precisely, in short, what is expressed, generally, by *operosæ Minervæ studium.*

4. *Puer ales.*] *Alatus.* As *Pegasus ales.* Od. iv. 11. 26.

5. *Nitor Hebri.*] Instead of the beautiful Hebrus. So *Nitor Glyceræ.* Od. i. 19. 5.

Liparæi.] A native of Lipara, one of the Æolic isles—still called Lipari—to the north of Sicily, and dependent upon that country.

6. *Unctos.*] Scil. *oleo.* Rubbing with oil, before the exercise of swimming, was customary: Sat. ii. 1. 7. Hebrus's beauty was the more conspicuous after bathing.

7. *Eques.*] As a horseman he is superior to Bellerophon, who rode Pegasus.

Neque pugno.] Nor is he ever beaten by fist or foot—in boxing or in racing.

Pugno, &c.] He has neither a slow fist, nor a slow foot.

8. *Catus idem, &c.*] He is a good shot too—dextrous in hurling the spear at the flying stags, and active in surprising the boar that lurks in the forests.

Catus.] Od. i. 10. 3.

9. *Agitato.*] Scil. by the dogs.

Grege.] With the herd (of deer) roused by the dogs.

CARMEN XIII.

AD FONTEM BANDUSIUM.

O fons Bandusiæ, vitro lucidior, digne vino suavi, cum floribus: cras tibi mactabo capreolum, cui frons tumet cornibus novis; *quique* lasciviam et certamina incassùm præparat; nam proles gregis luxuriosi tibi tinget frigidas aquas rubro cruore. Te minimè attingit asperum tempus ardentis Caniculæ. Tu amœnum frigus suppeditas tauris aratro fatigatis atque erranti gregi. Tu censeberis etiam inter illustres fontes, cùm prædicavero ilicem extensam super rupibus excavatis, è quibus defluunt aquæ tuæ *leniter* strepentes.

O FONS Bandusiæ, splendidior vitro,
Dulci digne mero, non sine floribus,
    Cras donaberis hædo,
        Cui frons turgida cornibus
Primis et Venerem, et prœlia destinat—
Frustra, nam gelidos inficiet tibi
    Rubro sanguine rivos
        Lascivi soboles gregis.
Te flagrantis atrox hora Caniculæ
Nescit tangere ; tu frigus amabile
    Fessis vomere tauris
        Præbes, et pecori vago.
Fies nobilium tu quoque fontium,
Me dicente cavis impositam ilicem
    Saxis, unde loquaces
        Lymphæ desiliunt tuæ.

NOTES.

ODE XIII. METRE IV.

The poet prepares to consecrate, by a sacrifice, the fountain at Bandusia—near his own farm, or within its precincts, and predicts it will in consequence be enrolled in the list of distinguished fountains.

1. *Bandusiæ.*] A spot near his own villa. The fountain or spring had its source there, and is thence called Bandusian. From Ep. i. 16. 12—14. it appears the rivulet Digentia (now Licenza) had its origin from this spring.

Splendidior vitro.] Clearer—more transparent than glass.

2. *Dulci digne mero.*] Worthy of a libation of wine.

Non sine floribus.] With wreaths of flowers.

3. *Cras donaberis, &c.*] To-morrow you shall be presented with a kid—that is, a kid shall be sacrificed in honour of you—not, however, to the spring, but to the nymph whose residence it is supposed to be ; as the *fons Albuneæ* is the *domus Albuneæ*, scil. *nymphæ*. Od. i. 7. 12. To the nymph, therefore, the poet promises the usual offerings—wine, flowers, and a kid.

4. *Cui frons, &c.*] The common construction would be—*quem frons turgida cornibus primis et Veneri et prœliis destinat*—whose horns are just budding, and fitting him for battles and love.

5. *Destinat, &c.*] Disposes him to love and battles, and fits him for them.

6. *Frustra.*] In vain do his horns sprout, &c.

Gelidos.] Cool—screened from the sun. Compare line 14.

Inficiet.] Shall dye, &c. Of course the *ara* was to be built close to the spring.

Tibi.] In honor of you.

9. *Atrox hora, &c.*] The heat which rages at the rising of Sirius—both Sirius and Procyon may be alluded to.

Hora.] Season—the fierce hours of the burning Caniculæ. So *horæ Septembres*, Ep. i. 16. 16. for the season, or month of September.

10. *Nescit tangere.*] Instead of *non tangit*. *Nescire* is frequently used to express a negative.

Frigus amabile.] Delightful coolness—an agreeable draught of cool water.

12. *Vago.*] The cattle roaming in the pastures—opposed to the cattle yoked to the plough.

13. *Fies nobil. font.*] Scil. *unus*. A Greek ellipse.

Nobil. fontium.] As Hippocrene, Dirce, Arethusa, &c.

14. *Me dicente.*] When I shall have celebrated, not nakedly, *you*, but descriptively, the oak planted upon the hollow rock from which *your* babbling waters leap. The fountain was shaded by an oak. Compare Theocritus vii. 137.

16. *Lymphæ desiliunt.*] Epod. 16. 48.

CARMEN XIV.

IN AUGUSTI EX HISPANIA REDITUM.

Herculis ritu, modo dictus, O Plebs,
Morte venalem petiisse laurum,
Cæsar Hispanâ repetit Penates
Victor ab orâ.
Unico gaudens mulier marito
Prodeat, justis operata Divis,
Et soror clari ducis, et decoræ
Supplice vittâ
Virginum matres, juvenumque nuper
Sospitum. Vos O pueri, et puellæ
Jam virum expertæ, male ominatis
Parcite verbis.
Hic dies vere mihi festus atras
Eximet curas; ego nec tumultum,
Nec mori per vim metuam, tenente
Cæsare terras.

O populi *Romane*, Augustus, quem paulò ante dicebamus quæsivisse lauream morte emendam, instar Herculis, *jam* ex Hispanâ regione domum redit triumphans. *Ergo* fœmina singulari læta viro procedat sacro facto æquis numinibus: nobilis etiam Imperatoris soror; atque matres puellarum et adolescentium haud ita pridem salvorum, ornatæ tæniâ supplicanti. Vos ô juvenes et adolescentulæ marito junctæ, abstinete vocibus inauspicatis. Ista lux mihi sanè festiva depellet molestas sollicitudines. Ego neque bellum civile formidabo, neque interire per vim *hostilem*, Augusto orbis domino.

NOTES.

ODE XIV. METRE VI.

On the return of Augustus from his expedition into Spain (U. C. 730.) the poet in the excitement of his feelings, bids the wife and sister of Augustus perform an act of public thanksgiving, and, generally, the mothers and wives of the victorious troops. He himself will celebrate the joyful event by festivities at home—secure, henceforth, from all alarms, as long as Augustus governs the world, &c.

1. *Herculis ritu.*] With reference to the frequent and distant expeditions of Augustus, especially into Spain, one of the scenes of Hercules' triumphs. Virgil makes Anchises prophetically compare Augustus with Hercules, on the same ground—

Nec vero Alcides tantum telluris obivit.
Æn. vi. 802.

Modo dictus, &c.] Cæsar, who but lately was said to have set out, like Hercules, to gather laurels on the Spanish shores, has already returned home in triumph.

Modo.] Alluding to the emperor's dispatch. The war was scarcely known to have been begun, when he returned a conqueror. A little poetical liberty with the fact. Od. ii. 6. 2.

2. *Morte venalem.*] Well purchased with death—that is, worth risking any perils to win.

3. *Penates.*] Home—where the *Dii Penates*, the household deities, were kept and honoured.

5. *Mulier.*] Livia, the wife of Augustus, and mother of Tiberius.

Unico.] Without an equal—unparalleled in renown or power.

6. *Prodeat.*] In solemn procession to the temples. *Prodire* is the specific term for such purposes.

Operata.] That is, *ut operetur*—to perform the vows which she had offered for the safety of her husband. *Operata*, often by the poets used instead of the present *operans*.

Justis.] Who favour just actions, and listen to just prayers.

7. *Soror.*] Octavia, the sister of Augustus, and widow of Antony.

Decoræ supplice vittâ.] Graced with a suppliant wreath—that is, suppliant mothers with beautiful wreaths.

9. *Virginum matres, &c.*] And the mothers of the young soldiers, who have just returned in safety, and of their young brides.

Nuper.] From the recent war with the Cantabri.

10. *Vos O pueri, &c.*] You too, both young husbands and young wives, spare your ill-omened words—those with which you boded a fatal rupture to your recent union from this perilous war. All apprehension is over, and you have only to offer your grateful thanks to the Gods.

Puellæ.] Often used by the poets, for wives. Ovid makes Penelope call herself *puella*. Heroid. i. 115; and Horace himself has *laborantes utero puellas*. Od. iii. 22. 2.

Perge, famule, affer unguentum et coronas, atque amphoram testem belli Marsorum, si *fortè* aliquod fictile dolium potuit latere Spartaco grassanti. Jube quoque Neæræ canoræ *ut* festinet in nodum colligere capillos myrrheos. *Quòd* si impediaris ab importuno januæ custode, abscedito. Canescentes crines mitigant animum appetentem jurgiorum ac petulcæ contentionis. Id *verò* minimè tolerâssem juventute fervidus, sub Munatii consulatu.

I, pete unguentum, puer, et coronas,
Et cadum Marsi memorem duelli,
Spartacum si qua potuit vagantem
Fallere testa.
Dic et argutæ properet Neæræ
Myrrheum nodo cohibere crinem:
Si per invisum mora janitorem
Fiet, abito.
Lenit albescens animos capillus
Litium et rixæ cupidos protervæ;
Non ego hoc ferrem calidus juventâ,
Consule Planco.

NOTES.

17. *Pete unguentum, &c.*] Compare Od. ii. 7. 23.

18. *Cadum Marsi, &c.*] Wine of the years in which the Marsic war raged—of course, meaning, very old wine.

Marsi duelli.] So called from the Marsi, the chief authors of it, but more commonly the *Italic* or *Social* war. It lasted from 660 to 662 U. C. Florus iii. 18. The wines of that period seem to have had a reputation similar to those of 633 U. C., the year in which Opimius was consul—and, from his name, known as Opimian wines. Comp. Juvenal v. 31.

19. *Spartacum.*] The leader of the Servile war in Italy, 679 U. C. Vell. ii. 20; Florus iii. 20.

Vagantem.] Ranging over Italy, and with slaves, who knew the interior of their masters' houses.

20. *Testa, &c.*] If any *amphora* could have any way escaped Spartacus.

21. *Dic et, &c.*] And tell Neæra, the music-girl, to make haste and bind up her hair, &c. Od. ii. 11. 22. *Here a servant* is dispatched for her.

22. *Myrrheum.*] i. e. *Myrrho madentem*, as Virgil, Æn. xii. 100.

23. *Invisum.*] As interfering with the wishes of the party to have Neæra with them.

25. *Lenit, &c.*] Gray hairs tame down spirits once eager for strife—apt to take fire at offence.

27. *Ferrem.*] Instead of *tulissem*.

28. *Consule Planco.*] 712 U. C. when Horace was a young man of three and twenty.

CARMEN XV.

AD CHLORIN.

Tu conjux Ibyci egeni, impone finem aliquando tuæ libidini et infami operæ. Jam propinqua morti festinanti cessa colludere cum adolescentulis

Uxor pauperis Ibyci,
Tandem nequitiæ fige modum tuæ,
Famosisque laboribus;
Maturo propior desine funeri
Inter ludere virgines,

NOTES.

ODE. XV. METRE II.

In an insolent tone of sarcasm, the poet bids Chloris, now past her prime, no longer, like a cloud among stars, dim the lustre of her daughter and her daughter's companions, fit for nothing now, as she is, but the spinning-wheel. Compare Od i. 25. Ad Lyden, and Od. iv. 13. Ad Lycen. Imitations all, apparently, of Greek poets.

1. *Uxor paup.*] Indicating thus as well her contemptible caste, as the cause of her continuing a profession she is no longer fit for.

2. *Fige modum.*] Put an end, &c.

3. *Famosis.*] Infamous—as practised for gain.

4. *Maturo propior, &c.*] Old as you are, and near a ripe grave.

ἀλλ' ὅτι ταύτην
Οὐκ ἄνδρα ζητεῖν νῦν ἔδει, ἀλλὰ τάφον.
Nicarch. Ep. xii. 4. Anthol. Gr.

Et stellis nebulam spargere candidis.
Non, si quid Pholoën satis,
Et te, Chlori, decet; filia rectius
Expugnat juvenum domos,
Pulso Thyias uti concita tympano.
Illam cogit amor Nothi
Lascivæ similem ludere capreæ;
Te lanæ prope nobilem
Tonsæ Luceriam, non citharæ, decent,
Nec flos purpureus rosæ,
Nec poti, vetulam, fæce tenus cadi.

atque pulchris sideribus caliginem inspergere. Si quidpiam Pholoë convenit, haud etiam tibi, *O* Chlori. Nata *tua* aptiùs aggreditur ædes adolescentium, velut Baccha pulsato tympano concitata. Eam Nothi amor adigit lascivire capræ instar petulantis. Tibi exoletæ convenit lana ad celebrem Luceriam detonsa, minimè *verò* lyra, aut sertum è rosis rubicundis, vel amphora ad fundum exhausta.

NOTES.

6. *Stellis candidis.*] The young and brilliant forms of your daughter and her companions.

7. *Non, si quid, &c.*] Not, what becomes Pholoe well enough, also becomes you.

8. *Filia.*] Meaning Pholoe. *Filia* emphatically, after her *name* had been mentioned.

Filia rectius, &c.] Your *daughter*, from her years and charms, is fitter to break, like a maddened Bacchante, into the houses, &c.

10. *Concita.*] Scil. *furore Bacchico*—or wine.

Pulso.] Beaten by herself.

Tympano.] The head only of a drum—what is now called a tambourine.

11. *Illam.*] Her, your daughter—love for Nothus makes her, &c.—but you have no such excuse.

13. *Te lanæ, &c.*] Wools shorn at Luceria become you, old as you are—not *lyres*, nor *roses*, nor *amphoræ* drunk to the dregs.

Lanæ.] Implying the labours of spinning and carding—as if these were the only employments suited to old women.

14. *Luceriam.*] A town of Apulia—now *Lucera*—famed for the fineness of its fleeces.

15. *Flos purpureus.*] The brilliant flower of the roses—wreaths of roses at festivities.

16. *Poti.*] Instead of *epoti*—drained, especially by the music-girls, who attended festivities and were notorious for their drinking powers.

Fæce tenus.] Ἐς τρύγα. Od. i. 35. 27.

CARMEN XVI.

AD MÆCENATEM.

INCLUSAM Danaën turris aënea,
Robustæque fores, et vigilum canum
Tristes excubiæ munierant satis
Nocturnis ab adulteris:

Turris ex ære, et validæ januæ, necnon vigilantium canum mœsta custodia clausam Danaën abundè tuebantur noctu à mœchis,

NOTES.

ODE XVI. METRE III.

Horace again descants upon the old theme, that happiness depends not upon large possessions, but upon a mind content with a simple competency. Gold has done a world of mischief—the passion for it is insatiable, and the possession of it attended with endless anxieties. Well therefore may he shrink from enlarging his property, and be contented with his own little farm, where, though he has no luxuries, he is screened from the sordidness of poverty. Much better to contract desires than extend the supplies, &c.

1. *Inclusam, &c.*] Nothing is inaccessible to gold. The case of Danae is evidence of this truth. Though her father shut her up in a brazen tower, a lover forced an entrance with gold, &c.

2. *Robustæ.*] Doors of oak—of great strength.

3. *Tristes.*] What occasions sadness—either to Danae so guarded and excluded from the approach of lovers—or to her lovers so precluded from getting to her.

Munierant, &c.] Would have protected her against lovers, &c. This use of the indicative is not uncommon, and may, in this instance, be thus explained. These things *had protected* her, and *would still have protected her*, had not Jupiter and Venus laughed at Acrisius for his pains, knowing, &c.

nisi Jupiter et Venus irrisissent Acrisium inclusæ puellæ meticulosum observatorem: quippe viam fore securam opertamque numini in aurum mutato. Aurum solet pervadere medios custodes, ac rupes frangere, vi fulminis validius. Vatis Argolici familia interiit propter quæstum. Vir Macedonius portas civitatum perrupit, ac Reges invidos profligavit donis. Dona irretiunt feroces navarchos. Augescentes opes comitatur solicitudo, et cupiditas ampliorum. O Mæcenas, equitum gloria, non sine causâ timui caput erigere valdè splendidum. Quò majora sibi quisque ademerit, eò ampliora consequetur à Numinibus.

Si non Acrisium, virginis abditæ
Custodem pavidum, Jupiter et Venus
Risissent; fore enim tutum iter, et patens
Converso in pretium Deo.
Aurum per medios ire satellites,
Et perrumpere amat saxa potentius
Ictu fulmineo. Concidit auguris
Argivi domus, ob lucrum
Demersa exitio. Diffidit urbium
Portas vir Macedo, et subruit æmulos
Reges muneribus. Munera navium
Sævos illaqueant duces.
Crescentem sequitur cura pecuniam,
Majorumque fames. Jure perhorrui
Late conspicuum tollere verticem,
Mæcenas, equitum decus.
Quanto quisque sibi plura negaverit,
Ab Dîs plura feret. Nil cupientium

NOTES.

5. *Acrisium.*] King of Argos, who learning from an oracle that his life would be perilled by the birth of a grandson, shut up his daughter in a brazen tower. But Jupiter made his way through the roof in a shower of gold, and became the father of Perseus, who finally fulfilled the oracle by killing Acrisius, undesignedly, with a quoit. Apoll. ii. 1.

6. *Pavidum.*] Alarmed lest his daughter should have a son, and the fatal prophecy be fulfilled.

7. *Fore enim, &c.*] Supply *bene norant*, or something similar. For they knew well enough, that there was a sure and ready way for a divinity turned into money.

8. *Pretium.*] By this word, used instead of gold, the poet hints that the lover had made his way by corrupting the keepers.

9. *Per medios satellites.*] By bribing them, of course.

10. *Amat.*] As shewing its power. It loves to make its way through the midst of guards, as it did through those of Acrisius; and to break through rocks and stone walls, as it did through the tower of Danae—more potently than a thunder-bolt.

11. *Auguris Argivi, &c.*] Amphiaraus of Argos—a prophet, who knowing he should perish if he accompanied the expedition of Adrastus and Polynices against Thebes, endeavoured to conceal himself; but being betrayed by his wife Eriphyle, unable to resist a golden necklace, offered by Polynices, he finally fulfilled his fate. Alcmæon avenged his father's death by killing his mother, and was himself killed by the brothers of his wife Alphesibœa, to whom he had given the same necklace, and whom, on divorcing her, he had compelled to return it.

13. *Diffidit.*] It splits open gates—more effectually than battering-rams.

14. *Vir Macedo, &c.*] The poet confirms the tales of mythology, by historical facts. Vir Macedo is Philip, the father of Alexander. It was his boast that he could take any fortress into which he could get an ass laden with gold. Hence in Val. Max. vii. 2. 10. he is said to have been *majore ex parte mercator Græciæ quam victor.*

Æmulos reges.] Those of Epirus and Molossi especially. Justin. lib. 8 et 9.

15. *Navium duces.*] Alluding, apparently, to persons of his own times. Menas, for money, delivered up the fleet which he commanded on the part of the younger Pompey, to Augustus, and betrayed him in turn.

16. *Sævos.*] Brave.

17. *Crescentem, &c.*] Od. ii. 2. 13.

18. *Majorum.*] Scil. *bonorum.* Ἵμερος πλεόνων. Theoc. 16. 65.

Jure perhorrui, &c.] With good reason have I shrunk from, &c.

19. *Late conspicuum, &c.*] To lift up my head—make it visible from a great distance—to be distinguished for wealth. People are said also to carry their heads high, who are proud of their advantages, and look down with contempt upon inferiors—ὑψαυχενεῖν.

20. *Equitum decus.*] Od. i. 20. 3. et Od. i. 1.

21. *Quanto quisque, &c.*] The more any man shall have controlled his desires, the greater felicity will he gain from the Gods—that is, the man who is content with his lot, is richer than the richest. *Non esse cupidum, pecunia est—contentum vero suis rebus esse, maximæ sunt certissimæque divitiæ, &c.* Cic. Paradox. vi. 3.

22. *Nil cupientium, &c.*] I, who have no-

"in blessedness of lot surpasses, though he knows it not, him who is splendid in the array of fruitful Africa." Ode 16.

Nudus castra peto, et transfuga divitum
Partes linquere gestio,
Contemtæ dominus splendidior rei
Quam si, quidquid arat impiger Appulus,
Occultare meis dicerer horreis,
Magnas inter opes inops.
Puræ rivus aquæ, silvaque jugerum
Paucorum, et segetis certa fides meæ,
Fulgentem imperio fertilis Africæ
Fallit. Sorte beatior,
Quamquam nec Calabræ mella ferunt apes,
Nec Læstrygoniâ Bacchus in amphorâ
Languescit mihi, nec pinguia Gallicis
Crescunt vellera pascuis;
Importuna tamen Pauperies abest;
Nec, si plura velim, tu dare deneges.
Contracto melius parva cupidine
Vectigalia porrigam,
Quam si Mygdoniis regnum Alyatteï
Campis continuem. Multa petentibus
Desunt multa. Bene est, cui Deus obtulit
Parcâ, quod satis est, manu.

Pauper transeo ad partes nihil appetentium, atque opulentiorum castra fugitivus deserere aveo; bonorum spretorum possessor magis illustris, quàm si meis granariis conderem id omne quod colit Appulus laboriosus, *ego interim* egens summis in divitiis. Rivus aquæ liquidæ, et silva paucorum jugerum, messisque meæ spes secura, est ignota illi qui fœcundæ Libyæ dominatur. *Ejusque* fortuna melior *est meâ*, licèt mihi neque apes Calabricæ mel producant, neque vinum *apud me* senescat in cado Formiano, neque lanæ pretiosæ crescant in Galliæ pascuis; at gravis egestas non adest: sique majora cuperem, tu donare minimè recusares. Exigua tributa solvam faciliùs refrænatâ cupiditate, quàm si Lydiæ ditionem agris Phrygiis adjungam. Plurima cupientes egent plurimis. Felix est *is* cui manu contractâ Dii dederunt quantum sufficit.

NOTES.

thing (*nudus*) comparatively nothing, will pitch my tent with those who desire wealth as little as myself. It is the language of the camp, applied, not to sects of philosophy, but to classes of society—to the rich and the poor.

25. *Contemtæ.*] My poor estate—despised by the rich.

Dominus splendidior, &c.] The more splendid master of that poor despised estate—happier and more enviable, than if, poor in the midst of abundance, I was described as the owner of all the corn of Apulia.

26. *Quidquid arat, &c.*] All that is reaped from the lands which the industrious Apulians plough—all the produce of Apulia.

28. *Magnas inter, &c.*] *Semper avarus eget.* Ep. i. 2. 56.

29. *Puræ rivus, &c.*] The limpid brook, the small plantations, and fertile fields—the pleasures which I, by contentment, derive from these sources, escape the man with domains, like kingdoms, in Africa.

Rivus aquæ, &c.] Horace describes his own villa in the Sabine fields, through which the Digentia flowed, springing from the Bandusian fountain, Od. iii. 13. 1.

Silvaque, &c.] Compare Sat. ii. 6. 2, 3.

30. *Segetis certa, &c.*] The sure faith of my crops—the fields which faithfully return what has been entrusted to them—repay the loan with interest. Od. iii. 1. 30.

31. *Fulgentem imperio, &c.*] The man who has large domains in Africa, as was the case with many of the wealthy Romans.

Imperio.] Just as *regnum* is used for private possessions. Od. ii. 2. 9. Virg. Ecl. i. 70.

32. *Sorte beatior.*] I am more blessed in my lot than he. The words do not interweave happily with the construction of either the foregoing sentence, or the one with which they are here coupled.

33. *Quamquam, &c.*] Although neither Calabrian bees bring me honey, &c. Though I have no lands in Calabria, &c. For the superiority of the honey of Tarentum, see Od. ii. 6. 4.

34. *Læstrygoniâ Bacchus, &c.*] Amphora filled with the wines of Formiæ. The Læstrygones of old occupied the country in which Formiæ stood. Hom. Odys. x. 82.

35. *Languescit.*] Mellows—gets its age.

Pinguia Gallicis, &c.] Nor such fleeces as the fat sheep of the Gallic pastures furnish. Columell. vii. 2. 4.

37. *Importuna Pauperies.*] A poverty which straitens and harasses, and drives to importunity.

39. *Parva vectigalia.*] His small Sabine estate. I shall make my narrow revenues go farther by contracting my desires, than if I added, &c.

41. *Mygdoniis.*] Phrygian. Od. ii. 12. 20.

Alyattei.] A king of Lydia, the father of Crœsus.

43. *Bene est.*] Supply *ei.* It is well with him—happy is he to whom, &c.

CARMEN XVII.

AD ÆLIUM LAMIAM.

O Æli, illustris ab Lamo antiquo, (quandoquidem aiunt inde priores etiam Lamias appellatos, ac universam posterorum familiam in annalibus mentionem *eorum* facientibus, genus refers ad eum conditorem, qui primus traditur incoluisse Formiarum civitatem; et *circa* Lirin, Maricæ ripas alluentem, longè regnâsse,) crastinâ die procella ab Euro excitata nemus frondibus plurimis, ripam autem inani algâ consperget; si *me* non decipit cornix longæva, pluviam præsagiens. Sicca ligna congere,

ÆLI, vetusto nobilis ab Lamo,
Quando et priores hinc Lamias ferunt
Denominatos, et nepotum
Per memores genus omne fastus
Auctore ab illo ducit originem,
Qui Formiarum mœnia dicitur
Princeps, et innantem Maricæ
Litoribus tenuisse Lirim,
Late tyrannus; cras foliis nemus
Multis, et algâ litus inutili
Demissa tempestas ab Euro
Sternet, aquæ nisi fallit augur
Annosa cornix. Dum potis, aridum

NOTES.

ODE XVII. METRE VIII.

An old crow bodes bad weather on the morrow, and Horace advises his friend in consequence to make a feast, and give his slaves a holiday. The loose construction of the poem, as well as the topics and its brevity, shew it to have been quite extempore.

1. *Æli.*] Ælius Lamias. Compare Od. i. 26. which is addressed to the same person.

Vetusto ab Lamo.] Lamus was a son of Neptune, and the oldest king of the Læstrygones in Campania. Odyss. x. 81.

2. *Quando et, &c.*] For they say—that is —both the elder Lamias, it is said, was named from him, and the whole race of their descendants, through the family registers, deduce their origin from him. The construction of the two clauses varies—the first depends upon *ferunt*, and expresses a tradition—it is said the old Lamias did, &c.; the other is a declaration that the *nepotes* have done and do trace, &c.

Priores Lamias.] Your ancestors.

Hinc.] From Lamus.

3. *Denominatos.*] Took their name. See Virgil, Æn. v. 117—123. for instances of the fondness of the Romans for tracing the antiquity of their families to some distinguished Trojan.

4. *Fastus.*] Registers, containing the family pedigree; but more probably the poet had the public registers in view, and hyperbolically intimates that they are full of the Lamias. Both forms, *fasti* and *fastus*, are in use.

Memores.] What preserves the memory of any thing.

5. *Auctore ab illo.*] Lamus—that illustrious ancestor of yours.

6. *Formiarum mœnia.*] *Λάμου αἰπὺ πτολίεθρον, Τηλέπυλον Λαιστρυγονίην.* Hom. Odys. x. 81. The name of *Formiæ* was given to the town by a colony of Spartans. Strabo, iv. p. 161.

7. *Et innantem, &c.*] And besides Formiæ, he is said to have held the Liris, which flows to the shores of Marica—meaning Minturnæ, through which the Liris passes.

Maricæ.] The Nymph Marica was the wife of Faunus, and mother of Latinus, (Virg. Æn. vii. 47.) and worshipped as the tutelary deity at Minturnæ, in a grove consecrated to her on the banks of the Liris. Hence the Liris is said to flow to the shore of Marica, instead of through the town and marshes of Minturnæ to that shore. Lucan ii. 424. and Martial xiii. 83. describe the country in the same manner.

8. *Lirim.*] The Garigliano.

9. *Late tyrannus.*] The *εὐρυκρείων* of Homer. Virgil has *populus late rex.* Æn. i. 25.

Cras, &c.] To-morrow a storm, driven down upon us by the Eurus, will strew the forest with leaves, and the shore with sea-weed, unless the old crow which I have heard croak, by his augury deceive me.

10. *Inutili.*] *Projectâ vilior algâ.* Virg. Ec. vii. 42.

12. *Cornix augur aquæ.*] *Χειμῶνος μέγα σῆμα*, Arat. Diosem. 1022. *καὶ ἐννεάγηρα κορώνη*, &c.

13. *Annosa.*] To the great age of the crow, writers of natural history, both ancient and modern, bear abundant testimony.

Compone lignum; cras Genium mero
Curabis, et porco bimestri,
Cum famulis operum solutis.

dum licet: cras genium placabis vino et porcello duorum mensium, cum servis à labore vacantibus.

NOTES.

Dum potis.] Before the rain comes on—get your dry wood together.

14. *Genium.*] The guardian deity assigned to every individual, for his especial protection.

Mero curabis.] With a libation of wine, and the offering of a young pig, you shall honour your *Genius*. *Curare Genium* therefore is to sacrifice to it—to indulge in convivialities, as a thing most agreeable to the Genius. Ep. ad Pis. 210.

16. *Cum fam. op. sol.*] Tibull. ii. 1. 5.

CARMEN XVIII.

AD FAUNUM.

FAUNE, Nympharum fugientum amator,
Per meos fines, et aprica rura
Lenis incedas, abeasque parvis
Æquus alumnis;
Si tener pleno cadit hædus anno,
Larga nec desunt Veneris sodali
Vina crateræ, vetus ara multo
Fumat odore.
Ludit herboso pecus omne campo,
Quum tibi Nonæ redeunt Decembres;
Festus in pratis vacat otioso
Cum bove pagus;

Faune amans Nymphas fugientes, transi benignus per meos limites agrosque soli expositos, ac discede propitius tenellis fœtibus; siquidem tibi mactatur capreolus anno completo, additurque vinum copiosum *in* paterâ Veneri amicâ, *atque* ara antiqua plurimo thure incenditur. Quoties nonæ Decembres tibi *sacræ* recurrunt, pecudes cunctæ lasciviunt in pratis; vicus festum celebrans herboso campo requiescit cum bobus non laborantibus.

NOTES.

ODE XVIII. METRE VI.

A hymn to Faunus, at the December festival of that deity, imploring him to visit benignly the flocks and fields of his faithful votary. It is an anniversary delightful to cattle and cultivators, &c. Compare Od. i. 17.

1. *Faune.*] The Pan of the Greeks.

Nympharum.] Dryades, Hamadryades, &c.

Nymp. fug. amator.] A quality inseparable from all the rural divinities.

2. *Meos fines.*] My Sabine farm.

3. *Lenis.*] Deprecatory—may you *come* kindly disposed. In Theoc. Idyl. i. he is called πικρὸς, and was suspected, generally, of a bias to malice and mischief.

Abeasque æquus.] And *depart* favourably disposed to the young of my flocks, my lambs, kids, &c.—may you come without doing, and go without having done any harm to them.

4. *Alumnis.*] Lambs, kids, calves, &c. *Dulces alumni.* Od. iii. 23. 7. Not the children of his slaves—*they* were never spoken of in this tone, and besides Faunus is specifically the patron of the flocks.

5. *Pleno anno.*] At the end of the year—every year.

6. *Larga.*] Supply *si* before *larga*, and again before *vetus*.

Sodali, &c.] If there be plenty of wine in the *bowl*, the companion of Venus. Bacchus and Venus habitually unite their forces. *Sine Cerere et Libero friget Venus.* Terence.

Veneris sodali.] And so the more acceptable to Faunus, the *Nympharum amator*.

7. *Vetus.*] The *ara*, where the poet had *long* performed these rites in honour of Faunus.

8. *Odore.*] The fragrance of the *tus* burnt in abundance.

10. *Nonæ Decembres.*] The fifth of December. Faunus had another festival on the Ides (13th) of February. Ovid, Fast. ii. 193.

11. *Festus.*] Celebrating the anniversary.

Vacat.] Released from labour—keeps holiday.

12. *Pagus.*] The place put for its inhabitants.

Lupus vagatur inter agnos nihil timentes: nemus sternit folia in tuum honorem: agricola humum molestam ter plantâ ferire lætatur.

Inter audaces lupus errat agnos;
Spargit agrestes tibi silva frondes;
Gaudet invisam pepulisse fossor
Ter pede terram.

NOTES.

13. *Inter audaces, &c.*] Compare Od. i. 17. 9. where, under the protection of Faunus, the kids have no fear of the wolves. A characteristic of the golden age. Virg. Ec. iv. 22.

14. *Spargit tibi.*] The trees shed their leaves *for you*—to welcome you. The poet adroitly turns the natural effect of the season —early in December—to the honour of Faunus.

Agrestes.] The leaves of the trees which grow in the poet's *fields*, through which Faunus is supposed to pass.

15. *Invisam.*] Hated by him (the *fossor)* as the cause of his toil and trouble.

16. *Ter pede, &c.*] Descriptive of the *tripudia*—the local dances. Od. iv. 1. 28.

CARMEN XIX.

AD TELEPHUM.

Quàm longè remotus ab Inacho sit Codrus, pro patriâ occumbere non veritus, refers, atque stirpem Æaci, et certamina commissa ad Trojam sacratam: siles *autem* quo pretio emamus amphoram *vini* Chii; quis calefaciat aquam, quis domum suppeditet, et quâ *horâ* frigus Pelignum repellam.

QUANTUM distet ab Inacho
Codrus, pro patriâ non timidus mori,
Narras, et genus Æaci,
Et pugnata sacro bella sub Ilio;
Quo Chium pretio cadum
Mercemur, quis aquam temperet ignibus,
Quo præbente domum, et quotâ
Pelignis caream frigoribus, taces.

NOTES.

ODE XIX. METRE II.

While the poet is meditating a feast in honour of the new Augur Muræna, Telephus is poring over matters of antiquity. Reproaching him thus for his indifference to social mirth—as if the festivity had already commenced, he calls for wine, and music, and flowers, and encourages the hilarity of his friends, to make some jealous neighbour with a young mistress, hear the merry tumult.

1. *Quantum distet, &c.*] How many years Inachus lived before Codrus. These dates, usually assigned, are 1856 and 1068 A. C.

2. *Codrus.*] The voluntary death of Codrus, the last king of Athens—to secure the superiority of his country, is described by Justin, ii. 6.

Non timidus mori.] A Greek form, μὴ δειλὸς ϑανεῖν, or μὴ ὀκνῶν ϑανεῖν. Who bravely and generously died, &c.

3. *Narras, &c.*] You tell us, that is, you know all about such matters—opposed to *taces* below.

Genus Æaci.] Scil. Peleus, Telamon, Achilles, Teucrus, Ajax, &c. Æacus was king of Ægina, a small island in the *Sinus Saronicus*, (or Gulf of Ægina.)

4. *Sacro Ilio.*] Habitually called ἱρὴ by the Greek poets; and hence *Ilium divûm domus.* Virg. Æn. ii. 241.

5. *Chium cadum.*] The wines of Chios, an island in the Archipelago, (now Scio,) were classed among those of the best quality. Athen. i. p. 28.

6. *Mercemur, &c.*] At what price we can buy, &c. It may be presumed the feast was one at the common cost of the party, where each paid his share.

Quis aquam, &c.] Who warms the water—for bathing before dinner. Epod. ii. 43.

7. *Quo præbente.*] At whose house, &c. Sat. i. 5. 38.

Et quotâ.] Sc. *horâ*. At what hour I may be sheltered from the cold of these hills—where and when I may find a fire.

8. *Taces.*] Of these matters you say and know nothing—you care nothing about them —immersed in your historical inquiries.

Pelignis.] The Peligni were to the eastward of the Marsi, on the Apennines—cold from the elevation. If the poem be not merely

Da Lunæ propere novæ,
Da Noctis mediæ, da, puer, auguris
Murenæ; tribus aut novem
Miscentor cyathis pocula commodis.
Qui Musas amat impares,
Ternos ter cyathos attonitus petet
Vates; tres prohibet supra
Rixarum metuens tangere Gratia,
Nudis juncta sororibus.
Insanire juvat—cur Berecyntiæ
Cessant flamina tibiæ?
Cur pendet tacitâ fistula cum lyrâ?
Parcentes ego dexteras
Odi: sparge rosas; audiat invidus
Dementem strepitum Lycus,
Et vicina seni non habilis Lyco.
Spissâ te nitidum comâ,
Puro te similem, Telephe, Vespero,
Tempestiva petit Rhode:
Me lentus Glyceræ torret amor meæ.

Da citò, famule, *poculum* novæ Lunæ, da noctis mediæ, da Murenæ auguris: tribus aut novem scyphis aptè pocula miscentor. Qui colit Musas impari *numero*, poëta stupescens novem poscet scyphos. Gratia nudis sororibus comitata contentiones timens vetat sumere plusquàm tria *pocula*. Placet furere. Quare tacet sonus fistulæ Phrygiæ? Quare tibia cum citharâ pendens non resonat? Manus ego cessantes aversor. Sterne rosas, *puer*. Strepitum insanum audiat Lycus invidus, necnon vicina Lyco vetulo minimè idonea. O Telephe, nubilis Rhode quærit te densis capillis splendidum, te nitido parem Vespero: me incendit lentus amor Glyceræ meæ.

NOTES.

a fancy piece, Horace must be supposed to have been residing in the neighbourhood.

9. *Da Lunæ, &c.*] *Lunæ, Noctis, Murenæ*, are all genitives depending upon *poculum*. The cup was said to be *his* or *hers*, in whose honour the wine was drunk. Give us, boy, the Moon's cup—a cup to be drunk in the name, or in honour of the Moon, &c.

10. *Noctis mediæ.*] The midnight-cup—the poet supposes the symposium extending to midnight. *Nox* is here a Goddess.

Auguris Murenæ.] In honour of whom, apparently, the feast was held.

Auguris.] The Augures presided over the auspices, as the Pontifices over the sacrifices. To be a member of the college was an object of ambition with the most distinguished Romans. The office was held for life.

11. *Tribus aut novem miscentor.*] The poet speaks as chairman of the festivities. Let the cups be mixed with three and nine *cyathi*,—that is, let the cups be filled, some with three *cyathi*, and some with nine, of wine and water.

12. *Cyathis.*] Od. iii. 8. 13.

13. *Qui Musas, &c.*] The poet who loves the muses—Horace himself for one—inspired by their presence, will take thrice three *cyathi*.

Impares.] Scil. *numero*. Nine.

16. *Gratia.*] The Grace coupled with her sisters—the three Graces, fearful of contentions arising from excess, forbid their votaries to touch more than three.

17. *Nudis.*] The word, like γυμνὸς, is applied to such as are lightly clothed—comparatively naked; though the Graces are usually represented in complete nudity.

18. *Insanire juvat.*] Od. ii. 7. 28. *Dulce mihi est furere.*

Berecyntiæ.] Phrygian. The Berecyntum is a mountain of Phrygia, where the rites of Cybele were celebrated.

20. *Cur, &c.*] Why cease the Berecyntian flutes their breathings—their music?

Fistula.] Pan's pipe.

Cur pendet, &c.] Why hangs, &c. unemployed? Why does not somebody play?

21. *Parcentes, &c.*] I hate the idle, unwilling hands, that will neither strike the lyre, nor scatter the roses.

22. *Audiat strepitum, &c.*] Cic. pro Rosc. Am. 46. will afford some illustration. *Cantu vocum et nervorum et tibiarum nocturnisque conviviis tota vicinitas perstrepit.*

24. *Et vicina.*] And the girl who lives near—old Lycus's mistress.

Non habilis.] Not suited to her old lover—let her listen to the merriment, quit the jealous old fool, and come among younger men. This seems to convey the spirit of the passage.

25. *Spissâ, &c.*] You, Telephus, with your thick curls bedewed with essences—you who are like the pure Vesper—*i. e.* who are brilliant as the evening star—Rhode seeks, &c.

27. *Tempestiva.*] *Matura virgo.* Od. iii. 6. 22.

28. *Glyceræ torret amor.*] Love for my Glycera consumes me.

Lentus.] Instead of *lentus ignis amoris.* Compare Od. i. 13. 8.—a flame unfanned by mutual affection. The indifference of Glycera is opposed to the promptitude of Rhode.

CARMEN XX.

AD PYRRHUM.

O Pyrrhe, *an* non agnoscis quàm periculosè Gætulæ leænæ fœtus auferas? Paulò pòst *tu* prædo timidus sæva certamina detrectabis, quando per turmas adolescentum obsistentes perget *illa* excellentem Nearchum requirens: magna contentio *utrùm* præda tibi potior an illi eveniat. Interea, dum tu velocia tela educis, illa *verò* dentes formidandos exacuit: dicitur controversiæ judex collocâsse victoriam sub nudâ plantâ, ac levi aurâ oblectare crines odoribus perfusos, in scapulam pendentes: similis vel Nireo, vel *Ganymedi* ex Idâ aquis abundante subtracto.

NON vides, quanto moveas periclo,
Pyrrhe, Gætulæ catulos leænæ?
Dura post paullo fugies inaudax
Prœlia raptor;
Quum per obstantes juvenum catervas
Ibit insignem repetens Nearchum,
Grande certamen, tibi præda cedat
Major, an illi.
Interim, dum tu celeres sagittas
Promis, hæc dentes acuit timendos,
Arbiter pugnæ posuisse nudo
Sub pede palmam
Fertur, et leni recreare vento
Sparsum odoratis humerum capillis;
Qualis aut Nireus fuit, aut aquosâ
Raptus ab Idâ.

NOTES.

ODE XX. METRE VI.

The poet warns Pyrrhus of the fearful battle he will have to fight for Nearchus. His rival is fierce as a lioness, and the beautiful object of dispute is quite indifferent to the event of the contest. The whole air of the piece indicates a Greek origin.

1. *Non vides, &c.*] See you not with what peril you take away the lioness's whelp?

Moveas.] For *amoveas*, as Od. i. 10. 10.

2. *Gætulæ, &c.*] Od. i. 23. 10.

Catulos.] The young Nearchus.

3. *Inaudax.*] Frightened—the poet probably had ἄτολμος before him.

4. *Raptor.*] In unison with *moveas*.

5. *Per obstantes, &c.*] Pursuing the metaphor—when through opposing crowds of youths—the friends of Nearchus, protecting him against her violence.

6. *Ibit.*] She will rush.

Repetens.] Instead of *ut repetat*, or *repetitum*. Compare Od. iii. 14. 6. *Prodeat operata*, i. e. *ut operetur*.

7. *Grande certamen.*] An accusative, in apposition with Nearchus—the cause of the grand contest.

Tibi præda, &c.] Whether the noble prize be yours or hers.

9. *Interim, &c.*] In the mean time—while *you* draw forth your arrows, *she*, like a lioness, sharpens her formidable fangs.

11. *Arbiter pugnæ.*] Nearchus, as if he were the umpire of the prize, and not the prize itself.

Posuisse, &c.] To have put the palm under his feet—proverbial phrase for indifference. He cares not to which he gives the palm—to which he falls. Virg. Georg. ii. 492.

13. *Et leni recreare, &c.*] To refresh with a light breeze—with a fan—his shoulders on which hang his perfumed curls.

15. *Nireus.*] Ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε. Hom. Iliad. ii. 673.

Aut raptus ab Idâ.] Ganymede, a son of Tros, king of Troy, borne up to Olympus by an eagle, at the command of Jupiter, and made his cup-bearer.

Aquosâ.] On account of the numerous springs. Ἴδη πολυπίδαξ—πιδήεσσα.

pia testa "my gracious jar"

Horace III.21

promere languidiora vina" to uncork your
well-ripened vintage;

non ille ... neglegit horridus, is not so
austere that he will be indifferent to you"

III.21

CARMEN XXI.

AD AMPHORAM.

O NATA mecum consule Manlio,
Seu tu querelas, sive geris jocos,
Seu rixam, et insanos amores,
Seu facilem, pia testa, somnum,
Quocunque lectum nomine Massicum
Servas, moveri digna bono die;
Descende, Corvino jubente
Promere languidiora vina.
Non ille, quamquam Socraticis madet
Sermonibus, te negliget horridus:
Narratur et prisci Catonis
Sæpe mero caluisse virtus.

O bona amphora, sub Manlii consulatu mecum facta, sive querimonias, sive risus, sive jurgia et dementes amores, sive placidum soporem producis; quocumque titulo condis exquisitum Massicum, digna proferri celebri die; veni fundere vina senescentia, volente Corvino. Hic, licèt imbutus sit Socraticis disciplinis, haud austerus te aspernabitur. Refertur antiqui virtus Catonis etiam vino frequenter calefacta fuisse.

NOTES.

ODE XXI. METRE VIII.

Corvinus is to visit the poet, and the best wine in his Apotheca must be produced in honour of so eminent a person—which gives occasion to an eulogy on the virtues of wine.

1. *O nata, &c.*] O Amphora, you who contain Massic wine of the same year in which I was born, when Manlius was consul. U. C. 689.

Nata, &c.] The sense is referrible not to the Amphora, but to the wine it contained. The Amphora was of little estimation—its contents were all in all.

2. *Seu querelas, &c.*] Whether you bear within you—*i. e.* whether the wine you contain make the drinkers of it querulous, or sportive, or quarrelsome, or sleepy. Compare Eveni Parii Carm. xv. in Anthol. Gr.

4. *Pia.*] From the connection with the poet's birth.

5. *Quocunque lectum nomine.*] The *name*, that is, of the Consuls, which marked the year in the Fasti. The sense is—of whatever vintage be the Massic wine you preserve—under whatever Consuls made—were it older, and so more precious, than that of the Consulate of Manlius,—you are worthy, &c.

Lectum.] Gathered—the word applies strictly to *uva*, not to *vinum*.

6. *Moveri digna.*] Worthy to be brought down from the apotheca on a *good day*—on such a day as Corvinus honours me with a visit.

7. *Descende, &c.*] The apotheca—the wine-store, was in the upper part of the house. Od. iii. 8. 11.

Corvino jubente.] It is Corvinus who commands. It is for his sake that I produce my oldest wine.

8. *Languidiora.*] Mellowed by age. Od. iii. 16. 15.

9. *Non ille, q. S. madet.*] Though *imbued* with the Socratic philosophy, &c. *Madet* is selected with reference to the wine that is to be drunk.

10. *Sermonibus.*] Conversations—because Socrates enforced his sentiments in conversations, not in writings. Corvinus was familiar with the sentiments of Socrates, as they are recorded, or imagined, by Plato, Xenophon, &c.

Te neg. horridus.] He will not churlishly, like some philosophers, neglect you—the good wine that is within you.

11. *Narratur, &c.*] Even the virtue of old Cato is said to have been warmed with wine. Even Cato indulged.

Prisci.] Observant of old and severe habits. Ep. ii. 2. 117.

Prisci Catonis.] Though *priscus* doubtless is allusive of ancient and frugal habits, and so is applicable to the younger Cato (the cotemporary of Cæsar) as well as the elder, the Censor,—yet, had Horace meant the younger Cato, he would hardly have used the word *narratur* of a man, who had lived within his own remembrance.

12. *Virtus Catonis.*] *i. e.* Cato, observant of virtue, or the virtuous Cato—like the *sapientia Læli.* Sat. ii. 1. 72.

Tu dulcem vim adhibes animo interdum asperiori: tu sapientum intimas et anxias cogitationes revelas per vinum festivum. Tu reddis fiduciam et robur solicito ingenio; dasque animos inopi post te nec timenti regum diademata nec bellatorum tela. Te exproment Bacchus, et Venus si favens adfuerit, necnon Charites vinculum laxare tardiores, atque ardentes lychni, donec Sol reversus expellat sidera.

Tu lene tormentum ingenio admoves
Plerumque duro; tu sapientium
Curas, et arcanum jocoso
Consilium retegis Lyæo;
Tu spem reducis mentibus anxiis
Viresque; et addis cornua pauperi,
Post te neque iratos trementi
Regum apices, neque militum arma.
Te Liber, et, si læta aderit, Venus,
Segnesque nodum solvere Gratiæ,
Vivæque producent lucernæ,
Dum rediens fugat astra Phœbus.

NOTES.

13. *Lene tormentum, &c.*] A gentle but irresistible force. *Torquere* and its derivatives are in frequent use to express the effects of wine. Ep. i. 18. 38; Ep. ad Pis. 435.

14. *Duro.*] Stern, and inaccessible to the softer feelings of humanity.

Sapientium, &c.] *Sapientes* seem here to be—not surely philosophers—but such as in their sober hours conceal their thoughts and purposes, but tell all when prompted by wine.

15. *Jocoso.*] With reference to *sapientes*—wine that laughs at the pretensions of wisdom—to whom it is sport thus to baffle the schemes of the wise, and make them their own betrayers.

17. *Tu spem, &c.*] You restore fresh hope and energy to the miserable and desponding. Od. iv. 12. 19; Ep. i. 15. 19; Ep. i. 5. 7.

18. *Viresque.*] Hom. Iliad. vi. 261, and ix. 702.

Addis cornua.] Courage and confidence. You give the poor man horns. Ovid adopts the corresponding phrase, *pauper cornua sumit.* Proverbial for elation, from real or imaginary advantages.

19. *Post te, &c.*] Cheered by your favours. Od. i. 18. 5.

20. *Apices.*] Usually an insigne of the priest—a mitre; but here of the monarch—the diadem.

19. *Iratos, &c.*] The power of angry kings. Strictly, *iratos* applies to *regum*, but poetically is coupled with *apices.*

21. *Te Liber, et, &c.*] You—the wine within you—the chief charm of the symposium, and so, with some latitude, the *symposium itself.* Bacchus and the Graces, and the burning lamps, shall protract the feast till dawn.

Liber.] As *Lætitiæ dator.* Virg. Æn. i. 734.

22. *Gratiæ.*] As the preservers of propriety—checking excesses.

Segnesque, &c.] i. e. *ad nodum solvendum*—who do not readily, or willingly loosen the bond, which binds them together.

23. *Vivæ.*] Burning, or shining—*vigiles* in Od. iii. 8. 14.

CARMEN XXII.

AD DIANAM.

O virgo, præses montium et silvarum, Dea formæ triplicis, quæ

Montium custos nemorumque, Virgo,
Quæ laborantes utero puellas

NOTES.

ODE XXII. METRE VI.

To Diana, the protectress of hills and woods, the poet dedicates a fir-tree which overhangs his villa, and proposes to sacrifice beside it a pig every year.

1. *Montium custos, &c.*] *Læta nemorum coma.* Od. i. 21. 5.

Δὸς δέ μοι οὔρεα πάντα.
Callim. Hym. in Dian. 18.

Virgo.] Pre-eminently, for Diana, as before, Od. i. 12. 22.

2. *Quæ laborantes, &c.*] In her obstetrical office she is usually styled Lucina, or Ilithyia. Carm. Sæc. 15. 16.

Puellas.] Young wives. Od. iii. 14. 10.

"You to a temperament at other times stern apply
an engine of gentle force; you with the blithe
juice of the liberal god disclose the musings
of the wise and their deep designs; you bring
back hope and strength to troubled minds,
and give the poor man horns of might; for
he dreads not, after he has felt your influence,
the angry crowns of kings or warrior's arms." Globe ed

Ter vocata audis, adimisque leto,
Diva triformis;
Imminens villæ tua pinus esto,
Quam per exactos ego lætus annos
Verris obliquum meditantis ictum
Sanguine donem.

ter invocata subvenis mulieribus parturientibus, et *eas* morti eripis; sit tibi sacra pinus fundo meo impendens; quam ego *singulis* annis evolutis gaudens aspergam cruore porci transversam morsionem tentantis.

NOTES.

3. *Adimis.*] You snatch from the perils of child-birth.

4. *Triformis.*] As Luna, in Olympus—Diana, on earth—and Hecate in Hades. Virg. Æn. iv. 511.

5. *Tua.*] Be it your own—be it consecrated to you. Virg. Æn. x. 423.

6. *Quam—sanguine donem.*] Which I may present with the blood, &c. or, where I may sacrifice a young boar in honor of you.

Per exactos annos.] That is, every year—once a year. Like *pleno anno*, Od. iii. 18. 5.

7. *Obliquum med. ictum.*] Which meditates a side-blow at his adversary—his weapon of offence, the tusk, being in the side of his jaw. In Homer, a boar is said δοχμὸς ἀΐσσειν, Il. xii. 148.

Verris, &c.] The kid in Od. iii. 13. 4. and the calf, in Od. iv. 2. 52. are touched with similar descriptive strokes.

CARMEN XXIII.

AD PHIDYLEN.

Cœlo supinas si tuleris manus,
Nascente Lunâ, rustica Phidyle,
Si ture placâris et hornâ
Fruge Lares, avidâque porcâ;
Nec pestilentem sentiet Africum
Fecunda vitis, nec sterilem seges
Robiginem, aut dulces alumni
Pomifero grave tempus anno.
Nam, quæ nivali pascitur Algido
Devota quercus inter et ilices,
Aut crescit Albanis in herbis,

O agrestis Phidyle, si manus supplices ad cœlum tollas Lunâ incipiente; si Lares placaveris thure et hornotinis frugibus atque sue edaci; neque fertilis vinea experietur Africum perniciosum, neque spicæ rubiginem sterilitatis *causam*, nec teneri fœtus noxiam tempestatem anni parte fructiferâ. Etenim hostia *Diis* destinata, quæ in Algido nivoso educatur inter quercus et ilices, vel crescit in Albano gramine,

NOTES.

ODE XXIII. METRE VIII.

The poet encourages Phidyle, a country maiden, solicitous, apparently, on account of the insignificance of her oblations to the Gods, with assurances that her innocence and purity will secure to her fields and flocks their protection, better than the most splendid sacrifices.

1. *Supinas.*] Upraised in the act of prayer—the palm towards the skies. Æschyl. Prom. 1004, has ὑπτιάσματα χειρῶν.

2. *Nascente Lunâ.*] As the new moon. Cato de R. R. 143.

3. *Hornâ.*] With the first fruits of the present year.

4. *Avidâ.*] Voracious.

5. *Pestilentem Africum.*] This wind, the *Africus*, was considered as destructive, especially to vines. Pallad. ii. 13.

7. *Robiginem.*] Blight or mildew—attributed by Ovid to the union of wet and warmth. IV. Fast. 919.

Dulces alumni.] Kids, lambs, &c. Od. iii. 18. 3.

8. *Pomifero anno.*] The autumn.

Grave.] The unwholesome season of autumn. Sat. ii. 6. 19.

9. *Nam, quæ, &c.*] Construe—For the victim, destined for the altar, which grazes among the oaks and ilexes of snow-topped Algidum, or fattens in the pastures of Alba, will stain the knives of the priests with blood from its neck, &c. The sense is,—it is for the priests to offer costly sacrifices—*you* need do nothing but crown your Lares with rosemary and myrtle.

Nivali Algido.] Whose top is capped with snow. Od. i. 21. 6.

11. *Albanis in herbis.*] In the pastures

cultros Pontificum collo imbuet. Te verò Deos exiguos rore marino tenuique myrto coronantem nihil juvat solicitare plurimo cruore pecudum. Etsi manus sine munere tenuerit aram, offensos Penates haud placabit efficaciùs per majorem victimam, quàm per religiosum ador et sal crepitans.

Victima, pontificum secures
Cervice tinget. Te nihil attinet
Tentare multâ cæde bidentium
Parvos coronantem marino
Rore Deos, fragilique myrto.
Immunis aram si tetigit manus,
Non sumptuosâ blandior hostiâ,
Mollivit aversos Penates
Farre pio, et saliente micâ.

Crackling salt

NOTES.

around Alba Longa, about 12 miles from Rome, on the left of the Via Appia.

13. *Cervice.*] With the blood spouting from the throat of the victim.

Te nihil attinet tentare, &c.] You need not, if only you crown the Lares with myrtle, &c. tempt or persuade them with victims to favour you. That alone will conciliate them towards one so pure, &c.

14. *Multâ cæde.*] Instead of *cæde multarum bidentium.*

15. *Parvos Deos.*] The images of the Lares, or Dii Penates were very small—usually under six inches in height.

Marino rore.] Rosemary. Pliny speaks of it as having the fragrance of *tus.* xxiv. 11.

17. *Immunis.*] Scil. *Scelerum*—pure. *Immunis cædis manus.* Ovid. Heroid. xiv. 8.

Aram si tetigit, &c.] If your pure hand touches the altar—approaches it—not more persuasively with costlier victims than with flour and salt, will it conciliate the averted Divinities.—Or, if *hostia* be taken for the nominative—not more persuasively will the costly victim, than flour and salt, conciliate, &c. Thus, however, not only is the construction loose and unlike the closeness with which Horace compacts his sentences, but the final syllable of *sumptuosa* must be long, by virtue of the succeeding *bl*—which is contrary to his practice. Od. iii. 11. 15.—Sat. i. 1. 25.—Ep. ii. 1. 135.—Ep. ad Pis. 395. present the only instances in Horace where *bl* follows a short vowel; and in every one the quantity is left unaffected.

Tetigit.] This and *mollivit* are used *aoristically.*

20. *Farre pio, &c.*] I. e. *molâ salsâ*—a mixture of flour and salt—the common and humblest offering.

Pio.] Referring, of course, to the disposition of the offerer.

Saliente.] Which leaps and crackles on the fire.

CARMEN XXIV.

Quamvis totum mare Tyrrhenum atque Apulicum tuis ædificiis teneas, ditior nondum tentatis gazis Arabum ac Indiæ opulentæ; si

INTACTIS opulentior
Thesauris Arabum, et divitis Indiæ,
Cæmentis licet occupes
Tyrrhenum omne tuis, et mare Apulicum,
Si figit adamantinos

NOTES.

ODE XXIV. METRE II.

The poet inveighs with severity against the luxury and corruption of the rich—with the certainty of death before them. The simple habits of the Scythians make them a happier people. The title of Father of his country would be best won by opposing the general licentiousness, and enforcing a sterner system of education.

1. *Intactis, &c.*] The general sense is,—though ever so rich, you cannot escape death—a sentiment which the poet often repeats and illustrates. Od. i. 4. 13; ii. 18. 17; iii. 1 9.

2. *Thesauris Arabum.*] The Romans had hitherto in vain attempted to lay their hands upon them—they were still *intactis.* Propert. also describes Arabia *intacta,* ii. 10. 16.

3. *Cæmentis.*] The rough-hewn stones with which piers were constructed for the marine residences of the opulent Romans. Od. iii. 1. 35.

4. *Tyrrhenum.*] *Mare inferum*—the sea on the western shores of Italy.

Apulicum.] *Mare superum*—the seas on the eastern shores of Italy—the Ionian sea.

5. *Adamantinos clavos.*] The same as *trabales* in Od. i. 35. 18.

Elements [illegible] [illegible]." Though you [illegible] [illegible] [illegible]
with your [illegible] [illegible] at the [illegible]
[illegible] [illegible] [illegible] [illegible]

Summis verticibus dira Necessitas
Clavos, non animum metu,
Non Mortis laqueis expedies caput.
Campestres melius Scythæ,
Quorum plaustra vagas rite trahunt domos,
Vivunt, et rigidi Getæ;
Immetata quibus jugera liberas
Fruges et Cererem ferunt,
Nec cultura placet longior annuâ;
Defunctumque laboribus
Æquali recreat sorte vicarius.
Illic matre carentibus
Privignis mulier temperat innocens;
Nec dotata regit virum
Conjux, nec nitido fidit adultero:
Dos est magna parentium
Virtus, et metuens alterius viri
Certo fœdere castitas,

fatum sævum clavos adamantinos excelsis culminibus infigit, neque mentem formidine, neque caput mortis retibus liberabis. Feliciùs in campis degunt Scythæ; quorum incertas habitationes carpenta circumferunt, nec non asperi Getæ, quibus arva minimè circumscripta producunt communes segetes ac messes; neque exercetur cultura diuturnior uno anno; atque *alter* vices assumens pari fortunâ quietem tribuit *alteri* laboribus exsoluto. Ibi fœmina innoxia parcit privignis matrem non habentibus, neque uxor dote potens marito imperitat, nec splendido auscultat mœcho. *Illic* maxima dos æstimatur virtus parentum, et pudicitia insolubili pacto alterum virum abhorrens.

NOTES.

6. *Summis verticibus.*] The highest heads—the heads of the wealthiest and mightiest, into which *Necessitas* drives her adamantine spikes. Od. iii. 16. 19.

Necessitas.] The goddess Necessity, or death—i. e. *death* for persons, and *necessity* for things—is represented as bearing in her hands these spikes, and driving them into, and thus securing, whatever she wishes to subject to her power. Od. i. 35. 18.

7. *Metu.*] Scil. *mortis.*

9. *Scythæ, &c.*] Happier live the Scythians and the Getæ—content with the temporary occupation of the soil, and untormented by the anxieties and desires of the rich.

Melius.] More wisely.

Campestres.] Who live on the plains and steppes of Tartary.

10. *Quorum plaustra, &c.*] Comp. Justin ii. 1. From this practice the Greeks term them ἁμάξοικοι, ἁμαξόβιοι, &c.

Rite.] In accordance with their migratory habits.

11. *Rigidi.*] Accustomed to severe frugality. In Ep. ii. 1. 25. the Sabines are described as *rigidi*. For the habits of the Getæ, see Strabo, lib. vii. The Getæ seem to have ranged between the mouths of the Danube and the Dnieper.

12. *Immetata, &c.*] For whom the acres unmeasured—unassigned, that is, to individuals—bear free fruits, &c.—a characteristic of the Golden Age. Tibull. i. 3.—Virg. Georg. i. 126.

Liberas.] Free for all—all share the produce. The lands were cultivated for the common benefit of the tribe.

14. *Nec cultura, &c.*] Nor cultivated for more than a single crop—when the parties left the lands, and removed to other regions.

15. *Defunctum laboribus, &c.*] The man who has performed his allotted labour, another relieves.

16. *Vicarius.*] One who takes the *vices* of another, but here as a successor, not as a deputy.

Æquali sorte.] On the same terms—i. e. working in rotation, he relieves his predecessor, and will himself be relieved by a third, &c. Compare Cæsar's account of the Suevi, B. G. iv. 1.

17. *Illic.*] Among the Scythians and Getæ.

18. *Temperat, &c.*] There women treat their step-children kindly. Cicero has *amicis temperare*, pro Balbo 27; *hostibus temperare*, Verr. ii. 2; and *sociis temperare*, Verr. i. 59—all precisely in the same sense.

Innocens.] Without doing them any injury.

19. *Nec dotata.*] Nor does a well-dowered wife—a wealthy heiress—rule, or queen it over her husband, as at Rome. *Intolerabilius nihil*, says Juvenal, *est quam fœmina dives.*

20. *Nitido.*] Smart, or handsome.

Fidit.] Nor commit herself to an adulterer—let herself be governed by a lover.

21. *Dos est, &c.*] There a woman's dowry consists in the virtue of her parents—virtue, in the practice of which the daughters are brought up.

22. *Et metuens, &c.*] Another portion of her dowry consists in a chastity which shrinks from another man—from an adulterer—in the faithful fulfilment of her connubial compact.

Illic non licet delinquere, vel merces est mors. O quicunque voluerit sceleratas strages furoremque civilem abolere, si cupiet imagini subscribi parens civitatum, *is* infrænatam coërcere cupiditatem suscipiat à posteris celebrandus: quandoquidem (proh scelus!) viventi virtuti adversamur invidentes, ereptam *verò* aspectui desideramus. Quorsum mœstæ querelæ, si pœnâ crimen non amputatur? Quid leges prosunt absque moribus inutiles; si negotiatorem haud deterrent vel orbis regio æstu ferventi præclusa, nec pars Aquiloni proxima, nivesque humo constrictæ? et solertes nautæ maria formidabilia exsuperant? Inopia dedecus ingens impellit quidlibet et moliri et perferre, atque iter asperæ virtutis relinquit. *Ergo* nos aut deferamus in Capitolium,

Et peccare nefas, aut pretium emori.
O quisquis volet impias
Cædes, et rabiem tollere civicam,
Si quæret Pater Urbium
Subscribi statuis, indomitam audeat
Refrenare licentiam,
Clarus postgenitis, quatenus, heu nefas,
Virtutem incolumem odimus,
Sublatam ex oculis quærimus invidi.
Quid tristes querimoniæ,
Si non supplicio culpa reciditur?
Quid leges, sine moribus
Vanæ, proficiunt, si neque fervidis
Pars inclusa caloribus
Mundi, nec Boreæ finitimum latus,
Duratæque solo nives,
Mercatorem abigunt? horrida callidi
Vincunt æquora navitæ?
Magnum pauperies opprobrium jubet
Quidvis et facere et pati,
Virtutisque viam deserit arduæ?
Vel nos in Capitolium,

NOTES.

24. *Et peccare, &c.*] And a third portion in her deeming adultery a crime, &c.

Peccare nefas, &c.] To sin, i. e. adultery is a crime; or to die, rather than commit the offence, is a prize, a compensation, a gain. The sense is—not that death is the penalty of adultery—but that the Scythian females prefer death to adultery—would rather die than commit it.

25. *O quisquis, &c.*] An indirect compliment to Augustus, contemplating at the time, probably, the *lex Julia de adulteriis*, and the *Papia Poppæa de marit. ordinibus.* Though Augustus was not styled *Pater Patriæ* by a formal decree of the senate till 752 U. C., after Horace's death, the title appears upon medals before that date.

26. *Rabiem civicam.*] *Furor civium*—the civil wars.

27. *Si quæret, &c.*] If he shall be ambitious of being honoured with statues inscribed with the title of *Pater Urbium.* Instead of *Pater Urbis*, as *statuis* for *statuâ.*

30. *Clarus post.*] Sure of being illustrious with posterity, if not with his cotemporaries.

Quatenus, &c.] Since we hate virtuous men while alive.

32. *Sublatam ex ocul.*] When dead.

Quærimus.] We desire to have them—we regret the loss of them. Ep. ii. 1. 14.

Invidi.] Applicable to both *odimus* and *quærimus.*

33. *Quid tristes, &c.*] Vain are complaints of profligacy, if the evil be not checked by penalties; and useless are laws if unenforced, and riches are spent in luxuries, and poverty regarded with contempt.

34. *Culpa.*] Corruption of the times.

35. *Sine moribus vanæ.*] Idle, if life be not regulated by them.

36. *Fervidis pars, &c.*] The torrid zone. Od. i. 22. 21; Od. iii. 3. 55.

38. *Boreæ finit. latus.*] The frigid zone.

39. *Duratæque.*] Snows frozen.

40. *Mercatorem abigunt.*] If neither burning suns, nor frozen snows repel the merchant—in pursuit of foreign luxuries, for which he finds a ready sale among the opulent at home.

Callidi.] Coupled with *navitæ*, and referrible to their skill in mastering the perils of the sea—not to the profits of the venture, which belong to the *Mercator.*

42. *Magnum pauperies, &c.*] If the dread and disgrace of poverty bid us do and bear any thing, and desert the steps of virtue. *I. e.* of what avail are laws, if the poor, by the insolence of wealth, are thus driven from virtue to crime—to gain riches in order to escape from contempt?

44. *Virtutisque viam, &c.*] Instead of *Virtutis viam arduam*—desert the up-hill path of virtue. Or, rather, the path which leads to the temple of Virtue, built on a hill, up to which temple the virtuous have to struggle. Hesiod. Ἔργ. 287.

45. *Vel nos, &c.*] Let *us* Romans, then, if we repent of our crimes, (and desire to remove the source of them, and return to our

Quo clamor vocat, et turba faventium,
Vel nos in mare proximum
Gemmas, et lapides, aurum et inutile,
Summi materiem mali,
Mittamus, scelerum si bene pœnitet.
Eradenda cupidinis
Pravi sunt elementa; et teneræ nimis
Mentes asperioribus
Formandæ studiis. Nescit equo rudis
Hærere ingenuus puer,
Venarique timet; ludere doctior,
Seu Græco jubeas trocho,
Seu malis vetitâ legibus aleâ:
Quum perjura patris fides
Consortem socium fallat, et hospitem,
Indignoque pecuniam
Hæredi properet. Scilicet improbæ
Crescunt divitiæ; tamen
Curtæ nescio quid semper abest rei.

ad quod invitat applausus et concursus *populi* acclamantis, aut in mare vicinum *projiciamus* gemmas et lapillos, atque aurum exitiale, omnis mali causam, si verè crimina detestamur. Extirpanda sunt improbæ cupiditatis principia; animique molliores quàm oportet durioribus instituendi *sunt* exercitationibus. Nobilis adolescens ignorat equo insistere haud assuetus, ac venari fugit, peritior ludere, seu jubeas trocho Græco, sive magis placuerit aleâ legibus prohibitâ: dum parens fide perjurio *fractâ* defraudat consortem socium et hospitem; atque divitias accumulat hæredi immerito. Nimirum iniquæ augescunt opes: veruntamen aliquod semper deest angustis bonis.

NOTES.

old simplicity,) take to the Capitol, where the applauding shouts of the people invite us, our gems, and pearls, and gold, as the materials of all evil; or let us cast them into the sea.

In Capitolium.] As ἀναθήματα to Jupiter Capitolinus—or for the public service. Suet. Octav. 30.

46. *Clamor et turba, &c.*] The shouts of applauding multitudes.

47. *Mare proximum.*] *Mare Tyrrhenum,* or *inferum.* Line 4.

48. *Lapides.*] Precious stones, or, in distinction from other *gemmæ—pearls.* Catull. 69. 4.

52. *Teneræ nimis.*] Now too tenderly and effeminately treated.

53. *Asperioribus form.*] By rougher pursuits, riding, hunting, &c.

54. *Rudis.*] Uninstructed and unpractised in the art of riding

Nescit hærere, &c.] He cannot stick upon a horse—he does not know how to ride—which expresses no more than *rudis. Rudi,* in agreement with *equo,* has been suggested; and rough riding, apparently, formed a part of the equestrian exercises in the Campus Martius. Od. i. 8. 7. With this change, the sense will be—So effeminately is a gentleman's son now brought up, that he cannot ride a horse which has not been broken to the manege—unless it is as tractable as a lady's palfrey.

56. *Ludere doctior.*] More taught—better able, that is, to play, if you bid him do so, with a Greek hoop; or, if you prefer it, with the dice, or at hazard—an illegal practice.

57. *Græco trocho.*] Τρόχος—a brass hoop which boys trolled with an iron rod, delighted with the rattle of the rings attached to it.

Græco.] This amusement, as well as some others, were introduced from Greece; and so boys engaged with them were said *Græcari.* Sat. ii. 2. 11.

59. *Quum.*] Whilst the perfidious father swindles his partner and friend, and thus scrapes together money for his prodigal heir.

60. *Socium.*] A partner in commercial concerns—or speculations for profit.

Consortem.] The partner is called *consors,* because he contributes a portion of the *sors,* or capital, and takes a proportionate share of the gains.

61. *Indigno.*] Prodigal.

62. *Pecuniam properet.*] The phrase describes such as are intent upon making money—in haste to be rich, without scruples as to the means.

Improbæ.] Riches thus dishonestly acquired increase indeed, yet something is always wanting to fill up the measure, in the insatiable feelings of the possessor. The *avarus* himself is called *improbus.* Ep. i. 10. 40.

64. *Curtæ rei.*] *Curta res* is something short, or shorn of its full proportions.

Nil parvum, aut humili modo,
Nil mortale loquar. Dulce periculum est,
O Lenæe! sequi Deum
Cingentem viridi tempora pampinô.

nihil exiguum aut vile, nihil humanum canam. Suave est periclitari, O Bacche, sequendo numen quod circumdat caput virenti palmite.

NOTES.

17. *Nil parvum—loquar.*] About Augustus, of course.

18. *Dulce periculum, &c.*] It is a dear, delightful risk to follow the impulses of the divinity who wreathes his brow with vine-leaves —Bacchus. The poet is unable to proceed with the mighty theme of Cæsar's glory—and the compliment is of course the greater.

19. *Lenæe.*] Bacchus—the name is derived from ληνὸς—a wine-press.

20. *Cingentem, &c.*] Compare Od. iv. 8. 33.

CARMEN XXVI.

AD VENEREM.

VIXI puellis nuper idoneus,
Et militavi non sine gloriâ;
Nunc arma, defunctumque bello
Barbiton hic paries habebit,
Lævum marinæ qui Veneris latus
Custodit. Hîc, hîc ponite lucida
Funalia, et vectes, et arcus
Oppositis foribus minaces.
O quæ beatam, Diva, tenes Cyprum, et
Memphin carentem Sithoniâ nive,

Haud ita pridem vigebam aptus virginibus, nec inglorius bellavi. Jam arma et perfunctam militiâ *istâ* lyram tenebit murus ille, qui stipat latus sinistrum Veneris maritimæ. Istîc, istîc deponite faces accensas, et vectes, et arcus præclusis januis minitantes. O Dea, quæ fortunatam obtines Cyprum, atque Memphim nivibus Sithoniis immunem regis,

NOTES.

ODE XXVI. METRE VIII.

A veteran in the fields of Venus, the poet retires, not ingloriously, from the service, and suspends his armour in the temple of the Goddess, with a final prayer for vengeance upon Chloe, that she may for once herself feel the tortures she has so often inflicted. The poem is wholly Greek.

1. *Vixi, &c.*] The poet must be supposed to stand before the temple, and, while dedicating the weapons of his amatory campaigns, to address the Divinity.

Vixi nuper, &c.] I *have been*, and that not long since, a favourite with the ladies—I have no longer the attractions of youth.

3. *Arma.*] They are particularized below.

Defunctum bello.] The lyre that has completed its service in this warfare—will no longer play its love-measures, &c.

4. *Hic paries, &c.*] This wall which protects the left side of the marine Venus—the side of the temple on the left with respect to the statue of the Goddess. On the right of those who enter the temple.

6. *Hic, hic ponite, &c.*] Addressed to his servants, who attended him to the temple, with the *arma, &c.*

Lucida.] That could be easily kindled and made to give *light.*

7. *Funalia.*] The torches which young revellers carried with them—allusions to which occur more than once in Terence. The streets were not *lighted.*

Vectes.] Crow-bars—instruments to wrench from their hinges the doors of the houses where young courtezans resided.

Arcus.] Instruments employed for the same purpose—something, apparently, of the *ballista* kind.

8. *Minaces.*] With which they threatened to break open the doors—formidable.

9. *O quæ tenes Cyprum, &c.*] Od. i. 3. 1. *Potens Cypri.*

Beatum.] Blessed by the presence of the Goddess—or opulent from commerce. Od. iii. 29. 60. Styled of old μακαρία. Pliny. H. N. 31.

10. *Memphin.*] In this once splendid city of Egypt was the famous temple of Venus

semel feri súperbam Chloën elato flagello.

Regina, sublimi flagello
Tange Chloën semel arrogantem.

NOTES.

Hospita. Herod. ii. 112. Strabo xvii. p. 1161. a.

Carentem, &c.] With no Thracian snows—on the contrary, burning with the sun.

11. *Flagello tange, &c.*] Bring down her pride, &c.

Sublimi.] Upraised—to give more force to the stroke.

12. *Semel.*] Once only—as if that must be effective.

Arrogantem.] Who treated me, her lover, with scorn.

CARMEN XXVII.

AD GALATEAM.

Sceleratos deducat augurium parræ cantum iterantis, et canis gravida, vel lupa rufa veniens ab agro Lanuvino, et vulpes *catulos* enixa. Anguis quoque viam incœptam remoretur, cùm velut sagitta è transverso equis pavorem injecit. Ego, cui metuam augur prævidens *futura*, priusquam avicula pluviæ proximæ prænuncia redeat ad paludes minimè fluentes, votis vocabo corvum ab oriente canentem.

Impios parræ recinentis omen
Ducat, et prægnans canis, aut ab agro
Rava decurrens lupa Lanuvino
Fetaque vulpes;
Rumpat et serpens iter institutum,
Si per obliquum similis sagittæ
Terruit mannos. Ego, cui timebo
Providus auspex,
Antequam stantes repetat paludes
Imbrium divina avis imminentum,
Oscinem corvum prece suscitabo
Solis ab ortu.

NOTES.

ODE XXVII. METRE VI.

The poet dissuades Galatea from venturing upon some distant voyage—not on account of evil omens, but of the unfavourable season, and the perils of the sea. If, however, she persists in her purpose, he prays that all omens of ill may fall upon the wicked, and herself meet with none but propitious ones; but though *birds* may augur favourably, the sea is too capricious to be trusted to, as poor Europa found—the details of whose story close the poem.

1. *Impios, &c.*] May all omens, unpropitious to travellers at their starting, befal the bad; but may she for whose safety I am anxious, set out with every favourable one—for which I shall solicit the Gods, &c.

Impios, &c.] The wicked and them only—may they be averted from Galatea.

Parræ.] This bird has not been identified—but, of course, it was one whose scream was regarded as portending storms.

Recinentis.] Expresses repetitions of the fatal screamings.

2. *Ducat.*] Lead—accompany the bad.

3. *Rava.*] The colour of the wolf—grey. Ovid applies to the wolf *canus* and *flavus*.

Lanuvino, &c.] Lanuvium, a town of Latium, about sixteen miles from Rome, on the right of the Via Appia, built on an acclivity. Of course a wolf coming down from the Lanuvian woods would be of ill omen to travellers on the Via Appia—which extended to Brundusium, the usual port from which vessels sailed for Greece.

5. *Rumpat, &c.*] With its ill omen interrupt—deter from the journey.

6. *Similis sagittæ.*] Darting across the road, rapidly, like an arrow.

7. *Mannos.*] Small horses, whose usual and best pace was an amble.

Cui timebo prov.] A careful augur in favour of her for whose safety I am and shall be alarmed.

9. *Antequam.*] Before the bird, which is prescient of impending storms, repairs to the marshes, I will by my prayers stir up the raven in the east—I will pray the Gods to bid the raven utter a welcome, on the east.

11. *Oscinem.*] *Oscines* are the birds which supply omens by their *voices*; and *præpites* by their *flight*.

12. *Solis ab ortu.*] From the east—always the propitious point.

Sis licet felix, ubicumque mavis,
Et memor nostri, Galatea, vivas;
Teque nec lævus vetet ire picus,
Nec vaga cornix.
Sed vides, quanto trepidet tumultu
Pronus Orion. Ego, quid sit ater
Hadriæ, novi, sinus, et quid albus
Peccet Iapyx.
Hostium uxores puerique cæcos
Sentiant motus orientis Austri, et
Æquoris nigri fremitum, et trementes
Verbere ripas.
Sic et Europe niveum doloso
Credidit tauro latus, et scatentem
Belluis pontum, mediasque fraudes
Palluit audax.
Nuper in pratis studiosa florum, et
Debitæ Nymphis opifex coronæ,
Nocte sublustri nihil astra præter
Vidit, et undas.
Quæ simul centum tetigit potentem
Oppidis Creten, Pater O, relictum
Filiæ nomen, pietasque, dixit,
Victa furore!
Unde? quo veni? Levis una mors est

Esto fortunata ubicunque volueris, ó Galatea, et vive nostri memoriam servans: et te nec pergere impediat sinister picus, nec cornix vagabunda. At cernis quanto fragore properet Orion declivis? Ego scio quàm periculosum sit Hadriaticum mare, utque fallat Iapyx serenus. Conjuges et filii hostium experiantur occultos motus Austri surgentis, et tumultus atri maris, ac littora ictibus *fluctuum* concussa. Ita etiam Europa fallaci tauro commisit latus candidum; atque mare bestiis refertum et apertos dolos expavit *antè* imperterrita. Pauló antè flores in pratis colligens, texensque corollas Nymphis meritas, nocte parùm lucidâ, nihil aspexit nisi sidera et aquas. Cùm *verò* pervenit ad Cretam centenis urbibus validam, irâ percita ait: O parens, nomen à filiâ neglectum, et pietas *etiam relicta!* Unde et quò deveni? Unica mors *pœna* est minor

NOTES.

17. *Sed vides, &c.*] But you see with what commotion Orion hastens down—you see how near it is to the time of Orion's setting, and know what tempestuous weather usually occurs at that period. The heliacal setting, of course, is meant—that is, when Orion sets nearly at the time the sun rises—in the beginning of December. Od. i. 28. 21. Virg. Æn. vii. 719.

18. *Pronus.*] Verging to the west.

Ego, quid sit, &c.] I know what the black waves (i. e. darkened by tempests) are, and what mischief the white Iapyx threatens.

19. *Albus.*] That makes the skies clear and calm.

20. *Iapyx.*] Od. i. 3. 4.

Quid peccet.] To what mischief it leads—how treacherous and delusive is the fine weather it brings.

21. *Cæcos sentiant motus, &c.*] The dark commotions excited by the Auster in that sea. Od. iii. 3. 5.

23. *Trementes verbere ripas.*] Trembling under the stroke—the dashing and breaking of the waves upon the shores. Virg. Æn. iii. 423.

25 *Sic, &c.*] With temerity and want of consideration, did Europa, &c.

Europe.] Daughter of Agenor, king of Phœnicia—conveyed from the shores of Phœnicia to Crete by Jupiter, who for love of her had assumed the shape of a bull. Ovid, Met. ii. 844.

Niveum latus.] Her fair form.

26. *Scatentem belluis*] Μεγακήτεα πόντον. Hom. Odys. iii. 158.

27. *Mediasque fraudes, &c.*] She turned pale with fear at the treachery, which she discovered, when in the midst of the sea, or of the danger.

28. *Audax.*] Bold as she had been at first—from heedlessness.

29. *Nuper.*] Just before.

30. *Debitæ Nymphis.*] Due to the Nymphs—a wreath which she was bound to offer to them by some vow.

31. *Sublustri.*] Not very bright—there being no moon—nothing but stars.

Nihil astra præter.] Mosch. Eurip. 129.

33. *Centum, &c.*] Ἑκατόμπολιν. Epod. 9. 29.

35. *Filiæ, &c.*] O my father—name disregarded by thy daughter. *Filiæ* is a dative. Mastered by passion, I have deserted a father, and the duties of a daughter. Compare Eurip. Med 166.

37. *Unde?*] She thinks of her father.

Levis.] Too light a penalty.

flagitio virginum. An experrecta fleo crimen fœdum? An scelere immunem *me* decipit species inanis, quæ dilapsa per januam eburneam insomnium emittit? An satius fuit longa tranare maria, an flores novos colligere? Si aliquis modò tradat iratæ mihi taurum flagitiosum, conabor ferro discerpere ac rumpere cornua juvenci priùs dilecti nimiùm. Sine verecundiâ deserui paternam domum: sine pudore cunctor Inferos. O si quis Deorum audis ista, faxis nuda ambulem inter leones. Priusquam fœda tabes invadat pulchras genas, ac delicatæ prædæ succus dilabatur, cupio formosa tigres satiare. Infamis Europa, absens pater instat, quorsum mori differs? Frangere cervicem potes ab istâ orno suspensam obsequente tibi cingulo. Seu magis placent cautes et scopuli ad mortem expediti; age,

Virginum culpæ. Vigilansne ploro
Turpe commissum? an vitiis carentem
Ludit imago
Vana, quæ portâ fugiens eburnâ
Somnium ducit? Meliusne fluctus
Ire per longos fuit, an recentes
Carpere flores?
Si quis infamem mihi nunc juvencum
Dedat iratæ, lacerare ferro, et
Frangere enitar modo multum amati
Cornua monstri!
Impudens liqui patrios Penates:
Impudens Orcum moror! O Deorum
Si quis hæc audis, utinam inter errem
Nuda leones!
Antequam turpis macies decentes
Occupet malas, teneræque succus
Defluat prædæ, speciosa quæro
Pascere tigres.
Vilis Europe, pater urget absens,
Quid mori cessas? Potes hac ab orno
Pendulum zonâ bene te secutâ
Lædere collum.
Sive te rupes, et acuta leto
Saxa delectant, age, te procellæ

NOTES.

38. *Culpæ, &c.*] Dative. Too light to expiate the crime of a maiden—as if *one* death were too little, &c.

Vigilansne, &c.] Am I awake and weeping over a baseness actually committed?

39. *Vitiis carentem ludit.*] Deludes me—and I am still innocent—free from guilt.

40. *Imago vana.*] Some bodyless form, or vision.

41. *Quæ portâ, &c.*] Dreams were said to issue from Hades by two gates—the true through a gate of horn—the false through one of ivory. Hom. Odys. xix. 562. Virg. Æn. vi. 894.

Fugiens.] Flying through the ivory gate.

42. *Melius, &c.*] Was it better to go through the far waves, or to gather fresh flowers? Is it possible I could not distinguish which was best? &c.

45. *Infamem.*] Detestable.

47. *Modo multum amati.*] But lately so much beloved—in the meadows so fondly handled, &c.

50. *Orcum moror.*] Too long am I lingering—I ought to go down at once to Hades.

O Deorum, &c.] O that—if any of you Gods hear these words of mine—I might meet with lions—*naked,* and so a more ready victim—or a more tempting morsel for their voracity.

53. *Antequam, &c.*] Before I am wasted and withered—when they will scarcely think me worth eating.

55. *Speciosa.*] While I am still plump—with some flesh upon my bones, I desire to be the food of tigers. *Speciosa* is opposed to *turpis macies.* Ep. i. 16. 45.

57. *Vilis Europe.*] Worthless, degraded Europa.

Pater urget absens.] My absent father pursues me with upbraidings—I seem to hear his reproaches.

58. *Potes hac ab, &c.*] You can hang yourself from this ash-tree with your own girdle—which conveniently enough you took with you—for which you have *now* no further use than to hang yourself with it.

59. *Zonâ.*] The maiden girdle.

60. *Lædere.*] I. e. *Elidere*—to break the neck—dislocate by hanging.

61. *Acuta leto.*] Rocks, whose sharp points will readily dispatch those who fall upon them.

62. *Te procellæ crede.*] Trust yourself to the whirling blast—throw yourself headlong from these cliffs, and you will quickly be dashed to pieces at the bottom.

Prome reconditum, Lyde strenua, Caecubum.*

"Come lusty Lyda, fill's a cup of sack,
And sirrah drawer, bigger pots we lack,
And Scio wines that have so good a smack."

Burton. 'Anatomy of Melancholy'
po 1632. p 396.

* With the lines, Epode. IX. 33-4
Capaciores affer huc puer scyphos
Et Chia vina aut Lesbia

Crede veloci; nisi herile mavis
Carpere pensum,
Regius sanguis, dominæque tradi
Barbaræ pellex. Aderat querenti
Perfidum ridens Venus, et remisso
Filius arcu.
Mox, ubi lusit satis, Abstineto,
Dixit, irarum, calidæque rixæ,
Quum tibi invisus laceranda reddet
Cornua taurus.
Uxor invicti Jovis esse nescis:
Mitte singultus; bene ferre magnam
Disce fortunam; tua sectus orbis
Nomina ducet.

committe te celeri tempestati; nisi pensum dominæ trahere vis, *tu* Regis filia, atque dari pellex heræ barbaræ. Lugenti astabat Venus improbè ridens, natusque laxato arcu: postquam verò satis ludificata est, ait: Modum pone furori et ardenti jurgio, quando tibi juvencus odiosus cornua dabit frangenda. Ignoras *te* esse conjugem supremi Jovis? Omitte querimonias. Disce altam sortem sustinere, ut decet: divisus mundus tuam feret appellationem.

NOTES.

63. *Nisi herile, &c.*] Unless, royal blood as you are, you would prefer executing, as a slave, the tasks set by a mistress.

64. *Carpere pensum.*] Applies specifically to the carding of wool.

65. *Dominæque.*] A slave, who is the favourite of the husband, must have more cause to dread the severity of the wife.

66. *Aderat, &c.*] While thus complaining, Venus came perfidiously smiling—as those who have successfully accomplished insidious purposes usually do. The smile is in unison with the malicious pleasure Venus is supposed to take in the woes she occasionally inflicts. Od. i. 33. 12.

67. *Remisso arcu.*] He had shot his bolt—had done his work.

69. *Ubi lusit satis.*] When she had sufficiently enjoyed the sport—indulged in the pleasure she received from the sight of Europa's remorse.

71. *Quum tibi invisus, &c.*] Since the bull, so odious to you, will soon suffer you to pull his horns for him—alluding to Europa's passionate wishes for an opportunity of doing so—lines 46, 47.

75. *Sectus orbis, &c.*] A portion of the globe, detached—distinguished from the rest, shall bear your name.

CARMEN XXVIII.

AD LYDEN.

Festo quid potius die
Neptuni faciam? prome reconditum,
Lyde strenua, Cæcubum,
Munitæque adhibe vim sapientiæ.
Inclinare meridiem
Sentis; ac veluti stet volucris dies,

Quid meliùs agam die Neptuno sacrâ? Profer, Lyde cita, Cæcubum remotum, atque severitati obfirmatæ vim infer. Vides mediam diem recedere: et *tamen*

NOTES.

ODE XXVIII. METRE II.

The poet will keep the festival of Neptune at Lyde's house; and as if already with her, he urges her to speed the preparations, and get herself ready to sing and play with him.

1. *Festo, &c.*] The Neptunalia were celebrated on the 28th July.

2. *Reconditum.*] Laid up—kept apart in the *cella vinaria*, as the better wine, destined for festivals. Epod. 9. 1.

3. *Lyde.*] Od. ii. 11. 22.

Cæcubum.] Od. i. 20. 9.

Strenua.] Promptly — bestir yourself to bring out, &c.

4. *Munitæque, &c.*] Do a little violence to your philosophy—suffer your temperance—a garrison usually so well defended, to relax its vigilance. Indulge to-day in an extra bottle, &c. like Cato. Od iii. 21. 11, 12.

5. *Inclinare.*] Scil. *in vesperam.*

6. *Stet.*] Tibull. i. 4. 23.

cunctaris detrahere ex apothecâ inutilem cadum Bibulo Consule *conditum*; quasi consistat tempus fugax. *Age* alternis canemus Neptunum, et cæruleos Nereïdum capillos. Tu citharâ incurvâ sæpius cantabis Latonam, atque tela Dianæ velocis. Ultimo cantu *dicetur Venus*, quæ Gnidum obtinet et Cycladas emicantes, atque junctis cygnis adit Paphum. Nox etiam canetur apto carmine.

Parcis deripere horreo
Cessantem Bibuli Consulis amphoram.
Nos cantabimus invicem
Neptunum, et virides Nereïdum comas;
Tu curvâ recines lyrâ
Latonam, et celeris spicula Cynthiæ;
Summo carmine, quæ Gnidon
Fulgentesque tenet Cycladas, et Paphon
Junctis visit oloribus:
Dicetur meritâ Nox quoque næniâ.

NOTES.

7. *Parcis.*] Like φείδεσθαι, used frequently as the periphrasis of a negative. Od. iii. 8. 26.

Horreo.] The *apotheca*, or *cella vinaria*, at the top of the house. Od. iii. 8. 11.

8. *Cessantem.*] In correspondence with *parcis*. Lyde loitering—the *amphora* seems to do so too.

Bibuli Consulis.] 694 U. C. Of course, the wine was of that vintage.

9. *Nos cantabimus, &c.*] The sense seems to be—*I* will sing of Neptune and the Nereids—*you* shall sing, first of Latona and Diana, and next of Venus—and then, at the conclusion of your hymn to Venus, or, by way of finale, *Nox* also, as the Goddess well deserves, shall have her glories sung.

Nos.] *Invicem* is referrible to *nos* and *tu*.

10. *Virides.*] Sea-green. *Cæruleæ*. Ovid. Met. v. 432.

Nereïdum.] Of the sea-nymphs, daughters of Nereus.

12. *Celeris Cynthiæ.*] Diana. Cynthus is a hill in Delos, the island where she was born. Od. i. 21. 11.

13. *Quæ Gnidon tenet, &c.*] Venus. Od. i. 30. 1.

14. *Fulgentes.*] *Nitentes* in Od. i. 14. 19.

15. *Junctis oloribus.*] Her car was drawn by swans.

16. *Dicetur Nox.*] Night, too, shall be honoured with a song—meaning *midnight*. To her, as a Goddess, libations of wine were offered. Od. iii. 19. 10.

Nænið.] Usually applicable to occasions of sorrow; but compare Ep. i. 1. 63.

CARMEN XXIX.

AD MÆCENATEM.

O Mæcenas, proles Hetrusca Regum, jam pridem apud me tibi est dulce vinum in amphorâ non hactenus inversâ, cum floribus rosarum, et balanus expressa tuis crinibus.

TYRRHENA regum progenies, tibi
Non ante verso lene merum cado
Cum flore, Mæcenas, rosarum, et
Pressa tuis balanus capillis

NOTES.

ODE XXIX. METRE VIII.

The poet invites Mæcenas to come and share the simple enjoyments of his Sabine villa—forsaking, for a time, the luxurious magnificence and harassing tumults of Rome. Change is usually delightful to the rich, and the season is one best suited for rustication. With all his solicitude, Mæcenas must not hope to secure the future; he can only employ the present. The future, like a river, sometimes flows smooth, and sometimes flooding, sweeps all before it. Enjoy then the present—that cannot be taken from you; if fortune be kind, be thankful; if unkind, bend to the storm, and make the best of it.

1. *Tyrrhena regum prog.*] Compare i. 1. 1.

Tibi.] In honour of you—to do honour to you on your arrival—or for your especial drinking.

2. *Lene.*] Old—mellowed. As *molle*. Od. i. 7. 19.

Non ante verso.] For *inverso*. Not before removed—*i. e.* in its integral state—not yet tapped. Sat. ii. 8. 39.

4. *Balanus.*] A Greek word equivalent to *glans*. The nut or kernel of some Arabic

See Dryden's eloquent
translation of this ode
and Norris of Bemerton
his kindred paraphrase
of the latter portion in
his poem entitled "[illegible]".

Jam dudum apud me est. Eripe te moræ;
Ne semper udum Tibur, et Æsulæ
Declive contempleris arvum, et
Telegoni juga parricidæ.
Fastidiosam desere copiam, et
Molem propinquam nubibus arduis;
Omitte mirari beatæ
Fumum, et opes, strepitumque Romæ.
Plerumque gratæ divitibus vices,
Mundæque parvo sub lare pauperum
Cœnæ, sine aulæis, et ostro,
Sollicitam explicuere frontem.
Jam clarus occultum Andromedæ pater
Ostendit ignem; jam Procyon furit,
Et stella vesani Leonis,
Sole dies referente siccos.
Jam pastor umbras cum grege languido,
Rivumque fessus quærit, et horridi

Subtrahe te cunctationi; ne continuè spectes humidum Tibur, et pronos agros Æsulæ, collesque Telegoni parricidæ. Relinque abundantiam fastidium afferentem, et ædes excelsis nubibus proximas. Intermitte admirari fumum, et potentiam, tumultusque Romæ felicis. Non rarò jucunda opulentis varietas, et nitidæ cœnæ in exiguâ domo pauperum, sine tapetibus et purpurâ, vultum anxium porrexerunt. Jam lucidus parens Andromedæ promit ardorem absconditum. Jam sævit Anticanis, ac sidus Leonis furiosi, Sole reducente dies aridos. Nunc pastor æstu fatigatus cum grege languente petit umbras, et amnes, atque

NOTES.

shrub not identified—from which an oil was expressed, and used as an essence or perfume for the hair. Pliny xii. 21.

5. *Jam dudum, &c.*] Wines, flowers, and perfumes, have all been ready for you for some time.

Eripe te moræ.] Break from all impediments—through all obstructions.

6. *Ne semper, &c.*] Do not always be contemplating the same scene. Mæcenas's house stood on the Æsquilian hill of Rome, and so high, in site and structure, as to command not only the whole of Rome, but Tibur, Æsula, and Tusculum—which were thus, of necessity, the objects of perpetual observation.

Udum.] From the abundance of water in the Tiburtine region. Od. i. 7. 14.

Æsulæ declive, &c.] Æsula was built on the side of a hill looking towards Rome—not far from Tibur.

8. *Telegoni juga parr.*] Tusculum, now Frascati,—the founder of which was Telegonus, a son of Ulysses by Circe. Telegonus is said to have killed his father inadvertently.

9. *Fastidiosam.*] Quit for a while your voluptuous home—which makes you fastidious, and wearies with satiety.

10. *Molem propinquam nub.*] His lofty palace on the Æsquilian.

12. *Fumum.*] The smoke of the fires—though not of coal—with the clouds of dust arising from the stir and bustle of the populous city.

Opes.] The power, and by implication its consequences exhibited in the accommodations and luxuries of life.

Strepitum.] The noise and bustle—the general stir and activity of a populous place.

13. *Plerumque, &c.*] Generally change of scene is especially welcome to the rich—as a relief from ennui.

14. *Mundæque.*] Simple suppers, without parade, smooth the brow, which is furrowed with the anxieties attending on wealth.

15. *Aulæis.*] The *aulæa* seem to be a canopy stretched over the table and couches. Sat. ii. 8. 54.

Ostro.] The ornamental hangings and coverings — the drapery of scarlet. Virg. Æn. i. 700.

17. *Jam.*] It is the season of the year, when the heat usually drives the rich to the country.

Andromedæ pater, &c.] Cepheus — the heliacal rising of this constellation occurs in July. Cepheus king of Ethiopia, Cassiope his wife, Andromeda their daughter, and Perseus the deliverer and husband of Andromeda, had all the honour of being enrolled among the stars—and their names are still attached to constellations.

Occultum ostendit ignem.] I. e. Rises—shews what was before hidden.

18. *Procyon.*] The *Antecanis*, or little dog-star—rises about the middle of July.

19. *Stella Leonis.*] Regulus, the brilliant star in the breast of the Lion, called *Tuber leonis* by the Latins—rises the latter part of July.

20. *Sole dies ref.*] The season when the sun brings back the hot dry weather—the dog-days.

22. *Horr. dumeta Silv.*] The copse and thickets over which Silvanus, rough as a goat, presides.

densa nemora Silvani hirsuti; et littus silens leves non habet auras. Tu laboras quis urbi status conveniat, ac mentis anxius quid *adversùs* Rempublicam moliantur Seres, et Bactriani Cyro subjecti, atque Tanais seditiosus. Dii sapientes obscuris tenebris involvunt venturi ævi sortem: deridentque si homo plus quàm decet angatur. Satage bene moderari præsentia. Reliqua dilabuntur instar fluvii *Tiberis*, modò intra ripas quietè defluentis in mare Thuscum, modò saxa corrosa evulsasque stirpes, et greges, atque ædificia simul abripientis, haud sine sonitu montium et silvæ proximæ; quando immanis eluvies sollicitat fluvios tranquillos. Is compos sui *est*, vivetque hilaris, qui diebus singulis dicere potest, Vixi: crastinâ die Jupiter cœlo producat vel obscura nubila vel serenam diem; at nequaquam rescindet quicquid actum est, neque mutabit ac destruet

Dumeta Silvani; caretque
Ripa vagis taciturna ventis.
Tu, civitatem quis deceat status,
Curas, et Urbi sollicitus times,
Quid Seres et regnata Cyro
Bactra parent, Tanaisque discors.
Prudens futuri temporis exitum
Caliginosâ nocte premit Deus;
Ridetque, si mortalis ultra
Fas trepidat. Quod adest, memento
Componere æquus; cetera fluminis
Ritu feruntur, nunc medio alveo
Cum pace delabentis Etruscum
In mare, nunc lapides adesos,
Stirpesque raptas, et pecus, et domos
Volventis una, non sine montium
Clamore, vicinæque silvæ,
Quum fera diluvies quietos
Irritat amnes. Ille potens sui
Lætusque deget, cui licet in diem
Dixisse, Vixi: cras vel atrâ
Nube polum Pater occupato,
Vel sole puro; non tamen irritum,
Quodcunque retro est, efficiet; neque
Diffinget, infectumque reddet,

NOTES.

23. *Caretque, &c.*] And the silent bank of the stream has no breezes which roam along it—to cool the shepherds.

25. *Tu, civitatem, &c.*] But you, Mæcenas, at such a season, are immersed in business, and full of anxieties. Mæcenas was præfect of the city. 734. U. C. Od. iii. 8. 17.

26. *Urbi.*] Rome—*the* city pre-eminently.

27. *Seres.*] Coupled with *Indos*, Od. i. 12. 56; and put for the remoter people of India.

Regnata Cyro.] Od. ii. 2. 17.

28. *Bactra.*] A province of the Parthians —instead of the Parthians themselves.

Tanais.] The Don, which separates Europe and Asia. Put for the Scythians—the allies of the Parthians at that time.

Discors.] Split into factions, and so less to be dreaded by Mæcenas. In the same way Horace speaks of the Parthians. Od. iii. 8. 19.

29. *Prudens.*] Wisely—or designedly.

Fut. temp. exitum.] The issue of future time—future events.

31. *Ridetque.*] At the folly and uselessness of the anxiety about the future.

Ultra fas, &c.] If a mortal be solicitous about the future—which it is wrong ever to wish to know.

32. *Quod adest, &c.*] Of what is present, and at your disposal, endeavour to make the best use, &c. Od. ii. 16. 25. *Quod adest, eo decet uti.* Cic. de Senect. 9.

33. *Æquus, &c.*] With that, *quod adest*, whatever it is, be content—with equanimity acquiesce in the good and the bad.

Cetera fluminis, &c.] Other matters—that is, the future—flow like the river, sometimes gliding peacefully down to the sea—sometimes sweeping with it, &c.

Fluminis.] *The* river—the Tiber.

34. *Medio alveo.*] Within its banks, tranquilly.

39. *Clamore, &c.*] The echo and roar of the hills and woods near and along which it sweeps. Virg. Æn. ii. 305.

40. *Quietos irritat, &c.*] When the wild flood swells the streams which were calm before—the Anien, Clanius, Nar, &c. which flow into the Tiber.

41. *Potens sui.*] Ἐγκρατὴς ἑαυτοῦ—He will be his own master—will live happy who can say, &c.

42. *In diem.*] At the end of each day.

43. *Vixi.*] I *have* enjoyed the blessings of life.

Cras, &c.] To-morrow I am not solicitous about. I have lived and enjoyed to-day, and that cannot be taken from me. Let Jupiter cover the sky with dark clouds—or bright sun-shine, &c.

46. *Quodcunque retro est.*] i. e. The past.

Quod fugiens semel hora vexit.
Fortuna sævo læta negotio, et
Ludum insolentem ludere pertinax,
Transmutat incertos honores,
Nunc mihi, nunc alii benigna.
Laudo manentem; si celeres quatit
Pennas, resigno quæ dedit, et meâ
Virtute me involvo, probamque
Pauperiem sine dote quæro.
Non est meum, si mugiat Africis
Malus procellis, ad miseras preces
Decurrere; et votis pacisci,
Ne Cypriæ Tyriæque merces
Addant avaro divitias mari.
Tum me, biremis præsidio scaphæ
Tutum, per Ægæos tumultus
Aura feret, geminusque Pollux.

quod semel attulit fluxum tempus. Fors gaudens rebus adversis, et obstinata ludere ludum petulantem, subvertit dignitates caducas, jam mihi, mox alteri propitia. Laudo stantem. Quòd si leves alas movet, reddo quæ donavit, et meâ me virtute protego; atque honestam paupertatem indotatam peto. Si navis gemat Africis tempestatibus, non ad me attinet confugere ad vota luctuosa, et precibus obtinere, ne Cypriæ vel Tyriæ merces mari avido opes adjungant. Tum etiam me securum ventus lenis ac geminus Pollux per fluctus Ægæos vehet ope naviculæ duos remos habentis.

NOTES.

48. *Vexit.*] Has carried away with it.

49. *Fortuna, &c.*] On the future there can be no reliance, for Fortune overrules all.

Sævo læta negotio.] Delighted with her unfeeling office.—The χαιρεκακία of Fortune, like that of Venus and Cupid, is a subject of frequent allusion.

50. *Pertinax,* &c.] Pertinaciously playing her capricious game.

51. *Transmutat, &c.*] She transfers her fickle favours from one to another—now kind to me, and now to another. Od. i. 34. 14.

53. *Laudo manentem.*] Scil. *Fortunam.* I thank her for her favours—I am grateful, as long as she continues kind to me, or with me.

Si celeres quatit, &c.] If she takes flight and quits me.

54. *Resigno.*] I resign on demand—I restore what she only lent; and tear the *seal* from the bond between us.

Meâ virtute, &c.] I wrap myself in my own virtue, as the philosopher in his cloak—and trust to my own energies.

55. *Probamque paup.*] And court honourable poverty, as a dowerless maiden.

57. *Non est meum, &c.*] I have no need, in my humble circumstances—if the mast should bend and groan under the storm, to fly to prayers and vows, that my Cyprian and Tyrian stores may not perish on the sea.

Mugiat Africis malus.] Od. i. 14. 5.

59. *Votis pacisci.*] To bargain for safety by vows.

61. *Avaro.*] Insatiable.

62. *Tum me, &c.*] Me, safe in the protection of a two-oared skiff, the gale and the twin stars will bear through Ægean storms. I have so little to lose, they spend their force on me to no purpose.

Scaphæ.] Boats of this kind were attached to large vessels of burthen, to facilitate escape in wrecks.

64. *Geminusque Pollux.*] Castor and Pollux—*lucida sidera,* propitious to sailors. Od. i. 3. 2.

CARMEN XXX.

Exegi monumentum ære perennius,
Regalique situ pyramidum altius;

Absolvi opus ære stabilius, atque pyramidum constructione sublimius,

NOTES.

ODE XXX. METRE I.

The poet anticipates an immortality of renown as the introducer of lyric poetry into Roman literature. Pindar expresses the same sentiments, Pyth. v. 7. This forms a kind of epilogue to the *three* books. The last ode of the second book is in the same strain, and must be considered as an epilogue to the first *two* books. The odes of the third were written subsequently, and this thirtieth ode may be regarded as a new epilogue appended to the whole.

1. *Exegi.*] I have completed.

Ære.] Bronze statues.

2. *Regalique situ.*] Higher than the regal

quod neque pluvia corrumpens, nec Boreas violentus destruere queat, vel temporum lapsus et longinquitas. Haud totus interibo; et portio mei plurima mortem effugiet. Ego semper novus posterorum laudatione augebor, quamdiu summus Sacerdos ascendet Capitolium cum silenti Virgine. Ubicunque rapidus Aufidus murmurat, vel Daunus aquarum egens rusticis gentibus dominatus est; *ego* clarus è tenui memorabor Alcaïcos versus primus transtulisse ad Latinum carmen. *Age*, Melpomene, partam virtutibus magnitudinem assume, capillosque meos circumda ultrò laureâ Delphicâ.

Quod non imber edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Annorum series, et fuga temporum.
Non omnis moriar; multaque pars mei
Vitabit Libitinam. Usque ego posterâ
Crescam laude recens, dum Capitolium
Scandet cum tacitâ Virgine pontifex.
Dicar, qua violens obstrepit Aufidus,
Et qua pauper aquæ Daunus agrestium
Regnavit populorum, ex humili potens,
Princeps Æolium carmen ad Italos
Deduxisse modos. Sume superbiam
Quæsitam meritis, et mihi Delphicâ
Lauro cinge volens, Melpomene, comam.

NOTES.

structure of the pyramids—higher than the pyramids raised by Egyptian kings.

3. *Imber edax, &c.*] Tibullus has *Longa dies molli saxa peredit aquâ;* i. 4. 18.

Impotens.] Raging without measure or control. Od. i. 37. 10.

6. *Non omnis moriar.*] Od. ii. 20. 6.

7. *Vitabit Libitinam.*] Will not be buried—will escape death. Venus Libitina, who presided over funerals, had a temple, where was sold, or let, what was requisite for the "furnishing" of funerals. A sickly autumn is called *quæstus Libitinæ*, Sat. ii. 6. 14.

Usque ego crescam, &c.] For ever shall I increase, fresh and fresh, in fame among posterity. Each succeeding generation will renew my glory.

8. *Dum Capitolium, &c.*] As long as the Capitol, &c.—for ever, of course. Livy i. 55. Every month the Pontifex Maximus performed the sacred rites in the Capitol—being conducted thither in solemn procession by the Vestal virgins. Varro. L. L. iv.

9. *Tacitâ.*] Alluding to the silent respect with which the solemnity was conducted.

10. *Dicar, &c.*] The construction is—sprung from the country where the Aufidus rushes along its rapid course, and Daunus once ruled over his rustic subjects, I, a man of humble origin—risen to distinction—shall be said to be the first who introduced Æolic measures into Roman verse.

Aufidus.] The Ofanto. Od. iv. 14. 25.

11. *Daunus.*] The ancient king of Apulia, who is himself called *pauper aquæ*—from the soil of Apulia being dry, and water scarce there. *Siticulosa*, Epod. 3. 16.

12. *Regnavit populorum.*] Greek construction, ἦρχε λαῶν.

Ex humili potens.] Horace was the son of a freedman. Sat. i. 6. 6. Od. ii. 20. 5.

Potens.] Refers to his celebrity as a poet—he never attained political rank.

13. *Æolium carmen.*] Specifically the terms applied to the measures of Sappho and Alcæus, both of Lesbos, the chief seat of the Æolians; but the implication must embrace the Greek lyric poets generally.

14. *Sume superbiam, &c.*] Take the pride won by your deserts—vindicate your dignity, &c.—and with a delphic laurel wreathe my hair. Compare Od. iv. 2. 9. where he claims the same honour for Pindar.

16. *Volens.*] Willingly—propitiously. *Volens* was habitually coupled with *propitius* in precatory *formulæ*. Liv. i. 16; xxiv. 21. and 38.

Q. HORATII FLACCI

CARMINUM, SEU ODARUM,

LIBER QUARTUS.

CARMEN I.

INTERMISSA, Venus, diu
Rursus bella moves. Parce, precor, precor!
Non sum, qualis eram bonæ
Sub regno Cinaræ. Desine, dulcium
Mater sæva Cupidinum,
Circa lustra decem flectere mollibus
Jam durum imperiis. Abi,
Quo blandæ juvenum te revocant preces.

Interrupta dudum, Venus, iterum prælia indicis? Abstine, oro obtestorque. Non sum qui eram sub dominio benignæ Cynaræ. Crudelis parens amorum suavium, parce *me* intractabilem subjicere dulcibus imperiis, circa decem lustra. Ito quò invitant te vota adolescentium amore plena.

NOTES.

ODE I. METRE II.

The poet remonstrates with Venus for again summoning a retired veteran, like himself, to new campaigns in the fields of love. He is no longer what he was—nor, at his age, of sufficient activity for the service. She should visit younger men, who would welcome her favours, and acknowledge them with due honours. While insisting upon his insusceptibility, he humourously recognises in himself the symptoms of some new attachment. There seems no ground for interpreting the poem allegorically—as if the poet, since the publication of the first three books of Odes, had long hung up his lyre, and now resumed it, though reluctantly, at the command of Augustus.

1. *Intermissa, &c.*] Wars long intermitted you again excite—again you are impelling to love—me, who have long done with such feelings. The military metaphor occurs, Od. iii. 26. 2. Ovid, Am. i. 9. 1.

2. *Parce, &c.*] As if he already felt the divinity taking possession of him. So Od. ii. 19. 7. in the case of Bacchus.

3. *Non sum, qualis, &c.*] As in Ep. i. 1. 4. *Non eadem est ætas, non mens.*

Bonæ.] Kind, good—as if in a tone of affectionate remembrance. She died young. Od. iv. 13. 22. In Ep. i. 14. 33. he says, *immunem Cinaræ placuisse rapaci*—rapacious as she might be with respect to others, she had extorted nothing from him.

4. *Sub regno Cinaræ.*] Under the reign of Cinara—while she was my queen. Compare *regit* in Od. iii. 9. 9.

5. *Mater sæva Cupidinum.*] Od. i. 19. 1.

6. *Circa lustra decem.*] At the close of my tenth lustre—near fifty. Od. ii. 4. 24.

Flectere mollibus, &c.] To bend me to your soft commands—to make me obey them. The metaphor is equestrian. Od. iii. 7. 25.

Mollibus durum.] The words are studiously opposed—as also *sæva* and *dulcium*.

7. *Jam durum.*] Now hard—with a *hard* mouth, insensible to the bit. No longer susceptible of love—from age.

8. *Blandæ.*] Fond—ready to welcome.

Quo, &c.] When the prayers of the young

Opportuniùs lascivies in ædibus Pauli Maximi; *illuc i* velox cycnis purpureis, si cupis aptum hepar inflammare. *Is* enim juvenis et nobilis, et pulcher, et pro reis anxiis haud mutus, ac multiplici industriâ *præditus*, longè portabit vexilla tuæ militiæ. Et, cùm rivalis donis amplis *superior, ut* victor gaudebit, prope lacus Albanos te è marmore effectam locabit sub trabe è citro. Ibi thus multum naso hauries; et recreaberis carminibus junctis citharæ, et tibiæ Berecynthiæ, et fistulæ. Ibi pueri cum puellis numen tuum bis *in* die collaudantes albis pedibus terram pulsabunt ter, ritu Saliorum.

Tempestivius in domum
    Pauli, purpureis ales oloribus,
Comissabere Maximi,
    Si torrere jecur quæris idoneum.
Namque et nobilis, et decens,
    Et pro sollicitis non tacitus reis,
Et centum puer artium,
    Late signa feret militiæ tuæ;
Et quandoque potentior
    Largis muneribus riserit æmuli,
Albanos prope te lacus
    Ponet marmoream, sub trabe citreâ.
Illic plurima naribus
    Duces tura, lyræque, et Berecyntiæ
Delectabere tibiæ
    Mixtis carminibus, non sine fistulâ;
Illic bis pueri die
    Numen cum teneris virginibus tuum
Laudantes, pede candido
    In morem Saliûm ter quatient humum.

NOTES.

invoke you—who, so far from deprecating, invite your presence.

9. *Tempestivius.*] More seasonably, or suitably—for Maximus is young.

10. *Pauli Maximi.*] Paulus Fabius Maximus, apparently, who was afterwards, 743 U. C., consul; but already conspicuous among the young nobles of Rome.

Purp. ales oloribus.] You, who, like a bird, glide through the air, in a car drawn by swans. Od. iii. 28. 15.

Purpureis.] Repeatedly used for *bright*—swans are always *white* in the poets—and proverbially are so.

11. *Comissabere.*] You will go and revel in the house of Paulus. Festivities are always welcome to Venus and her suite. Anacreon vi. 12.

12. *Jecur.*] The seat of love, as of some other passions. Od. i. 13. 4.

Idoneum.] Fit—of an age to be fired with love.

Quæris.] Desire—what we desire we seek for.

13. *Decens.*] Handsome.

14. *Sollicitis non tacitus, &c.*] Eloquent—or ready to employ his eloquence in favour of those who are labouring under prosecutions, and in anxiety.

15. *Centum puer artium.*] A youth of innumerable accomplishments.

16. *Signa militiæ tuæ.*] Compare the first line.

17. *Potentior.*] Of more influence, through your patronage, than his rival, with the lady whose smile he woos. Compare *potior*, Od. iii. 9. 2.

Quandoque.] For *quando*.

18. *Muneribus riserit æmuli.*] Shall have laughed at the lavish gifts of his rival—shall have triumphed over his rival, in spite of all his profusion.

19. *Albanos lacus.*] Now called Lago di Castel Gandolfo, in the woods of Alba Longa, on the left of the Via Appia, and at a short distance from it. Paulus, it may be supposed, had a villa on the banks of the lake.

Te ponet marmoream.] He will place you in marble—he will erect a statue of you made of marble. Virg. Ecl. vii. 35.

20. *Sub trabe citreâ.*] In a temple whose roof, or whose timbers, shall be of citron. The citron was imported from Africa, and in great estimation for ornamental purposes. Pliny xiii. 15.

21. *Illic, &c.*] In that temple, you shall inhale abundance of *tus*. There he will burn incense in honour of you.

23. *Delectabere, &c.*] And you will be charmed with the mingled music of the lyre, the flute, and the pipe. Od. iii. 19. 19, 20. and Epod. 9. 5.

25. *Illic bis, &c.*] There, in your temple, twice a day, a chorus of young girls and boys shall chant your praises, and dance.

Bis die.] Night and morning. Tibull. i. 3. 31.

27. *Pede candido.*] Beautiful.

28. *In morem Saliûm.*] Od. i. 36. 12.

Quatient humum.] Od. i. 4. 7.

Me nec femina, nec puer
Jam, nec spes animi credula mutui,
Nec certare juvat mero,
Nec vincire novis tempora floribus.—
Sed cur, heu! Ligurine, cur
Manat rara meas lacrima per genas?
Cur facunda parum decoro
Inter verba cadit lingua silentio?
Nocturnis ego somniis
Jam captum teneo, jam volucrem sequor
Te per gramina Martii
Campi, te per aquas, dure, volubiles.

Nunc me neque mulier, neque puer, neque facilis spes mutui amoris oblectat, nec vino contendere, neque floribus caput coronare. At quare, Ligurine, eheu! quare per malas meas fluunt aliquot stillæ? quare lingua diserta in vocibus hæsitat silentio non decenti? Ego te nocte in somniis modò prehensum amplector, modò te per herbam campi Martii, te per undas fluentes, ô crudèlis, fugientem prosequor.

NOTES.

30. *Spes animi, &c.*] Fond, confiding hopes of mutual love. Scil. *juvat*.

31. *Nec certare mero.*] In drinking parties, where younkers challenge each other to excesses.

32. *Nec vincire, &c.*] Nor wreathe my brows with fresh flowers.

33. *Sed cur, &c.*] While thus disclaiming all pretension to the pleasures of youth, he suddenly affects to discover new signs of a passion for Ligurinus—the gravity is, of course, assumed. Tibull. i. 4. 81.

34. *Rara lacrima.*] I. e. as in Od. i. 13. 7. *quæ furtim in genas labitur.*

35. *Parum decoro.*] Little becoming—the gravity of his years. Plaut. Mil. Gl. iv. 6. 56.

36. *Cadit.*] Drops, or stops—why do my words thus falter?

Inter verba cadit.] Equivalent to *mediâque in voce resistit.* Virg. Æn. iv. 76.

37. *Nocturnis, &c.*] In my dreams sometimes I hold you clasped in my embrace—sometimes I pursue you fleeting along the Campus Martius—sometimes swimming in the rolling waves.

40. *Volubiles.*] The word expresses perhaps the effect on the waters of the action of swimming—the rippling.

CARMEN II.

AD JULUM ANTONIUM.

PINDARUM quisquis studet æmulari,
Jule, ceratis ope Dædaleâ
Nititur pennis, vitreo daturus
Nomina ponto.

O Jule, quicunque vult imitari Pindarum, sublevatur alis cerâ compactis auxilio Dædali, et mari pellucido cognomen præbebit.

NOTES.

ODE II. METRE VI.

Consummate as is Pindar in whatever he touches, Horace disclaims any attempt to emulate him, and affirms that Antonius, who, apparently, had asked him to commemorate the victories of Augustus in a Pindaric strain, would himself accomplish the task more successfully—proposing himself only to join in the general chorus of congratulation, and make his humble offering to the Gods, on the glorious occasion. The poem—from the mention of the Sygambri—was probably written 738 U. C. the year in which, according to Dio, Augustus defeated the Germans, and among other tribes, the Sygambri, on the other side of the Rhine.

1. *Pindarum.*] A native of Thebes, born 521 B. C.—living to a great age, the cotemporary of Anacreon and Æschylus.

Pindarum quisquis, &c.] A man might as well attempt to fly, as think of emulating Pindar.

2. *Jule.*] Julus Antonius was a son of Antony, the triumvir, by Fulvia.

Ceratis ope Dæd.] With wings of wax made by Dædalus. Od. i. 3. 34; ii. 20. 13.

3. *Nititur pennis.*] Descriptively for—*flies.* Virg. Æn. iv. 252.

Daturus nomina, &c.] To give, like Icarus, a name to some sea—do nothing but testify his own temerity.

Vitreo.] Od. i. 17. 20.

Pindarus abundans alto sermone volvitur, et rapidè fertur instar fluminis è monte labentis, quod pluviæ supra consuetas ripas extulerunt. Lauream Apollinis meretur, sive profert voces insolitas in dithyrambis audacibus, scribitque metris liberis; sive canit Divos, ac Reges Deorum filios, à quibus Centauri legitimâ cæde prostrati sunt, *atque* extinctus est ignis Chimæræ horrendæ: sive laudat eos, qui domum redeunt Eleâ victoriâ gloriosi, canitque vel pugilem vel equitem, et donum *eis* tribuit excellentius statuis centenis:

Monte decurrens velut amnis, imbres
Quem super notas aluere ripas,
Fervet immensusque ruit profundo
Pindarus ore,
Laureâ donandus Apollinari,
Seu per audaces nova dithyrambos
Verba devolvit, numerisque fertur
Lege solutis;
Seu Deos, regesve canit, Deorum
Sanguinem, per quos cecidere justâ
Morte Centauri, cecidit tremendæ
Flamma Chimæræ;
Sive, quos Elea domum reducit
Palma cœlestes, pugilemve, equumve
Dicit, et centum potiore signis
Munere donat;

NOTES.

5. *Monte decurrens, &c.*] Like a torrent, pouring down from a mountain, swollen by the rains, Pindar foams and rushes, &c.

6. *Notas.*] The banks within which it was before confined.

Aluere.] Fed—filled.

7. *Fervet.*] Expresses the heat and tumult of thoughts, which are supposed to possess the poet in his inspirations. Sat. i. 10. 62.

8. *Ore profundo.*] Στόμα βαθὺ—a mouth, from which, as from a rich spring, flows a flood of words, &c. Poetically, and in words accommodated to the flooding stream, Pindarus himself is said to rush immense from a deep mouth, or source.

9. *Laureâ donandus Ap.*] A poet worthy to be honoured with Apollo's laurel. Compare Od. iii. 30. 15. where Horace desires to be himself crowned with the *Delphic* laurel.

10. *Seu per, &c.*] Pindar was thus, on the testimony of Horace, distinguished for Dithyrambics, Pæans, Epinicia, and Elegies—of which, nothing but the Epinicia have survived.

Dithyrambos.] These poems, of the nature of which nothing is satisfactorily known, appear to have been first sung in the Bacchic rites, and afterwards, in a more cultivated form, introduced on the stage, by Lasos, Pindar's master. From this passage of Horace, it may be inferred, that considerable latitude was allowed, or taken, both in phrase and metre. Nothing but insignificant fragments remain—insufficient to convey any adequate conception. Horace's Odes, ii. 19. and iii. 25. are thought to breathe the spirit of the dithyrambic—restricted to metrical forms.

Nova verba.] New compounds—or new combinations of words—phrases. *Insigne recens, adhuc indictum ore alio.* Od. iii. 25. 7.

11. *Devolvit.*] Rolls down the stream of his verse—in accordance with the previous metaphor.

12. *Lege solutis.*] This phrase does not necessarily imply contempt of all metrical laws, but only deviations from established forms, or transitions from one to another. Schneider, in his life and writings of Pindar, has ably discussed the subject.

13. *Seu Deos, regesve, &c.*] These were Pindar's *Pæans*—his hymns and encomia on Gods and heroes, which, according to Servius, the scholiast on Virgil, Pindar called Pæans.

Reges.] I. e. *Deorum sanguinem*—specifically the *heroes.*

14. *Per quos, &c.*] Theseus, Pirithoos, and Bellerophon, of whom the two former slew the Centaurs, (Od. i. 18. 8.), and Bellerophon the Chimæra (Od. ii. 17. 13.)

16. *Flamma Chimæræ.*] The Chimæra, which breathed flames.

17. *Sive, quos Elea, &c.*] Or describes those whom the Elean palm sent home, as happy as Gods, or the pugilist, or the horse, &c. These were the *Epinicia*, in which Pindar celebrated the victors in the Olympic games.

Elea.] From Elis, in the Peloponnesus, (the Morea,) where the Olympic games were celebrated, at Olympia.

Elea domum reducit.] With the palm won at Olympia, in Elis, the victor, in the chariot-races, returned as happy as the Gods. Od. i. 1. 6.

18. *Equum.*] There were horse as well as chariot-races. The *equus* here is the winner in the horse-race, who shared with his rider in the honours of the victory. Theoc. xvi. 46.

19. *Centum potiore, &c.*] A poem of more value than a hundred statues. *Ære perennius;* Od. iii. 30. 1. The victors and their horses

Flebili sponsæ juvenemve raptum
Plorat, et vires, animumque, moresque
Aureos educit in astra, nigroque
Invidet Orco.
Multa Dircæum levat aura cycnum,
Tendit, Antoni, quoties in altos
Nubium tractus; ego, apis Matinæ
More modoque,
Grata carpentis thyma per laborem
Plurimum, circa nemus, uvidique
Tiburis ripas, operosâ parvus
Carmina fingo.
Concines majore poëta plectro
Cæsarem, quandoque trahet feroces
Per sacrum clivum, meritâ decorus
Fronde, Sygambros;
Quo nihil majus meliusve terris
Fata donavere, bonique Divi,

sive deflet adolescentem *morte* ablatum nuptæ mœstæ, *illius*que virtutem animumque ac bonos mores extollit *usque* ad cœlum, atrisque inferis eximit. O Antoni, fortis volatus effert cycnum Thebanum, quotiescunque assurgit in superas cœli regiones. Ego exiguus, velut apis thyma dulcia in Matino *monte* maximâ sedulitate colligit, *sic* ingenti labore condo versus, prope silvas et fontes Tiburis humidi. *Tu* vates *eximius* celebrabis Augustum carmine sublimiori, quoties debitâ insignis coronâ ducet Sygambros immanes per collem sacrum: quo *Cæsare* grandius aut pretiosius nihil fata et numina propitia terris donaverunt,

NOTES.

were honoured with statues and inscriptions, commemorating their achievements.

21. *Flebili, &c.*] Or whether he laments a youth snatched from his weeping bride, &c. These were Pindar's *Elegies*. See Dionys. Hal. vol. ii. p. 128.

22. *Vires, &c.*] Vigour, courage, and virtue of the youth.

23. *Aureos.*] Virtues of the golden age.

Educit in astra.] Lifts to the stars—invests with the immortality of verse. *Stellis inserere.* Od. iii. 25. 6.

24. *Invidet Orco*] Snatches from oblivion, as, Od. iv. 8. 25. *ereptum Stygiis fluctibus.* Compare Pind. Olymp. viii. 96. Theoc. xvi. 42.

25. *Multa Dircæum, &c.*] Pindar is a swan that rises to the clouds, while Horace, like a bee laboriously gathering honey from flowers, in the woods and by the streams of Tibur, (Tivoli) insignificant, weaves his painful verse.

Multa Dircæum levat aura, &c.] Many a gale, or a full gale, bears up the Dircæan swan, whenever he directs his flight to the lofty regions of the clouds—As often as the swan of Dirce directs his flight to the lofty regions of the clouds, many a gale, or a strong gale, bears him thither.

Dircæum cycnum.] Pindar, the Theban poet. From the well-known fountain of Dirce, near Thebes, in Bœotia. Poets are often swans. Od. ii. 20. 10.

27. *Apis Matinæ.*] From the mountain—which projected into the sea—Matinum, near Venusia, the birth-place of Horace. Od. i. 28. 3.

28. *More modoque.*] With the usual industry of the bee.

29. *Grata carpentis.*] In the same way Julius Florus is compared to a bee. Ep. i. 3. 21.

30. *Circa nemus Tiburis.*] Where Horace was wont to breathe his devotions to the Muses. Od. iv. 3. 10.

Uvidi.] In Od. iii. 29. 6, is *udum* Tibur.

31. *Ripas Tib.*] That is, of the Anien, Albula, &c.

Operosa parvus, &c.] Expressed in accordance with the comparison of himself to the habits of the bee.

32. *Fingo.*] Like the bee, which is said, specifically, *mel fingere* (πλάττειν).

33. *Concines.*] Instead of *canes*, as often occurs.

Poëta.] Julus Antonius, on the testimony of Acron, is said to have written an epic poem inscribed *Diomedeis*, as Virgil inscribed his *Æneis*.

Majore plectro.] You will strike the lyre with a larger *plectrum*—you will describe Cæsar's victories in nobler verse, &c.

34. *Quandoque.*] For *quando*, as Od. iv. 1. 17.

Trahet, &c.] Captives were led in fetters before the triumphal car of the conqueror. Ep. ii. 1. 191. and Od. ii. 12. 11.

Feroces.] In Od. iv. 14. 51, the same people are described as *cæde gaudentes*.

35. *Per sacrum clivum.*] Which led up to the Capitol, where the triumphal procession terminated.

36. *Fronde.*] The laurel.

Sygambros.] A tribe of Germans, between the Lippe and the Siege, both which rivers fall into the Rhine.

37. *Quo nihil, &c.*] Ep. ii. 1. 17. where the same sentiments occur.

aut donabunt, etiamsi revocetur seculum vetus aureum. Cantabis festos dies et communem lætitiam civitatis, forumque contentionibus vacuum, ob reditum invicti Augusti *à Diis* concessum. Tunc, si canam aliquid auditu dignum, cantûs mei maxima pars adjicietur: et beatus dicam, O læta, O celebris dies, *quâ* Cæsar *nobis* est redditus. Dum verò progrederis, Iö triumphe, sæpius repetemus, Iö triumphe, omnisque urbs *pariter;* et adolebimus thura numinibus propitiis. Te decem tauri et vaccæ totidem *promissis* liberabunt: me juvencus matri subtractus, qui crescit *in* abundanti gramine propter meum votum *exsolvendum*. *Is* fronte æmulatur Lunam incurvam tertiâ *ab* ortu *die* ardescentem: eâ *parte insuper* contraxit notam, *quâ* spectatur nive *candidior*, in reliquis rufus.

Nec dabunt, quamvis redeant in aurum
Tempora priscum.
Concines lætosque dies, et Urbis
Publicum ludum, super impetrato
Fortis Augusti reditu, forumque
Litibus orbum.
Tum meæ (si quid loquar audiendum)
Vocis accedet bona pars; et, O sol
Pulcher, O laudande, canam, recepto
Cæsare felix.
Tuque dum procedis, Io triumphe,
Non semel dicemus, Io triumphe,
Civitas omnis, dabimusque Divis
Tura benignis.
Te decem tauri, totidemque vaccæ,
Me tener solvet vitulus, relictâ
Matre, qui largis juvenescit herbis
In mea vota.
Fronte curvatos imitatus ignes
Tertium lunæ referentis ortum,
Qua notam duxit, niveus videri,
Cetera fulvus.

NOTES.

39. *In aurum priscum.*] To the old felicity of the golden age.

41. *Urbis publicum ludum, &c.*] These public games, the celebration of which Horace thus anticipates, and which the senate and people had bound themselves by vow to perform on the return of Augustus, were not exhibited till 751 U. C., five years after Horace's own death. Augustus continued some years in the provinces, especially Gaul and Spain. Dio. 54. 17.

43. *Forumque, &c.*] The courts therefore were closed *(justitium)* on occasions of public rejoicing, as well as of calamity.

45. *Tum.*] *I. e.* when Augustus shall drag the Sygambri up the sacred hill—when he shall return in triumph.

Si quid, &c.] If I can say or sing any thing worthy of being listened to.

46. *Bona.*] A good, *i. e.* a great part, &c. Sat. i. 1. 61. and Ep. ad Pison. 297.

49. *Tuque, &c.*] And while *you*, Julus Antonius, join in the triumphal procession, &c. Through his wife Marcella, Antonius was connected by affinity with Augustus, and as such would, according to the usual custom, follow next the triumphal car. Ovid, ex Pont. ii. 2. 83.

Procedis.] Od. iii. 14. 6.

50. *Non semel dicemus, &c.*] In Livy, xlv. 38. the soldiers are said *triumphum nomine ciere*, i. e. exclaiming, "*Io triumphe.*"

51. *Civitas omnis, &c.*] I and all the city, &c.

Dabimusque Divis tura, &c.] I. e. on the altars erected on each side of the road, on the triumphal day.

53. *Te decem—solvet.*] Scil. *voto.* The vow which Antonius and Horace had bound themselves to pay, when Augustus returned in safety. You will sacrifice ten oxen and ten cows, and I a young calf.

54. *Relictâ matre.*] I. e. *lacte depulsus.* Od. iv. 4. 15. The calf was weaned.

56. *In mea vota.*] I. e. *solvenda*—to pay my vow with.

57. *Imitatus, &c.*] Resembling, with the first buddings of its horns, the glowing crescent *(curvatos ignes)* of the moon three days old.

59. *Qua notam duxit, &c.*] In the part where it took, or had a mark, the calf was white—the rest of the body was red. It was a red calf, with spots. Unless *qua* be regarded as referring exclusively to the brow, and the poet be thought to have had Moschus in mind,

Τὸ μὲν ἄλλο δέμας ξανθόχροον ἔσκεν,
Κύκλος δ' ἀργύφεος μέσσῳ μάρμαιρε μετώπῳ. Eid. B. 84.

Niveus videri.] Greek λευκὸς ὁρᾶσθαι. The verb is redundant, as *aspici* in Od. i. 19. 8.

60. *Cetera.*] The rest of his body is a red.

CARMEN III.

AD MELPOMENEM.

QUEM tu, Melpomene, semel
    Nascentem placido lumine videris,
Illum non labor Isthmius
    Clarabit pugilem, non equus impiger
Curru ducet Achaico
    Victorem, neque res bellica Deliis
Ornatum foliis ducem,
    Quod regum tumidas contuderit minas,
Ostendet Capitolio;
    Sed quæ Tibur aquæ fertile præfluunt,
Et spissæ nemorum comæ,
    Fingent Æolio carmine nobilem.
Romæ principis urbium
    Dignatur soboles inter amabiles
Vatum ponere me choros;
    Et jam dente minus mordeor invido.
O, testudinis aureæ
    Dulcem quæ strepitum, Pieri, temperas;

O Melpomene, quem tu nascentem aspexeris semel oculis benignis, eum non athletam nobilitabit Isthmium certamen, non equus acer victorem curru vehet Achaico; nec militare facinus imperatorem ostentabit Capitolio, frondibus Apollinaribus coronatum, eò quòd superbas Regum minas fregerit: verùm aquæ fœcundum Tibur irrigantes et silvarum densa folia Æoliis clarum versibus efficient. Proles Romæ, civitatum Reginæ, inter claros Poëtarum cœtus me collocare dignatur; jamque minùs æmulorum morsibus vellicor. O Musa, quæ suavitatem eximiæ lyræ meæ sonum moderaris!

NOTES.

ODE III. METRE II.

In claiming the dignity of a poet, Horace gratefully ascribes the whole honour to Melpomene—to whose favour also it is due that he has surmounted the envy with which his earlier efforts were visited.

1. *Quem, &c.*] He on whose birth *you* smiled will never be distinguished in athletic sports, nor in fields of battle, but will be a poet.

Melpomene.] Addressed, apparently, as the muse of lyric poetry, both here and Od. iii. 30. 16. as well as in the elegy on Quintilius Varus. But see Od. i. 1, 33.

2. *Nascentem.*] Whom, at his birth, you deemed worthy of your favours. Hesiod. Theog. 82. Callim. Ep. ii. 4. Theoc. ix. 35.

3. *Labor Isthmius.*] Πόνος—ἄεθλος. The Isthmian games were held at Corinth, in honour of Neptune and Melicerta, and took their name from the *Isthmus* of Corinth.

4. *Non clarabit pugilem.*] He will never be a conspicuous pugilist at the Isthmian games.

Non equus, &c.] Nor will any fleet horse of his ever win the prize in the chariot-races of Olympia.

6. *Res bellica, &c.*] Nor will his military achievements ever exhibit him to the Capitol as a commander wreathed with laurel, for quelling the proud threats of kings.

Deliis foliis.] Laurel of Delos. As *meritâ fronde decorum.* Od. iv. 2. 35.

8. *Regum tumidas minas.*] The pride of kings. *Kings*, invidiously, for enemies—the name of *rex*, politically, was odious to the Romans.

9. *Ducem ostendet.*] Approaching the Capitol in triumph. Od. iv. 2. 35.

10. *Sed quæ Tibur, &c.*] Od. iv. 2. 31, 32.

Præfluunt.] Instead of *præterfluunt.* So in Livy xliv. 31.

12. *Fingent, &c.*] The streams and groves of Tibur will make me distinguished for Æolian verse—for the lyrics of Sappho and Alcæus, or lyric poetry generally. Od. iii. 30. 13. The lyrics I shall sing in the retreats of Tibur will ennoble me, &c.

13. *Principis urbium.*] Od. iv. 14. 44. *Roma domina;* Ep. i. 7. 44. *regia Roma.*

14. *Soboles, &c.*] The people of Rome—the first of cities, deem me worthy to be enrolled, &c.

16. *Et jam dente, &c.*] And now I am less nibbled at by the tooth of envy—I am no longer so much exposed to the malice of detractors, as in my earlier days. Od. ii. 20. 4.

17. *Testudinis—temperas.*] It is you who give sweetness to the sounds of the golden lyre. Propert. ii. 34. 80.

18. *Pieri.*] Melpomene—from Pieria, a hill in Macedonia, sacred to the Muses.

O quæ mutis etiam piscibus cycni cantum dare potes, si velis! illud omne ex dono tuo est, quòd manu prætereuntium ostendor Latinæ lyræ auctor: quòd vivo, et probor, si *tamen* probor, à te est *mihi datum*.

O, mutis quoque piscibus
Donatura cycni, si libeat, sonum!
Totum muneris hoc tui est,
Quod monstror digito prætereuntium
Romanæ fidicen lyræ:
Quod spiro et placeo, (si placeo,) tuum est.

NOTES.

20. *Donatura.*] You who could give the music of the swan even to dumb fishes. 'Αφωνότερος ἰχθύων was proverbial.

21. *Totum muneris hoc tui, &c.*] It is all the effect of your favour, that I am recognised as the creator of the Roman lyre. Od. iii. 30.

24. *Quod spiro, &c.*] That the spirit of the Grecian muse breathes through me. Od. ii. 16. 38.

CARMEN IV.

DRUSI LAUDES.

Qualem volucrem fulminis administrum, (cui summus Deorum Jupiter dedit principatum in vagabundas aves, probatâ ejus fide in Ganymede flavo) aliquando juventus et paterna virtus ignarum laboris expulit nido,

QUALEM ministrum fulminis alitem—
Cui rex Deorum regnum in aves vagas
Permisit, expertus fidelem
Jupiter in Ganymede flavo—
Olim juventus, et patrius vigor
Nido laborum propulit inscium;

NOTES.

ODE IV. METRE VIII.

Drusus, the younger of Livia's sons by Drusus Nero Claudius, had the command of the expedition dispatched 739 U. C. by Augustus against the Rhæti and Vindelici. The Rhæti were routed by him with the sole command, in the first engagement, but the Vindelici in conjunction with his brother Tiberius. In this Ode Drusus is the principal figure, as Tiberius is in the fourteenth of this book—both written on the same occasion. The poem embraces a description of Drusus, which consists in a comparison of his vigour with that of a young eagle, and a young lion —a panegyric on Augustus, (under whose auspices the Nerones acted) and his paternal kindness towards them—and, finally, a commemoration of Claudius Nero, the ancestor of the Nerones, by whose successes Hannibal was finally driven from Italy.

1. *Qualem, &c.*] The order of the passage is—The Vindelici beheld Drusus attack the Rhæti, like a young eagle when he first quits the nest, and rushes on the sheep or snakes; or like a lion's whelp, just weaned, when he springs upon the goats, &c.

Qualem ministrum, &c.] Construe—As is an eagle, the winged minister of lightning—whom, yet a stranger to labours, his youth and vigour urge from the nest, and whom, alarmed at first, the vernal winds teach unwonted efforts—whom soon a vivid instinct sends hostilely against the sheepfolds, and the desire of prey and battle impels against the struggling serpents,—or as, just driven from his mother's milk, a lion, whom the goat intent upon the pastures, but soon to perish by his young tooth, beholds—such was Drusus, when the Vindelici, &c.

Ministrum fulminis.] According to Pliny, the eagle is represented as the minister of lightning, because none of the species was ever struck by it. The cause may perhaps be assigned to his lofty flight, often penetrating the clouds.

2. *Cui rex Deorum, &c.*] The honor was conferred on the eagle by Jupiter, for his services in securing the person of Ganymede, and bearing him up to Olympus. According to others, Jupiter was himself the eagle.

4. *Flavo.*] For—fair, or beautiful, as Od. ii. 4. 14; iii. 9. 19, &c.

5. *Olim.*] Indefinitely—as is usually the case. Sat. i. I. 25.

6. *Laborum inscium.*] Not having yet made them—the efforts with which the young eagle strives to scale the skies.

"The most obscure passage – at least the strangest passage – in all Horace may be explained by supposing that he was misled by Pindar's example*: I mean that odd parenthesis in the 'Qualem Ministrum'

quibus
Mos unde deductus per omne –

This passage, taken by itself, always struck me as the harshest, queerest, and most preposterous digression in the world. But there are several things in Pindar very like it."

Macaulay to Thomas Flower Ellis.
Calcutta Feb 8. 1835
"Life and Letters" Am Ed I 381.

* Pindar taking advantage of any opportunity or suggestion to eke out the monotonous subject matter of his athletic contest [illegible]

Vernique, jam nimbis remotis,
Insolitos docuere nisus
Venti paventem; mox in ovilia
Demisit hostem vividus impetus;
Nunc in reluctantes dracones
Egit amor dapis atque pugnæ:
Qualemve lætis caprea pascuis
Intenta, fulvæ matris ab ubere
Jam lacte depulsum leonem,
Dente novo peritura, vidit:
Videre Rhætis bella sub Alpibus
Drusum gerentem Vindelici; quibus
Mos unde deductus per omne
Tempus Amazoniâ securi
Dextras obarmet, quærere distuli;
Nec scire fas est omnia; sed diu
Lateque victrices catervæ,
Consiliis juvenis revictæ,
Sensere, quid mens rite, quid indoles,
Nutrita faustis sub penetralibus,
Posset, quid Augusti paternus
In pueros animus Nerones.
Fortes creantur fortibus et bonis;
Est in juvencis, est in equis, patrum
Virtus; neque imbellem feroces

vernique venti, jam transactis imbribus, timidum docuere conatus insuetos; mox *autem* vis acerrima infestum in ovilia perpulit: deinde prædæ ac certaminis aviditas incitavit adversùs dracones repugnantes: et qualem leonem jam à lacte et uberibus fulvæ parentis remotum capra amœnis occupata pascuis aspexit recenti dente lanianda: *talem* ad Alpes bella facientem Drusum viderunt Rhæti atque Vindelici, quibus mos omni ævo manus armandi securi Amazonum unde fluxerit, investigare omisi; neque omnia cognosci possunt. Verùm diu latèque victrices turmæ adolescentis superatæ industriâ expertæ sunt, quid ingenium, quid animus in felici domo institutus, quidque Cæsaris erga Nerones juvenes paterna mens valeat. Strenui gignuntur strenuis atque generosis. In juvencis et in equis patrum virtus residet: nec

NOTES.

7. *Vernique.*] In the spring—the latter part of it—when young eagles, like most other birds, are ready to fly.

8. *Docuere nisus venti.*] The winds teach his efforts—by their buoyancy—by the assistance they thus give to his exertions.

9. *Paventem.*] Apprehensive of danger—from the flight yet unattempted.

11. *Reluctantes.*] Twisting and curling—struggling to escape, or to inflict a sting. Virg. Æn. xi. 751.

13. *Caprea.*] Chamois-goat of the mountains.

14. *Ab ubere jam lacte, &c.*] Driven from the dugs, and so from the milk of its mother. Therefore raging with hunger.—But better surely to consider *ubere* as an adjective, notwithstanding the unusual termination of *e* for *i*.

16. *Novo dente.*] The young tooth, not yet fleshed with slaughter.

17. *Rhætis.*] Instead of *Rhæticis*. The Rhæti occupied the countries now called the Tyrol and the Grisons.

Videre—Vindelici.] At first Drusus attacked the Rhæti alone—in *their* defeat the Vindelici *saw* what a commander he was, but finally they *(sensere)* felt his force, &c.

18. *Vindelici.*] Occupying the modern Bavaria, south of the Danube.

Quibus mos, &c.] Whence was derived the custom by which they always arm their right hands with the Amazonian battle-axe, I put off inquiring.

22. *Nec scire fas, &c.*] Nor can we discover every thing.

Sed.] *I. e.* But to pass that matter by—to return to what is of more importance.

Diu lateque victrices.] They had too long been suffered with impunity, or without efficient opposition, to devastate Gaul and Italy—such parts as were nearest to them.

24. *Revictæ.*] Conquered, in their turn—with reference to *victrices*.

Consiliis juvenis.] By the measures of Drusus.

25. *Sensere.*] Od. ii. 7. 10.

26. *Nutrita faustis, &c.*] Educated in the house of Augustus—under his happy auspices.

28. *In pueros, &c.*] Towards the young Nerones—Drusus and Claudius. Claudius is better known as Tiberius.

Pueros.] Applied to young men repeatedly. Od. iv. 1. 15.

29. *Fortes creantur, &c.*] It is with men as with animals—they propagate their noble qualities. The young Nerones inherit the noble nature of their ancestors, but its cultivation is due to Augustus.

aquilæ producunt columbam minimè bellicosam. At eruditio virtutem ingenitam provehit, et bona disciplina reddit animum fortem: quomodocunque disciplina deest, vitia deturpant naturæ bonitatem. O Roma, quantum debeas Neronibus, testatur Metaurus fluvius, atque Asdrubal profligatus, et dies ille Italiæ caligine depulsâ lætus, qui primus victoriâ gloriosâ resplenduit; quando crudelis Africanus per Italiæ civitates discurrebat, velut ignis per tedas, vel Eurus per mare Siciliæ. Exinde Romana juventus semper felicibus expeditionibus inclaruit: et templa scelerato Carthaginiensium bello diruta stantes habuerunt Deos. Tandemque perfidus Annibal dixit: *Nos tanquam cervi, præda luporum rapacium, sponte sequimur Romanos*, quos declinare et evitare insignis est triumphus. *Illa* natio, quæ ab incensâ Trojâ ad Italiæ civitates, Etrusco exagitata mari, fortiter transportavit sacra, liberos, et senes grandævos;

Progenerant aquilæ columbam.
Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant;
Utcunque defecere mores,
Indecorant bene nata culpæ.
Quid debeas, O Roma, Neronibus,
Testis Metaurum flumen, et Hasdrubal
Devictus, et pulcher fugatis
Ille dies Latio tenebris,
Qui primus almâ risit adoreâ,
Dirus per urbes Afer ut Italas,
Ceu flamma per tædas, vel Eurus
Per Siculas equitavit undas.
Post hoc secundis usque laboribus
Romana pubes crevit, et impio
Vastata Pœnorum tumultu
Fana Deos habuere rectos;
Dixitque tandem perfidus Hannibal:
Cervi, luporum præda rapacium,
Sectamur ultro, quos opimus
Fallere, et effugere est triumphus.
Gens, quæ, cremato fortis ab Ilio,
Jactata Tuscis æquoribus sacra,
Natosque, maturosque patres,

NOTES.

33. *Doctrina, sed, &c.*] Instruction elicits, invigorates, advances the native powers.

35. *Utcunque.*] Whenever.

Defecere mores.] Native virtues, whenever they have failed of producing their fruits, that is, from neglect—whenever they have not been cultivated—vices corrupt (*bene nata*) what was originally good.

38. *Metaurum flumen.*] In Umbria—now Metaro in Urbino—where C. Claudius Nero, Consul 546 U. C. defeated Hasdrubal—the event, to which may be traced all the subsequent successes of Rome, and the disasters of Carthage.

39. *Pulcher ille dies, &c.*] To Claudius Nero was due that beautiful day which, after the darkness that covered Italy was dispersed, first beamed with the light of victory.

Fugatis tenebris.] The perils which hung over the Romans from the predominance of Hannibal.

41. *Adoreâ.*] *Ador*—or *far adoreum.* Corn, put for victory, for corn was usually distributed to the soldiers after a victory, as a gratuity, or donative.

42. *Afer ut, &c.*] From the time that Hannibal swept over Italy like flame through a forest of pines, or the Eurus over the Sicilian waves.

Afer.] Hannibal.

Dirus.] Od. iii. 6. 36. Livy xxi. 4.

44. *Equitavit.*] The word applies to the rapid march of Hannibal—the progress of fire in a forest—and the career of the wind. Winds are habitually described as mounted upon winged horses. Catull. 66. 54. Virg. Æn. ii. 417. *Equitare* is also repeatedly used as καθιππεύειν χώραν with the Greeks, to express the devastations of hostile cavalry. See also *eques*, Epod. 16. 12; 17. 74.

45. *Post hoc.*] After this victory of Claudius Nero.

46. *Romana pubes.*] The Roman troops.

48. *Fana Deos, &c.*] And the temples, laid waste by the impious war of the Carthaginians, had their Gods upright again—restored to their former position, and honoured with their former rites, &c.

49. *Perfidus Han.*] Livy xxi. 4.—the testimony of a Roman, and a rhetorician.

Hannibal.] The speech of Hannibal—filled with despair—prompted by Nero's victory, is made to tell to the honour of the Claudian family.

50. *Cervi, &c.*] Like so many deer—the prey of rapacious wolves, we are voluntarily seeking—we are throwing ourselves in the way of those, whom, it will be our best victory to elude and escape.

53. *Gens, &c.*] Virg. Æn. i. 71.

54. *Sacra.*] Penates.

55. *Maturos.*] Scil. *funeri.* Aged.

Pertulit Ausonias ad urbes,
Duris ut ilex tonsa bipennibus
Nigræ feraci frondis in Algido,
Per damna, per cædes, ab ipso
Ducit opes animumque ferro.
Non Hydra secto corpore firmior
Vinci dolentem crevit in Herculem;
Monstrumve summisêre Colchi
Majus, Echioniæve Thebæ.
Merses profundo, pulchrior evenit;
Luctere, multâ proruet integrum
Cum laude victorem, geretque
Prœlia conjugibus loquenda.
Carthagini jam non ego nuntios
Mittam superbos; occidit, occidit,
Spes omnis, et fortuna nostri
Nominis, Hasdrubale interemto.
Nil Claudiæ non perficient manus;
Quas et benigno numine Jupiter
Defendit, et curæ sagaces
Expediunt per acuta belli.

sicut ilex durâ securi attonsa in Algido umbrosarum frondium fertili, jacturas inter et cædes potentiam ac virtutem depromit ab ipso ferro. Non hydra amputato corpore vegetior repullulavit contra Herculem, superari haud æquo animo ferentem: neque gravius portentum invexere Colchi vel Thebæ Echionis *opus*. Si mari demergas, clarior redit: si oppugnes, cum summâ gloriâ debellabit victorem integrum, ac certamina matronis prædicanda conficiet. Non ultrà ego nuntios arrogantes mittam ad Carthaginem. Certè spes omnis, et fortuna nostræ gentis interiit,—Asdrubale interfecto. Claudiæ *stirpis* potentia quidlibet molietur. Hanc et tuetur Jupiter numine propitio, et liberat solers consilium inter militiæ difficultates.

NOTES.

56. *Ausonias.*] Towns of Italy—from the Ausones, the ancient inhabitants of the country. See Heyn. Exc. iv. ad Virg. Æn. vii. 37.

57. *Duris ut ilex, &c.*] Like an oak in the dark forests of Algidum, which, lopped of its boughs by the axe, shoots out again with fresh vigour—the Romans, from their defeats and losses, take new force and courage, &c.

58. *Algido.*] Od. i. 21. 6.

Nigræ feraci, &c.] Which produces abundance of trees—ilexes, whose foliage is of a dark hue. Or rather, dense forests, which, from the exclusion of the sun, of course look dark and gloomy.

59. *Per damna, per cædes.*] The phrases are studiously applicable to both the Romans and the lopped oak.

Ab ipso ferro.] From the axe itself—from the very amputation.

61. *Non Hydra, &c.*] The Romans are like the Hydra—the stronger for defeat—the loss of one head produces two, &c. Ovid, Met. ix. 69.

62. *Vinci dolentem.*] For Hercules would have been beaten, but for the assistance of Iolaus.

Crevit, &c.] *I. e.* As heads multiplied *against* Hercules, and increased his labour.

63. *Monstrumve, &c.*] Nor did Colchis or Thebes ever throw up from the soil a greater prodigy than the Roman people have proved to be.

Monstrumve.] The crop of armed men, which sprung up from the teeth of the serpent—the guardian of the golden fleece—slain by the aid of Medæa by Jason. Ovid, Met. vii. 122.

Colchi.] The people of Colchis, on the eastern shores of the Euxine—now Mingrelia.

Summisere.] Threw up—as corn shoots up from the seed.

64. *Echioniæve Thebæ.*] From Echion, one of the *seges clypeata*, as Ovid describes the produce of the serpent's teeth sown by Cadmus. Ovid, Met. iii. 25.

65. *Merses profundo, &c.*] Sink her *(gens Romana)* deep in the sea, she comes up to the surface again fairer than ever. No disasters overwhelm her.

Pulchrior.] Braver, nobler.

66. *Luctere, &c.*] Wrestle with her—she will hurl with honour to the earth her opponent, though fresh and all but the conqueror.

68. *Conjugibus loquenda.*] To be told with grief by the wives of the slain.

69. *Carthagini, &c.*] I, emphatically—I shall no more send to Carthage messengers with the proud intelligence of victory—as he had sent Mago, Hamilcar's son, after the battle of Cannæ.

71. *Nostri nominis.*] Of my family.

73. *Nil Claudiæ non, &c.*] There is nothing the Claudian family will not accomplish. *Claudiæ manus* embrace the posterity of Claudius Nero, and so Hannibal prophesies the victories of Drusus and his brother.

75. *Curæ sagaces.*] The sagacity of their measures.

76. *Per acuta belli.*] In the perils of war —on critical occasions. Livy has *subita belli.* The Greeks expressed a doubtful contest by *ὀξὺς ἀγών.*

CARMEN V.

AD AUGUSTUM.

O Populi Romani tutor præstantissime, numinibus propitiis nate, jam nimis diu absens fuisti; revertere, qui promisisti sacro Senatorum cœtui celerem reditum. Optime Princeps, restitue lumen patriæ tuæ. Nam quando facies tua tanquam vernum tempus apparuit, jucundiores fluunt horæ, et dies clariùs fulgent. Sicut mater crebris votis ac precibus expetit filium, quem Auster adversis flatibus removet à dulci domo, plus annuo intervallo morantem ultra mare Carpathium, neque vultum avertit ab incurvâ ripâ: ita patria desideriis accensa fidelibus exoptat Augustum. Nam bos securus per campos vagatur: agros fovet Ceres et abundans felicitas:

Divis orte bonis, optime Romulæ
Custos gentis, abes jam nimium diu;
Maturum reditum pollicitus Patrum
Sancto concilio, redi.
Lucem redde tuæ, Dux bone, patriæ;
Instar Veris enim vultus ubi tuus
Affulsit, populo gratior it dies,
Et soles melius nitent.
Ut mater juvenem, quem Notus invido
Flatu Carpathii trans maris æquora
Cunctantem spatio longius annuo
Dulci distinet a domo,
Votis, ominibusque, et precibus vocat,
Curvo nec faciem litore demovet;
Sic desideriis icta fidelibus
Quærit patria Cæsarem.
Tutus bos etenim rura perambulat;
Nutrit rura Ceres, almaque Faustitas;

NOTES.

ODE V. METRE III.

The poet expresses the regrets of Rome for the long absence of Augustus, detained after his victories over the Germans, in the western provinces, and their prayers for the speedy return of him to whom they owe all their felicity.

1. *Divis orte bonis.*] Offspring of divinities friendly to the Romans. Augustus had been legally adopted by Julius Cæsar into the Julian family, which traced its origin to Æneas, and so to the Gods. Or the allusion may be simply to Julius Cæsar, who like the *heroes* of old was honoured with the title of *divus*.

Romulæ.] For *Romuleæ;* and so Carm. Sæc. 47. and Virg. Æn. vi. 877.

2. *Custos.*] A tutelary deity—as Neptune of Tarentum, Od. i. 28, 29.

Jam nimium diu.] After his defeat of the Germans, and among them, the Sygambri, Augustus was long detained in the provinces of Gaul and Spain. Od. iv. 2.

3. *Pollicitus.*] Promising the Senate, at his setting out for Gaul 738 U. C., an early return.

4. *Sancto.*] Applies to the venerable dignity of the Fathers.

5. *Lucem redde, &c.*] Dispel the gloom of the city by your presence, as the sun dispels the darkness—come and cheer your people, grieved for your long absence, &c.

6. *Instar Veris, &c.*] When the light of your countenance, which, like the spring, cheers all things, &c. Theoc. viii. 41.

8. *Soles melius.*] More brilliantly, or beautifully. Æsch. Pers. 298.

9. *Ut mater, &c.*] Rome is anxious for your return, as a mother for her son long at sea, &c. Compare Opp. Hal. iv. 335.

Notus.] Adverse to vessels sailing from Bithynia by the Carpathian Sea to Italy—elsewhere used for any stormy wind. Od. i. 35. 8.

Invido flatu.] Envious blast—ascribing human motives to inanimate things—any thing which opposes our wishes.

12. *Dulci a domo.*] Nothing so dear as home after distant voyages. Catull. 31. 7.

13. *Votis.*] Vows which the mother makes for the safe return of her son.

Ominibusque.] Words of good omen.

15. *Icta.*] Struck—the word expresses a deep-seated feeling, as if pierced with an arrow.

Fidelibus.] Strictly the epithet refers to *patria*.

16. *Quærit.*] Longs for your return. Od. iii. 24. 32.

17. *Tutus bos, &c.*] The poet enumerates the grounds of their ardent desires. Compare Vellei. ii. 289. Safe the cattle roam over the pastures—no longer exposed to the forays and devastations of civil wars. Theoc. xvi. 90.

18. *Nutrit Ceres, &c.*] The labours of agriculture no longer suffer interruption.

Pacatum volitant per mare navitæ;
Culpari metuit Fides;
Nullis polluitur casta domus stupris;
Mos et lex maculosum edomuit nefas;
Laudantur simili prole puerperæ;
Culpam pœna premit comes.
Quis Parthum paveat? quis gelidum Scythen?
Quis, Germania quos horrida parturit
Fetus, incolumi Cæsare? quis feræ
Bellum curet Iberiæ?
Condit quisque diem collibus in suis,
Et vitem viduas ducit ad arbores;
Hinc ad vina redit lætus, et alteris
Te mensis adhibet Deum;
Te multâ prece, te prosequitur mero
Defuso pateris; et Laribus tuum

nautæ mari tranquillo navigant: fidelitas cavet vituperari: nullis flagitiis contaminantur familiæ pudicæ: disciplina et leges vicerunt turpe crimen; matres laudantur ob filios similes: pœna sequitur et plectit scelus. Augusto salvo quis timeat Parthos? Quis Scythas frigidos? Quis homines quos gignit immanis Germania? Quis expavescat bella Hispaniæ ferocis? Unusquisque diem finit in suis collibus, atque vitem maritat viduis arboribus: inde hilaris revertitur ad cœnam, teque numen invocat mensis secundis: te pluribus votis, te vino de crateribus fuso colit,

NOTES.

Faustitas.] Paraphrastically, *beata pleno Copia cornu.* Carm. Sæc. 59.

19. *Pacatum.*] Navigation is secure from enemies and pirates, through the vigilance of Augustus.

20. *Culpari metuit.*] Fears—and by implication takes care *not* to be blamed. Od. ii. 2. 7. Honour prevails in the general transactions of society.

21. *Nullis polluitur, &c.*] Contrasted with the general corruption of morals, against which Horace inveighed with severity some years before. Od. iii. 6.

22. *Mos.*] The virtuous habits of old—resumed.

Lex.] The *lex Julia de Adult.* framed for the punishment of adultery by Augustus. Ep. ii. 1. 2, 3.

Edomuit.] Have extirpated — comparatively.

Maculosum nefas.] The pollutions of adultery.

23. *Laudantur, &c.*] Wives have children who bear a resemblance to their husbands—offspring like the legitimate father—indicating fidelity on the part of the wives. Mart. vi. 27. Or resemble *each other*—implying still the same legitimate father.

24. *Culpam pœna, &c.*] Punishments follow close upon crimes—a proof of the vigilance of the magistrates, and of the good auspices of Augustus.

25. *Quis Parthum, &c.*] No longer are Parthians, Scythians, Germans, or Spaniards —all subdued by Augustus—to be dreaded. Rome enjoys perfect security under the government of Augustus.

Parthum.] Od. iii. 5. 4; and Carm. Sæc. 53.

Scythen.] Od. iii. 8. 23; Carm. Sæc. 55.

26. *Germania.*] Od. iv. 4. 18; iv. 2. 36.

Horrida.] From the persons and characters of the Germans—as well as from the absence of cultivation in the country. Tac. de Mor. G. 4.

Quos parturit fetus.] Contemptuously—as if the Germans were the monstrous progeny of the frightful soil and climate.

28. *Bellum Iberiæ.*] With the Cantabri of Iberia or Spain. Od. ii. 6. 2.

29. *Condit diem.*] Spends and closes the day.

Collibus in suis.] In the cultivation of the vines, on his own hills in peace.

30. *Vitem viduas ducit, &c.*] And attaches again his vines to the long-widowed trees. Referring, apparently, to the vineyards, which had been neglected, wholly or partially, during the civil wars. The vines were said *maritare* the elms (Colum. v. 6.) and poplars (Epod. 2. 10.) to which they were bound. Hence the trees are described as *viduæ*, because the vines had not, for some time before the present propitious reign, been so coupled with them. The *platanus* Horace calls *cœlebs* (Od. ii. 15. 4.) because the vine never was tied to that tree.

31. *Ad vina.*] To drink his wine in full security.

Hinc.] After his day's labours—in the evening.

Alteris mensis.] The second table—that on which the wines and fruits were placed. The first contained the substantials—the dinner or *cœna* itself.

32. *Adhibet Deum.*] And pays his respects to you, as a tutelary divinity. Virg. Æn. v. 62. So early as 724 U. C. libations, both public and private, were directed by a decree of the senate to be offered to Augustus.

33. *Te multâ, &c.*] He expresses his respect with many a prayer for your safety, and libations of wine. Od. i. 31. 2.

34. *Et Laribus, &c.*] And couples your divinity with the Lares, in grateful remem-

et numen tuum adjungit Laribus; quemadmodum Græcia Castoris et magni Herculis, *erga illos* grata. O utinam, bone Princeps, Italiæ dones festos diuturnos. *Hoc* precamur sobrii primo diluculo: *hoc* et repetimus bene poti, quando Sol occidit sub Oceano.

Miscet numen, uti Græcia Castoris,
Et magni memor Herculis.
Longas O utinam, Dux bone, ferias
Præstes Hesperiæ! dicimus integro
Sicci mane die, dicimus uvidi,
Quum Sol Oceano subest.

NOTES.

brance—honouring you as the Greeks did the Dioscuri, Hercules, &c.

37. *Longas, &c.*] Long may continue this happy security, which Italy enjoys under your auspices. This is our prayer night and morning.

38. *Integro mane die.*] The first of the morning—when its integrity is still unentrenched upon.

39. *Sicci.*] Fasting—before breakfast—before we have taken any wine. Sat. ii. 3. 281.

Uvidi.] Scil. *vino.*

40. *Quum Sol, &c.*] In our evening potations—after *cœna.*

CARMEN VI.

AD APOLLINEM.

O Deus, quem superbi sermonis ultorem experti sunt filii Niobes, ac Tityus raptor, atque Phthius Achilles famosæ Trojæ propemodum expugnator: aliis *quidem* fortior, te *verò* inferior miles; quanquam Thetidis marinæ filius Trojanas arces impugnaret

Dive, quem proles Niobea magnæ
Vindicem linguæ, Tityosque raptor
Sensit, et Trojæ prope victor altæ
Phthius Achilles,
Ceteris major, tibi miles impar;
Filius quamquam Thetidos marinæ
Dardanas turres quateret tremendâ

NOTES.

ODE VI. METRE VI.

Hymn to Apollo, employed, as was usual, in commemorating the great achievements of the Deity, but especially his destruction of Achilles—an act of grace to the Trojans, without which Æneas would never have been the founder of the Roman empire, for the merciless Achilles would not have left him, or any of them alive. The ultimate object of the poet is to solicit the favour of Apollo in his composition of the *Carmen Sæculare.* At the close of the piece, as if Apollo was already inspiring him, he preludes, and exhorts the young people, appointed to sing the Carm. Sæc., to execute the hymn correctly.

1. *Proles Niobea.*] The offspring of Niobe. Niobe was the daughter of Tantalus, and wife of Amphion. Proud of her numerous family, she presumed to speak with contempt of Latona, as the insignificant mother of only two children. This indignity Apollo, with Diana, avenged by destroying all her children. Ovid, Met. iv. 156.

Magnæ linguæ.] Niobe's insolent speeches.

2. *Tityos raptor.*] Scil. *pudicitiæ.* Tityos had attempted an act of outrage on the person of Latona. Od. ii. 14. 8.

3. *Sensit.*] He found you, to his cost, the avenger of the wrongs done to Latona.

Et Achilles.] And Achilles also found you able to subdue the bravest—whether Apollo himself struck the blow, or directed the arrow of Paris. Hom. Il. xxii. 359.

4. *Phthius.*] The myrmidons, whom Achilles conducted to Troy, occupied the region of Phthiatis in Thessaly.

5. *Ceteris major.*] Superior to all others—ἄριστος Ἀχαιῶν.

Tibi impar, &c.] Incapable of encountering you, though he was the son of Thetis, and shook the Trojan walls with his spear. In what are styled the heroic times, there were no battering-rams for breaking down walls and gates. They were attacked with weighty spears, large stones, and manual force only.

6. *Thetidos.*] Od. i. 8. 14.

7. *Tremendâ cuspide.*]

——————Ἔγχος,
Βριθὺ, μέγα, στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
Πάλλειν. Hom. Il. xix. 388.

Dardanas.] From Dardanus, a son of Ju-

Cuspide pugnax.
Ille, mordaci velut icta ferro
Pinus, aut impulsa cupressus Euro,
Procidit late, posuitque collum in
Pulvere Teucro.
Ille, non inclusus equo Minervæ
Sacra mentito, male feriatos
Troas, et lætam Priami choreis
Falleret aulam;
Sed palam captis gravis, heu nefas! heu!
Nescios fari pueros Achivis
Ureret flammis, etiam latentem
Matris in alvo;
Ni, tuis victus Venerisque gratæ
Vocibus, Divôm Pater annuisset
Rebus Æneæ potiore ductos
Alite muros.
Doctor Argivæ fidicen Thaliæ,
Phœbe, qui Xantho lavis amne crines,
Dauniæ defende decus Camenæ,
Levis Agyieu.
Spiritum Phœbus mihi, Phœbus artem

hastâ tremendâ certans. Is, sicuti pinus edace securi percussa, vel cupressus Euro dejecta, latè procubuit, cervicemque demisit in pulvere Trojano. Ille non clausus equo sacra Palladis simulante decepisset Trojanos perperam otiantes, et aulam Priami saltationibus gaudentem: sed apertè in expugnatos immitis, heu nefas, heu! infantes cremâsset ignibus Græcis, nec non ventre materno inclusos: nisi Deorum pater tuis ac Veneris jucundæ precibus exoratus concessit Æneæ laboribus mœnia felicioribus auspiciis extructa. O Apollo citharista, Thaliæ Argivæ eruditor, qui Xantho flumine lavas capillos; imberbis Agyieu, tuere gloriam Musæ Appulæ. Apollo mihi ingenium, Apollo facultatem

NOTES.

piter, by Electra, a daughter of Atlas. He was the founder of the city, afterwards called Troy, from *Tros*. Virg. Æn. viii. 134.

9. *Ille, &c.*] Achilles falls, like a pine or a cypress—a comparison repeated perpetually from Homer downwards, and indicative of the gigantic forms which antiquity assigned to the heroes of old.

Mordaci ferro.] *Mordax*, from the edge of the axe penetrating—it struck its tooth in. The Greeks call the sharp edge στόμα.

13. *Ille, non, &c.*] Never would *he* (Achilles) have captured Troy by trick and treachery, but would have taken it by assault, and extinguished the whole race, young and old—had not Jupiter, at the prayer of Venus, given him up to the enemy, and so reserved Æneas for the founding of Rome.

Inclusus equo.] The capture of Troy by the wooden horse is detailed by Virgil, Æn. ii.

14. *Mentito.*] Falsely alleged to be a sacred offering to Minerva.

Male feriatos.] The Trojans celebrating the departure of the Greeks prematurely.

15. *Lætam Priami, &c.*] The palace of Priam, where all was dancing and merriment. Eurip. Hec. Chorus, 793.

16. *Falleret—ureret.*] Instead of *fefellisset* and *ussisset*.

17. *Gravis.*] Terrible—βαρύς.

18. *Nescios fari.*] Infants—τέκνα νήπια.

20. *Matris in alvo.*] Agamemnon makes a similar threat. Il. vi. 57.

21. *Gratæ.*] Of Venus *dear* to him.

23. *Rebus Æneæ.*] Granted to the circumstances or fortunes of Æneas to build his new walls under better auspices.

Ductos muros.] Virgil has *ducere muros*, for building. Æn. i. 423.

24. *Alite.*] Od. iii. 3. 61.

25. *Doctor, &c.*] The poet now comes to what is, apparently, the main object of his address—to solicit the protection and aid of Apollo, not for his present effort, but for the greater one—the *Carmen Sæc.*

Argivæ fidicen, &c.] Master or teacher of the lyric poetry, in which the Greeks excel. So *Graia Camena*, Od. ii. 16. 38.

26. *Qui Xantho, &c.*] Who have your temple in Lycia, and bathe your hair in the Xanthos, a river of Lycia. *Apollo Patareus.* Od. iii. 4. 64.

27. *Dauniæ Camenæ.*] Protect the Daunian muse—enable me to support the dignity of the Roman lyre—that is, in the *Carmen Sæc.* which he was at the time contemplating.

Dauniæ.] A subdivision of Apulia, in which stood Venusia, the poet's birth-place.

28. *Levis.*] Beardless—to mark his eternal youth. Callim. Hym. Ap. 36, 37.

Agyieu.] So styled from the worship paid to Apollo by the Athenians, in small chapels in the streets and roads, ἀγυιαί.

29. *Spiritum, &c.*] Apollo has given, &c.—as if the divinity had already granted the promise he had just been soliciting.

poëseos et vatis appellationem tribuit. O puellæ primariæ, et pueri illustribus parentibus nati, clientes Deæ Deliæ, quæ timidos lyncas et cervos arcu prosternit, custodite mensuram Sapphicam, et pollicis mei sonum: ritè celebrantes filium Latonæ, ritè Dianam lumine augescentem, frugibus propitiam, fluxis mensibus evolvendis promptam. Aliquando connubio juncta dices: Ego poëtæ Horatii versibus erudita cecini carmen gratum Numinibus, *quando* seculum reduxit dies solemnes.

Carminis, nomenque dedit poetæ.
Virginum primæ, puerique claris
Patribus orti,
Deliæ tutela Deæ, fugaces
Lyncas, et cervos cohibentis arcu,
Lesbium servate pedem, meique
Pollicis ictum,
Rite Latonæ puerum canentes,
Rite crescentem face Noctilucam,
Prosperam frugum, celeremque pronos
Volvere menses.
Nupta jam dices: ego Dîs amicum,
Sæculo festas referente luces,
Reddidi carmen, docilis modorum
Vatis Horatî.

NOTES.

Spiritum.] The inspiration—the source and soul of poetry.

Artem carminis.] Skill to adapt the inspirations to lyric measures.

31. *Virginum primæ, &c.*] The poet addresses the young people, whom he supposes to be present for the purpose of learning from him what they are to sing at the Secular games—not now communicating the verses themselves, but enjoining on them a careful observance of the measure.

Claris patribus orti.] Children of the first families were, it seems both from this passage and elsewhere, selected for these extraordinary occasions.

33. *Deliæ tutela Deæ.*] You, boys and girls, who are under the protection of Diana.

34. *Cohibentis, &c.*] The Goddess who, with her bow, stops the flight of the lynxes, &c., by shooting them.

35. *Lesbium, &c.*] Observe the Lesbian measure—foot. The *Carm. Sæc.* is written in Sapphics.

36. *Pollicis ictum.*] The measure which I shall teach you on the lyre touched by my thumb.

37. *Canentes.*] While singing, &c. The subject of the *Carm. Sæc.* is the merits of Apollo and Diana.

38. *Crescentem face.*] *I. e.* with light. *Dianæ Lucifera* is represented, in ancient remains, with a torch in her hand.

Noctilucam.] The epithet seems appropriated to *Diana Palatina.* Varro, L. L. iv. 20. But the Greeks have Νυκτιφαής, Νυκτιλαμπάς.

39. *Prosperam frugum.*] Φερέκαρπον—favourable to the fertility of the fields.

Celerem, &c.] Greek for *celerem in volvendis mensibus.* Od. i. 15. 18. The phrase expresses the speed with which the moon courses through the ecliptic, compared with the sun.

Pronos.] Downwards, or towards their close; in haste, in accordance with *celerem.*

41. *Nupta, &c.*] Addressing now one of the young ladies—By and bye, when you are a wife, you will remember this occasion with pleasure, and say, &c.

Nupta.] Here is an allusion to the consequences of marriage. The young lady, in child-birth, will have reason to rejoice that she had thus propitiated the favour of *Diana Lucina.* Carm. Sæc. 14, 15.

43. *Reddidi, &c.*] I was one who sung the *Carm. Sæc.* The χοροῦ διδάσκαλος, when he instructed the chorus, was said, *tradere* the subject, and the chorus, when performing at the solemnity, were said, *reddere*—to repeat what they had been taught.

Docilis.] Who learnt the verses of the poet, &c.

CARMEN VII.

AD TORQUATUM.

DIFFUGERE nives; redeunt jam gramina campis,
Arboribusque comæ;
Mutat terra vices; et decrescentia ripas
Flumina prætereunt;
Gratia cum Nymphis, geminisque Sororibus audet
Ducere nuda choros.
Immortalia ne speres, monet Annus, et almum
Quæ rapit Hora diem.
Frigora mitescunt Zephyris; Ver proterit Æstas
Interitura, simul
Pomifer Auctumnus fruges effuderit; et mox
Bruma recurrit iners.
Damna tamèn celeres reparánt cœlestia lunæ;
Nos, ubi decidimus,
Quo pius Æneas, quo dives Tullus, et Ancus,

Abierunt nives, jam agris herbæ renascuntur, et frondes arboribus. Terra mutat conditionem, atque fluvii imminuti labuntur juxta ripas. Gratia cum Nymphis ac binis sororibus non veretur nuda choreas celebrare. Annus, et hora, quæ gratum diem aufert, immortalitatem sperare vetat. Hyems temperatur Zephyris: vernam tempestatem absumit æstiva *similiter* peritura, posteaquam autumnus fruges produxerit: statimque pigra redeunt frigora. Lunæ tamen citò resarciunt detrimenta cœli: *at* nos, simul ac devenimus *eò*, quò bonus Æneas, Tullus opulentus, atque Ancus, *deciderunt*,

NOTES.

ODE VII. METRE IX.

The poem bears a close resemblance to the fourth Ode of the first book. In both, while he commemorates the charms of spring, the poet bids his friends, there Sextus, and here Torquatus, think of the shortness of life, and the inevitableness of its close, and wisely make the most of the enjoyments of the passing hour. In the same tone are Od. ii. 9. and 14. To the same Torquatus is addressed Ep. i. 5. He was grandson of the Manlius Torquatus who was consul the year Horace was born.

3. *Mutat vices terra.*] Spring for winter. The soil changes its condition—torpid in the winter, it stirs into activity in the spring. Od. i. 4. 1.

Decrescentia.] No longer flooded by the rains or melting snows, the subsiding streams flow along their old channels, or *within* their banks.

5. *Gratia cum Nymp.*] Od. i. 4. 6.

6. *Nuda.*] Od. iii. 19. 17.

7. *Annus, &c.*] The season of the year—the return of spring, and the hours, &c., by their rapid course, forbid your dreaming of immortality—remind you of the brevity of life.

8. *Hora.*] As a Goddess, to whom is assigned the office of conducting the seasons, &c.

9. *Frigora, &c.*] The four seasons succeed each other rapidly, and the year is soon completed. Winter relaxes at the touch of the zephyrs.

Proterit.] Summer *treads upon the heels of* spring, and thus pushes it onward.

10. *Interitura.*] Summer itself to perish, as soon as autumn, &c.

11. *Fruges effuderit.*] Epod. 2. 17.

Effuderit.] Scil. *e cornu pleno.* Od. i. 17. 16. and Carm. Sæc. 60.

12. *Bruma iners.*] Inactive—without life or vigour, and undisturbed by the cultivators of the soil.

13. *Damna tamen, &c.*] Yet these seasons which we see vanish, return again at stated periods; but we, when once we visit Orcus, revive no more.

Damna cœlestia, &c.] The losses of the old moons are replaced by the accessions of the new, in their career through the *cœlum.*

14. *Nos, &c.*] We, when we have dropped into the place, where, &c.—when we are once dead, &c.

15. *Pius Æneas, &c.*] Ep. i. 6. 27. Some of the most celebrated names are quoted, to shew that *none* can escape.

Tullus, et Ancus.] The third and fourth kings of Rome. Lucret. iii. 1038.

Dives.] Kings, whose felicity is supposed to consist in their command of wealth.

sumus *duntaxat* cinis et umbra. Quis novit utrùm cœlestia Numina diem crastinam hodiernæ sint additura? Quæ genio benignè indulseris, *hæc* avaras manus hæredis effugient: postquam interieris, et Minos de te judicium ultimum protulerit; nec stirps *nobilis*, nec eloquentia, nec pietas reparabit te, ó Torquate. Enimvero neque Diana castum Hippolytum eximit Inferorum tenebris; nec Theseus dilecti Pirithoi catenas infernales potest solvere.

Pulvis et umbra sumus. 16
Quis scit, an adjiciant hodiernæ crastina summæ
Tempora Dî superi?
Cuncta manus avidas fugient hæredis, amico
Quæ dederis animo. 20
Quum semel occideris, et de te splendida Minos
Fecerit arbitria,
Non Torquate, genus, non te facundia, non te
Restituet pietas.
Infernis neque enim tenebris Diana pudicum
Liberat Hippolytum; 26
Nec Lethæa valet Theseus abrumpere caro
Vincula Pirithoo.

NOTES.

16. *Pulvis et umbra.*] Anacreon, 4. 9. Ovid, Met. viii. 496.

17. *Crastina tempora.*] To-morrow. Compare an anonymous Epigram in Anth. Gr. vol. iv. p. 134. Πῖνε καὶ εὐφραίνου, &c.

Hodiernæ summæ.] To the number or sum of the days, which up to this day we have past. Anac. 15. 9.

19. *Cuncta manus, &c.*] Enjoy to-day—whatever you spend will only be taken from your heir. A circumstance to give pleasure rather than pain—people looking invidiously, for the most part, upon their successors.

Amico.] Like the Greek φίλος—your own.

20. *Quæ dederis, &c.*] What you shall have given—what you shall have spent in self-indulgence.

21. *Quum semel, &c.*] When once you are dead—nothing can recal you to life.

Minos.] Od. i. 28. 9.

Splendida.] Must be referred to the magnificence of Minos's court. Propert. iv. 11. 19. Virg. Æn. vi. 432. Hom. Odyss. xi. 568.

22. *Fecerit arbitria.*] Shall have pronounced judgment.

23. *Genus.*] Compare Od. ii. 3. 21. Torquatus was descended from Manlius Torquatus, a distinguished name in the history of Rome. Livy vii. 10.

24. *Pietas.*] Od. ii. 14. 2.

25. *Infernis neque, &c.*] Not even Diana could recal the pure Hippolytus to life.

26. *Hippolytum.*] Who fell a victim to Phædra's (his step-mother) revenge. He had withstood her seductions, and the baffled woman charged him to his father with an act of violence. In his rage, Theseus called upon Neptune, in fulfilment of one of three promises, to kill Hippolytus, and the unfortunate youth in consequence perished by a sea-monster. Hygin. Fab. 47. Later mythologists restore Hippolytus to life, but Horace follows the earlier ones, who make Diana lament his death.

27. *Nec Lethæa valet, &c.*] Nor was Theseus able to rescue his friend Pirithoos from the chains by which he was bound to a rock in Orcus.

Theseus.] King of Athens, and almost as memorable as Hercules for the variety and greatness of his achievements.

28. *Pirithoo.*] Od. iii. 4. 80. Mythologists vary very much about the fates of Theseus and Pirithoos.

CARMEN VIII.

AD CENSORINUM.

DONAREM pateras grataque commodus,
Censorine, meis æra sodalibus;
Donarem tripodas, præmia fortium
Graiorum; neque tu pessima munerum
Ferres, divite me scilicet artium,
Quas aut Parrhasius protulit, aut Scopas,
Hic saxo, liquidis ille coloribus
Solers nunc hominem ponere, nunc Deum.
Sed non hæc mihi vis; nec tibi talium
Res est, aut animus deliciarum egens.
Gaudes carminibus; carmina possumus
Donare, et pretium dicere muneri.

O Censorine, crateras et jucunda ex ære *vasa* ultro darem sociis meis; darem tripodas, Græcorum strenuorum munera. Tu verò non minima acciperes, si opulentus *forem* artibus, quas provexit vel Parrhasius vel Scopas; alter lapide, coloribus alter peritus, effingere modò virum, modò Deum. At mihi facultas ista non *adest;* nec res tua *familiaris*, vel animus *tuus* indigent istis deliciis. Versibus delectaris. versus dare possumus, et doni æstimationem eloqui.

NOTES.

ODE VIII. METRE I.

Gladly would the poet present his friends with gifts of the rarest and choicest kinds, and Censorinus especially, but he has nothing of the sort, nor has Censorinus occasion for them. He can, however, give him some poetry—and poetry is not without its value, for to it the great owe all their renown. What would have become of Scipio, Romulus, Hercules, Bacchus, &c. but for poets? The poem was written, apparently, on the Saturnalia, a period when friends were in the habit of interchanging presents, and was sent in lieu, or in lack of some other memorial.

1. *Commodus.*] As one ready to oblige his friends, and especially adapt his favours to their tastes.

Pateras.] Bowls.

2. *Censorine.*] C. Marcus Censorinus, who was Consul with C. Asinius Gallus, 746 U. C. whom Vellei. ii. 102. describes as *virum demerendis hominibus genitum.*

Æra, &c.] *Pateras, æra,* and *tripodas*—the poet characterises all as *præmia fortium Graiorum.* Of course, these were all prizes given to the conquerors in the public games of Greece; and of these things, as works of art, the Romans were at this time passionately fond, and eager collectors.

Æra.] *Lebetes.* Hom. Il. xxiii. 259. and 270. Virg. Æn. ix. 263.

3. *Tripodas.*] Vessels for various purposes —warming water for bathing—for dressing food—for containing wine, &c. Homer.

4. *Neque tu pessima.*] Nor should you have the worst—*i. e.* he should have the best.

5. *Divite me scil.*] That is—I mean, if I possessed pictures or statues, &c.

Artium.] Instead of works of art, as Ep. i. 6. 17; Virg. Æn. v. 359.

6. *Parrhasius.*] A painter of Ephesus, and cotemporary with Zeuxis, who yielded the palm to him in a contest of skill. Zeuxis painted a cluster of grapes, which some birds flew at to peck; but when Zeuxis, in his elation, bade Parrhasius remove the curtain and exhibit his performance, the curtain proved to be the painting itself. Pliny 35. 10; Quint. 12. 10; Athen. 12. 11, and 15. 10.

Scopas.] A sculptor, said by Pausanius to have been a native of Paros. Pliny 36. 5.

8. *Solers ponere, &c.*] Greek for *in ponendo homine. Ponere* was used of painters and sculptors, as ἱστάναι with the Greeks, though applicable strictly to sculptors only.

9. *Sed non hæc, &c.*] But I have no such things. I am not one of the rich, who alone can command these costly treasures.

Nec tibi res, &c.] Nor are you so poor as not to command them, if you choose.

10. *Aut animus egens.*] Nor do your inclinations lean that way.

Deliciarum.] Any thing for which a person has a passion—any thing in the possession of which he places his happiness.

11. *Gaudes carminibus.*] You are fond of poetry, and poetry, though nothing else, I can give you; and tell you, moreover, the value of the gift.

12. *Pretium muneri.*] Not of the particular gift, *i. e.* of the verses Horace is now sending to his friend, but of poetry generally—by poetry alone the brave and good are immortalized.

Non *statuæ* marmoreæ publicis inscriptionibus insculptæ, per quas bonis imperatoribus fato functis redditur spiritus et vita; non Annibalis fuga præceps, minæque retro pulsæ, nec sceleratæ Carthaginis stipendia magis declarant virtutes illius qui reversus est adeptus titulum ab Africâ devictâ, quàm Musæ Calabræ. Ac, si taceant scripta, nihil præmii haberes, *ex eo* quod laudabiliter gesseris. Quid esset filius Iliæ et Martis, si invidiosum silentium obrueret laudes Romuli? Vis et gratia et facundia Poëtarum valuit Æacum liberare Inferorum fluminibus, et consecrare beatis insulis. Viro laude digno Musa confert immortalitatem: Musa cœlis inserit. Ita Jovis conviviis accumbit fortis Hercules. *Ita* filii Tyndari, lucida sidera, è mari profundo vindicant naves labefactas.

Non incisa notis marmora publicis—
Per quæ spiritus, et vita redit bonis
Post mortem ducibus—non celeres fugæ,
Rejectæque retrorsum Hannibalis minæ,
Non stipendia Carthaginis impiæ,
Ejus, qui domitâ nomen ab Africâ
Lucratus rediit, clarius indicant
Laudes quam Calabræ Pierides; neque,
Si chartæ sileant, quod bene feceris,
Mercedem tuleris. Quid foret Iliæ
Mavortisque puer, si taciturnitas
Obstaret meritis invida Romuli?
Ereptum Stygiis fluctibus Æacum
Virtus, et favor, et lingua potentium
Vatum divitibus consecrat insulis.
Dignum laude virum Musa vetat mori;
Cœlo Musa beat. Sic Jovis interest
Optatis epulis impiger Hercules;
Clarum Tyndaridæ sidus ab infimis
Quassas eripiunt æquoribus rates;

NOTES.

13. *Non incisa, &c.*] Not statues and inscriptions—nor the retreat of Hannibal, nor the tributes of Carthage, shew the glory of Scipio more illustriously than the Calabrian muses.

Marmora, &c.] Statues with inscriptions carved on the pedestals, commanded by the authority of the senate, and erected in conspicuous places.

14. *Per quæ spiritus, &c.*] Statues, which by their resemblance seem to breathe, &c.—but still give the external form only. Ep. ii. 1. 248.

15. *Non celeres fugæ.*] Scipio's invasion of Africa compelled Hannibal to abandon Italy, and hasten to the protection of Carthage.

16. *Rejectæque.*] Hannibal's threats of destroying Rome were thrown back upon himself, by Scipio's advance upon Carthage.

17. *Stipendia.*] The tribute imposed upon Carthage by Scipio, is recorded by Livy as among his highest merits. Liv. xxxviii. 53.

18. *Ejus, &c.*] Of Scipio—of him, who returned from Africa with a name won from the conquest of the country—who, from that victory, was honoured with the name of Africanus.

20. *Calabræ Pierides.*] The poetry of Ennius, in which he commemorated the victories of Scipio—in his metrical annals, of which some fragments have been preserved in the writings of others. Ennius was a native of *Rudiæ*, in Calabria; he was upon terms of familiar intercourse with Scipio, and died at seventy, 584 U. C. According to Ovid, Art. Am. iii. 409. a statue of Ennius stood near that of Scipio, by the Porta Capena of Rome.

21. *Si chartæ sileant, &c.*] Compare Cicero pro Archiâ—*Nisi Ilias illa extitisset, tumulus, qui corpus ejus* (Achillis) *contexerat, nomen etiam obruisset.*

Quod bene feceris, &c.] Were it not for Ennius's poetry, you, Scipio, would never have had the due reward of your merits. Pindar, Olymp. x. 109. and Nem. vii. 20.

22. *Quid foret, &c.*] What too would be the glory of Romulus, unless Ennius had rescued from oblivion his divine origin, &c. From the relics of Ennius, it appears, that in the first book of his annals he told the tale of Romulus.

Iliæ Mavortisque puer.] Romulus.

25. *Ereptum, &c.*] Æacus is indebted to the poets for his rescue from the Stygian waves—from oblivion. It is the poets who have given him immortality. For Æacus, see Od. ii. 13. 22.

27. *Divitibus insulis.*] The μακάρων νῆσοι. The islands, or seats of the blessed, in the Elysian plains. Compare Virg. Æn. vi. 638; Epod. 16. 42.

28. *Dignum, &c.*] It is the poets who forbid the great and good to die, &c.

29. *Sic, &c.*] So it is the poets who have given Hercules a seat at the festivities of the Gods. Od. iii. 3. 11.

31. *Clarum Tynd.*] Castor and Pollux, sons of Tyndarus—the bright constellation—the

Ornatus viridi tempora pampino
Liber vota bonos ducit ad exitus.

Ita Bacchus pampino virenti coronatum *habens* caput, felicem dat eventum precibus *mortalium.*

NOTES.

twin stars rescue vessels from shipwreck; but it is to the poets they owe their glorious office.

33. *Ornatus, &c.*] Wreathed with vine-leaves Bacchus realizes the wishes of the cultivators, but it is the poets, &c.

CARMEN IX.

AD LOLLIUM.

NE forte credas interitura, quæ
Longe sonantem natus ad Aufidum
Non ante vulgatas per artes
Verba loquor socianda chordis.
Non, si priores Mæonius tenet
Sedes Homerus, Pindaricæ latent,
Ceæque, et Alcæi minaces,
Stesichorique graves Camenæ;
Nec si quid olim lusit Anacreon,
Delevit ætas; spirat adhuc amor,
Vivuntque commissi calores
Æoliæ fidibus puellæ.
Non sola comtos arsit adulteri

Ne fortè existimes perituros sermones, quos *ego* natus ad Aufidum latè resonantem loquor per artes novas fidibus jungendos. Etsi Homerus Mæonius primas obtinet partes, haud tamen obscura est Musa Pindari, Simonidis, Alcæi minacis, ac Stesichori gravis. Neque tempus abolevit id quod Anacreon olim cecinit. Vivit etiamnum amor, ac spirant ardores mandati chordis Æoliæ virginis. Non una Helene Spartana adamavit pexos mœchi

NOTES.

ODE IX. METRE VIII.

In his Ode to Censorinus (the preceding one) Horace assigns the glory of the good and great wholly to the poets, and in this, in which he commemorates the virtues of Lollius, he promises his friend an immortal remembrance. Though Homer holds the first place among poets, other poets are of high distinction; nor will Horace's own efforts be forgotten. Many great men lived before Agamemnon, but their memory is lost, because they had no poets to make them live for ever, &c. Lollius was Consul 733 U. C. and the poem probably written the same year.

2. *Longe sonantem natus, &c.*] I, who was born near the far-resounding Aufidus (Ofanto)—at Venusia, a town within a few miles of that river—the principal one in Apulia. The poet's meaning is—never believe that my verses, though I am a native of so rude and remote a region as Apulia, will perish, &c.

3. *Non ante vulgatas.*] Lyrics first introduced into the Latin language by me. Od. i. 26. 10; iii. 30. 13; Ep. i. 19. 24.

4. *Verba socianda chordis.*] Words to be set or sung to music—lyric poetry. Od. ii. 12. 4.

5. *Non, si priores, &c.*] Compare Cic. Orat. i. *Nam in Poetis non Homero soli locus est, ut de Græcis loquar, aut Archilocho, aut Sophocli, aut Pindaro; sed horum vel secundis, vel infra secundos;* and Antip. xxiv. 6; Anth. Gr. vol. ii. p. 101.

Mæonius] Od. i. 6. 2.

Priores sedes.] The first place—the superiority over all other poets.

6. *Pindaricæ Cam.*] Od. iv. 2. 1.

7. *Ceæ Cam.*] Simonides. Od. ii. i. 38.

Alcæi minaces.] Full of anger and bitterness against the tyrants Myrsilus and Pittacus, by whom he had been exiled. Od. ii. 13. 27.

8. *Stesichorique graves.*] Of weight and dignity. Quintilian, x. i. describes him as singing of the greatest wars, and the noblest commanders, and sustaining on the lyre the weight of the Epic, &c. Stesichorus was a native of Himera in Sicily—died 556 B. C. at a great age.

9. *Anacreon.*] Of Teos, in Ionia—his death is dated 532 B. C. at the age of 85.

Lusit.] With reference to the *materiel* of his poetry—loves and bacchanals.

10. *Spirat, &c.*] Love still breathes in his verse—the ardour still glows.

12. *Æoliæ puellæ.*] Sappho, Od. ii. 13. 24. *Puellæ* is a dative—given to the lyre by Sappho.

13. *Non sola, &c.*] Homer was the first

capillos, admirata vestes auro distinctas, ornatum regium, *ingentem*que comitatum. Nec Teucer primus sagittas contorsit arcu Cretensi. Haud unâ vice Troja *fuit* expugnata. Non solus audax Idomeneus aut Sthenelus pugnas confecit à Musis cani dignas. Non primus Hector acer, aut strenuus Deïphobus ingentes plagas tulit pro suis uxoribus ac filiis. Ante Agamemnonem generosi fuere complures: verùm cuncti indefleti et obscuri premuntur oblivione sempiternâ, quoniam sanctum poëtam non habuere. Virtus incognita parum differt ab ignaviâ despectâ. *O* Lolli, ego te non relinquam sine meorum carminum ornatu: neque tantas virtutes tuas sinam injustè sepeliri invidâ oblivione. Mens tibi est

Crines, et aurum vestibus illitum
Mirata, regalesque cultus
Et comites, Helene Lacæna;
Primusve Teucer tela Cydonio
Direxit arcu; non semel Ilios
Vexata; non pugnavit ingens
Idomeneus Sthenelusve solus
Dicenda Musis prœlia; non ferox
Hector, vel acer Deiphobus graves
Excepit ictus pro pudicis
Conjugibus, puerisque primus.
Vixere fortes ante Agamemnona
Multi; sed omnes illacrimabiles
Urgentur, ignotique longâ
Nocte, carent quia vate sacro.
Paulum sepultæ distat inertiæ
Celata virtus. Non ego te meis
Chartis inornatum silebo,
Totve tuos patiar labores
Impune, Lolli, carpere lividas
Obliviones. Est animus tibi

NOTES.

poet—but Helen was not the first who deserted her husband for a lover, or gave occasion to wars. Sat. i. 3. 107.

Arsit crines.] Od. ii. 4. 7. Helen was not the only one inflamed by the beautiful curls of an adulterous lover, or caught with fine clothes. Od. i. 15. 13.

14. *Aurum vestibus illitum.*] Dresses, the texture of which consisted partly of gold threads—brocade; or, if the words be taken more strictly—dresses *on* which gold was laid—bedizened with gold lace, &c.

15. *Regales, &c.*] His regal splendour, and regal suite. Ovid, in the same tone, Heroid. xiii. 57.

16. *Lacæna.*] Spartan.

17. *Primusve, &c.*] Nor was Teucer the first who shot with a bow—celebrated for his skill by Homer, Il. xiii. 313.

Ve.] *Ve* or *vel* after *non*, instead of *nec*, is of frequent occurrence in Horace.

Cydonio arcu.] Cretan bow. Cydon was a town of Crete. Od. i. 15. 17; Virg. Ecl. x. 59.

18. *Non semel, &c.*] Nor was Troy captured once only. It was plundered by Hercules and the Amazons, but that event was not sung by a Homer. The words will not bear twisting into—Troy was not the only town that was taken in war.

19. *Non pugnavit, &c.*] Nor were Idomeneus and Sthenelus the only men who fought battles worthy to be celebrated by the Muses.

20. *Idomeneus.*] The leader of the Cretans in the Trojan war.

Sthenelus.] Od. i. 15. 24.

21. *Non ferox, &c.*] Nor were Hector and Deiphobus the first who fought in defence of their wives and children.

22. *Deiphobus.*] One of Priam's sons—next to Hector the bravest of the Trojans.

23. *Excepit ictus.*] Sustained blows, &c.

26. *Omnes illacrimabiles.*] But all are buried in eternal night—all are forgotten, unwept and unknown, because they had no poets to commemorate their deeds. Pindar. Nem. vii. 18; Theoc. xvi. 42.

29. *Paulum sepultæ, &c.*] Unless the brave be celebrated by the poets, they lie, like the worthless, undistinguished in the grave. Sat. i. 4. 48.

30. *Non ego te, &c.*] Nor shall you be uncommemorated by my verses—I will not suffer envious oblivion to intercept the memory of your virtues, &c.

Meis chartis.] My verses—as Od. iv. 8. 21.

32. *Tuos labores.*] Referring especially perhaps to his government of Galatia, of which he was appointed Proprætor by Augustus, 729 U. C.

33. *Impune.*] *I. e.* freely—the poet will not suffer oblivion to injure Lollius without an attempt to prevent her—he will rescue his friend from her grasp, or her tooth *(carpere)*.

Lolli.] A very different judgment is pronounced on his *after* life, at least by Vell. ii. 97. and 102; and Pliny ix. 35. § 58.

34. *Est animus tibi rerumque prudens.*] Worthy to be commemorated for your knowledge of affairs—statesmanlike qualities.

non providentem.

"He is not happy that is rich,
And hath the world at will,
But he that wisely can God's gifts
Possess and use them still:
That suffers and with patience
Abides hard poverty,
And chooseth rather for to die;
Than do such villany"

Burton. Anat of Mel'y
Vezey's ed II. 271

Rerumque prudens, et secundis
Temporibus dubiisque rectus;
Vindex avaræ fraudis, et abstinens
Ducentis ad se cuncta pecuniæ;
Consulque non unius anni,
Sed quoties bonus atque fidus
Judex honestum prætulit utili, et
Rejecit alto dona nocentium
Vultu, et per obstantes catervas
Explicuit sua victor arma.
Non possidentem multa vocaveris
Recte beatum; rectius occupat
Nomen beati, qui Deorum
Muneribus sapienter uti,
Duramque callet pauperiem pati,
Pejusque leto flagitium timet,
Non ille pro caris amicis,
Aut patriâ timidus perire.

rerum sciens, æqua in prosperis et adversis, avaritiæ dolis inimica, et spernens pecuniam ad se omnia trahentem: non unius anni Consul, sed quotiescunque judex innocens et fidelis honestum utili anteposuit, atque fronte excelsâ repudiavit munera improborum, suaque arma triumphans protulit per turmas impedire *volentes*. Non rectè appellaveris felicem *eum*, qui multa habet: rectiùs autem felicis titulum meretur, qui bene uti donis Deorum, molestamque egestatem ferre: et plùs horret scelus quàm mortem. Is pro familiaribus et patriâ occumbere non veretur.

NOTES.

35. *Et secundis, &c.*] Firm and consistent in good fortune and bad.

37. *Vindex.*] Scil. *animus.* Lollius is as ready to punish the frauds of others, as to abstain from them himself.

Abstinens duc. &c.] A mind which withstands that love of money, which tempts a man to grasp at it at all hazards, and by all means.

39. *Consulque, &c.*] And you have a mind, which not for the single year only supports the honor of the consulate, but as often as, i. e. as long as, like a good and honest judge, it prefers the honorable to the useful, and rejects with scorn the bribes of the base, and victoriously with its forces routs opposing armies. Lollius was pretty obviously Consul at the time; and the poet's meaning is, that Lollius, after his consulate, will continue to support the consular dignity, because he who practises the virtues which become the station, may be said to retain it.

41. *Honestum prætulit, &c.*] Compare Cic. de Off. iii. 4.

43. *Per obstantes, &c.*] A mind, which defended by its own virtues, as with a shield, or a coat of mail, boldly encounters vice, &c.

45. *Non possidentem, &c.*] Od. ii. 2. 1, &c.

51. *Non ille timidus, &c.*] Such a man fearlessly and promptly meets death, &c.

CARMEN X.

AD LIGURINUM.

O CRUDELIS adhuc, et Veneris muneribus potens,
Insperata tuæ quum veniet pluma superbiæ,

O dure hactenus, et Veneris donis superbe, quando inexpectata penna accesserit tuæ arrogantiæ,

NOTES.

ODE X. METRE V.

The poet bids young Ligurinus, now proud and scornful, remember that his boyish charms will soon fade, and then he will repent of his hauteur. The subject, as well as the tone, bespeak alike the Greek poet.

1. *O crudelis adhuc.*] Who still repel my fondness, &c.

Ven. muneribus potens.] Strong by the favours of Venus—who, by virtue of your attractions, exercise so much power over your slaves.

2. *Insperata, &c.*] When the down—now little expected by you—shall come upon your pride—when your growing beard shall spoil your beauty, of which you are now so proud, &c.

atque defluxerint capilli, qui nunc per humeros diffunduntur, et qui nunc rosâ purpureâ micantior est color, deperditus Ligurinum mutârit in vultum hirsutum; tunc quandocunque te diversum aspexeris in speculo, dices: Eheu, qui nunc adest animus, quare idem non adfuit juveni *mihi?* vel quare huic menti non revertuntur integræ malæ?

Et, quæ nunc humeris involitant, deciderint comæ,
Nunc et qui color est puniceæ flore prior rosæ,
Mutatus Ligurinum in faciem verterit hispidam;
Dices, heu! quoties te in speculo videris alterum,
Quæ mens est hodie, cur eadem non puero fuit?
Vel cur his animis incolumes non redeunt genæ?

NOTES.

3. *Humeris involitant, &c.*] The hair floating long upon the shoulders was a favourite fashion for boys. Od. iii. 20. 14.

4. *Nunc et qui, &c.*] And when that complexion, which is now superior to the flower of the rose—changed or lost—shall have turned Ligurinus, i. e. shall have turned his present smooth face into a rough one—when his face shall be covered with hair, &c.

Color.] Complexion. Virg. Ecl. ii. 17.

5. *Ligurinum.*] Instead of *te*. Shall change *Ligurinus*—as if Ligurinus was on every body's tongue.

6. *Te alterum.*] Changed—quite different from what you were—your boyish beauty all gone.

7. *Quæ mens, &c.*] Compare Terence, Hec. i. 1. 17. *Cur non aut isthæc, &c.*

8. *His animis.*] *To me*, who now think differently from what I then did—now that I am wiser.

Incolumes.] As fresh and smooth as they were before.

CARMEN XI.

AD PHYLLIDEM.

O Phylli, amphoram habeo plenam Albani *vini* nonum annum transgressi: habeo in horto apium ad corollas texendas: habeo magnam hederæ copiam, quâ vinctis capillis resplendebis. Nitent ædes argenteis *vasis:* ara verbenis puris

Est mihi nonum superantis annum
Plenus Albani cadus; est in horto,
Phylli, nectendis apium coronis;
Est hederæ vis
Multa, qua crines religata fulges.
Ridet argento domus; ara castis

NOTES.

ODE XI. METRE VI.

The poet invites Phyllis to come and spend the Ides of April with him—the birth-day of Mæcenas—and not refuse from any ambitious hopes of winning the smiles of Telephus, who is elsewhere and more suitably engaged. She must come and see her old lover again, and he will teach her some new songs, to soften her disappointment.

1. *Superantis.*] The wine was, as they say of horses, *coming* nine years old. It would have completed its ninth year the following autumn.

2. *Albani.*] The Alban wine was classed among the best wines of Italy. It was the produce of the hills of Alba. Od. iii. 23. 11.

3. *Nectendis, &c.*] Instead of *ad nectendas coronas*. To weave chaplets with for the hair. Od. ii. 7. 24; Od. i. 36. 16. Theoc. iii. 23.

4. *Vis multa.*] Abundance.

5. *Qua crines, &c.*] With which, when your hair is wreathed, you will be more beautiful than ever.

Fulges.] The future of the Lucretian word *fulgĕre*.

6. *Ridet argento domus.*] The house smiles with silver. All my little plate is displayed, and every thing looks quite splendid. Any thing is said *ridere*, the appearance of which

Vincta verbenis, avet immolato
Spargier agno.
Cuncta festinat manus; huc et illuc
Cursitant mixtæ pueris puellæ;
Sordidum flammæ trepidant rotantes
Vertice fumum.
Ut tamen nôris, quibus advoceris
Gaudiis, Idus tibi sunt agendæ,
Qui dies mensem Veneris marinæ
Findit Aprilem;
Jure solemnis mihi, sanctiorque
Pæne natali proprio, quod ex hac
Luce Mæcenas meus adfluentes
Ordinat annos.
Telephum, quem tu petis, occupavit,
Non tuæ sortis juvenem, puella
Dives, et lasciva, tenetque gratâ
Compede vinctum.
Terret ambustus Phaethon avaras
Spes; et exemplum grave præbet ales
Pegasus, terrenum equitem gravatus
Bellerophontem,
Semper ut te digna sequare, et, ultra
Quam licet sperare nefas putando,

coronata optat respergi *cruore* agni mactati. Manus omnium strenuè laborant: famulæ servis junctæ huc illucque discurrunt. Ignis tremit atrum fumum circumvolvens in apicem. Attamen ut scias ad quam lætitiam invitaris, celebrandæ tibi sunt Idus, qui dies Aprilem dividit Veneri maritimæ *sacrum*: meritò mihi festivus, atque sacratior ferè meo natali, quoniam ab eâ die Mæcenas amicus accrescentes annos computat. Telephum *porrò*, nequaquam tuæ conditionis adolescentem, quem concupiscis, cepit virgo opulenta et proterva, retinetque jucundis vinculis astrictum. *Cæterùm* Phaëton concrematus desideria cupida comprimit; volucris autem Pegasus graviter ferens Bellerophontem equitem terrestrem, insigne documentum præstat, ut nunquam non sectere tibi convenientia; fugiasque dissimilem, nefas existimando petere plus quàm licet.

NOTES.

communicates pleasure, or looks cheerful. So *renidere*; and γελᾷν with the Greeks.

Ara castis vincta, &c.] The altar is erected, hung with vervain—an altar of course constructed of turf. Od. i. 19. 13.

7. *Avet, &c.*] It is waiting to be stained with the blood of the lamb, which is to be sacrificed in honour of the day.

9. *Cuncta festinat.*] Every hand is busy.

10. *Cursitant.*] The slaves, men and women, are bustling about to complete the preparations.

11. *Flammæ trepidant.*] The flames flicker.

Rotantes, &c.] Curling the black smoke up through the roof—up the chimney.

14. *Idus.*] The Ides of April, the day which cuts in two April, the month of Venus—named in honour of Venus. The Ides of April occurred on the 13th, as in all other months, except March, May, July, and October, when they fell on the 15th.

Idus.] The word is said to be a derivative of the old Etruscan word, *iduare*, to *divide*.

15. *Veneris marinæ.*] I. e. Ἀναδυομένη, Musæ. 284. Od. iii. 26. 5.

17. *Jure solemnis.*] With good reason a day of commemoration with me.

18. *Ex hac luce.*] Because from this day Mæcenas, my friend and patron, reckons his *affluent*—his increasing—perhaps his happy years—years which have been spent, and which as they flow he spends in such abundance and luxury.—It was his birth-day.

21. *Telephum, quem tu, &c.*] Whom *you*, who have no adequate pretensions—are aiming at. Od. i. 13. and iii. 19.

Occupavit.] Has anticipated—has been beforehand with you in attaching Telephus.

22. *Non tuæ sortis, &c.*] Above your station and fortunes. Phyllis was probably a *libertina*. Od. i. 33. 15.

23. *Gratâ compede.*] Od. i. 33. 14.

25. *Terret ambustus, &c.*] The fates of Phaethon and Bellerophon should deter ambitious hopes.

Phaethon.] The tale of Phaethon, who attempted to drive the horses of the sun, is told by Ovid, Met. ii. 1.

26. *Ales.*] For *alatus*. Od. iii. 12. 4.

27. *Terrenum equitem, &c.*] Who would not bear—but shook off his earthly rider—Bellerophon, a mere mortal. Pegasus had been lent to Bellerophon for a special purpose, and attempting to scale the skies by his means, was kicked off, and paid the penalty of his ambitious attempt. Od. i. 27. 24. Pindar Isth. vii. 60. and in Gr. Anthol. Pallad. 62. 5.

29. *Semper ut, &c.*] Phaethon and Bellerophon are warnings to you to follow things befitting yourself—not to aim at a lover above your own rank.

Heus amorum terminus meorum deinceps (nam in posterum alteram mulierem non amabo) disce numeros quos suavi moduleris voce. Cantu mulcebuntur ægritudines importunæ.

Disparem vites. Age jam, meorum
Finis amorum,
Non enim posthac aliâ calebo
Feminâ, condisce modos, amandâ
Voce quos reddas: minuentur atræ
Carmine curæ.

NOTES.

Ultra quam licet.] Beyond what in the ordinary course of things is unattainable.

31. *Disparem.*] Equivalent to—*non tuæ sortis juvenem.* Callim. Ep. 37. Æschyl. Prom. 892.

32. *Finis amorum.*] The only one whom I shall ever love again—the *last*, with an allusion to his own age. Od. iv. 1. 6.

34. *Condisce, &c.*] Come and learn the songs, which I will accompany with my lyre, that you may sing them, afterwards, with your beautiful voice.

35. *Reddas.*] Od. iv. 6. 42.

Minuentur curæ.] Distress, or disappointment with respect to Telephus.

CARMEN XII.

AD VIRGILIUM.

Nunc auræ Thraciæ vernum tempus comitantes, et mare tranquillum reddentes, vela pulsant. Jam neque prata sunt *gelu* constricta, nec flumina murmurant hyemis nivibus inflata. Nidum struit avis infortunata, Ityn lugens miserabiliter, ac

JAM Veris comites, quæ mare temperant,
Impellunt animæ lintea Thraciæ;
Jam nec prata rigent, nec fluvii strepunt
Hibernâ nive turgidi.
Nidum ponit, Ityn flebiliter gemens,
Infelix avis, et Cecropiæ domûs

NOTES.

ODE XII. METRE III.

The poet invites Virgil, now that spring is returned, to come and enjoy the beautiful season with him. He has some excellent wine, but if Virgil means to share it, he must bring with him a box of nard. He is resolved to be merry, and bids Virgil lose no time, bring his essences, think of the shortness of life, and mix a little nonsense with his wisdom. The poem must have been written before Virgil went to Athens, and, indeed, before most or all of the other poems in this book. Od. i. 4.

1. *Veris comites.*] As the Eurus is described *Hiemis sodalis.* Od. i. 25. 19.

2. *Animæ Thraciæ.*] The north winds were called Thracian, as blowing to them from that quarter, by Homer, and other Ionian poets; and the term, though inapplicable to them, was adopted by the Romans—often the blind imitators of the Greeks.

Thraciæ.] The prevalent winds in the beginning of spring. Columella says, the north winds, called *Ornithiæ*, began the 20th of February, and continued thirty days, and then came the swallow; xi. 2. 21. The Zephyrs were more unsteady and changeable,—or prevailed later in the spring.

Impellunt lintea.] Favour the resumption of navigation, a subject of frequent allusion with the poets. Od. i. 4. 2. Meleag. 110. 9. and Marc. Arg. 24. 3. in Anth. Gr.

3. *Nec prata rigent.*] Od. i. 4. 4.

Nec fluvii.] Od. iv. 7. 3.

5. *Nidum ponit, &c.*] *Infelix avis* is Progne, by some represented as changed into a swallow, and by others into a nightingale. Horace must be understood to make her a nightingale, for *flebiliter gemens* is scarcely applicable to the swallow. Catullus has the same word *gemens*, on the same occasion, and besides adds *sub densis ramorum concinit umbram*,—which does not at all correspond with the habits of the swallow, and does perfectly with those of the nightingale.

Ityn.] Or *Itylus*, the child of Progne, which she and her sister cut up, &c.

6. *Cecropiæ domûs æternum opprobrium.*] *I. e.* Progne—the eternal disgrace of the family of Cecrops.

Cecropiæ.] Progne was the daughter of Pandion, king of Athens. Od. ii. i. 13.

Æternum opprobrium, quod male barbaras
Regum est ulta libidines.
Dicunt in tenero gramine pinguium
Custodes ovium carmina fistulâ,
Delectantque Deum, cui pecus et nigri
Colles Arcadiæ placent.
Adduxere sitim tempora, Virgili,
Sed pressum Calibus ducere Liberum
Si gestis, juvenum nobilium cliens,
Nardo vina merebere.
Nardi parvus onyx eliciet cadum,
Qui nunc Sulpiciis accubat horreis,
Spes donare novas largus, amaraque
Curarum eluere efficax.
Ad quæ si properas gaudia, cum tuâ
Velox merce veni; non ego te meis
Immunem meditor tingere poculis,
Plenâ dives ut in domo.
Verum pone moras, et studium lucri;

sempiterna ignominia Atheniensis familiæ, quia sceleratè vindicavit immanem regis lasciviam. Pastores ovium in herbâ molli cantilenas resonant fistulâ, atque recreant numen, quod gregibus gaudet et umbrosis collibus Arcadiæ. O Virgili, tempus advexit sitim: at si cupis bibere vinum Calibus expressum, *tu*, cliens illustrium adolescentum, accipies vinum *dato* unguento. Exiguum vas unguenti amphoram trahet, quæ nunc conditur apothecis Sulpiciis, spem novam dare liberalis, et molestam ægritudinem discutere idonea. *Quòd* si ad istam hilaritatem festinas, accede protinus cum tuâ merce. Scyphis ego meis rigare te nihil conferentem nolo, quasi opulentus in ædibus refertis. Sed abjice retardationem et quæstûs curam:

NOTES.

7. *Quod male ulta est, &c.*] Cruelly and disgracefully wreaked her revenge upon Tereus, for his brutal treatment of her sister. Progne killed her own child Itys, and served him up as food at his father's table.

8. *Regum.*] Tereus.

9. *Tenero gramine.*] On the young, fresh grass.

11. *Deum, cui pecus, &c.*] Pan, or Faunus. Od. i. 17. 2.

Nigri colles.] Darkened with pine-forests. Od. i. 21. 7.

12. *Colles.*] Mænalus, Lycæus, &c.

13. *Adduxere sitim, &c.*] Make us thirsty —excite the desire of drinking wine.

Virgili.] Though no allusion to poetry occurs, there is no reason for doubting the identity of Virgilius with the poet—Horace's known friend. The *Juvenum nobilium cliens,* (line 15) may be considered as decisive.

14. *Calibus Liberum.*] I. e. *Vinum Calenum*—from the town of Cales in Calabria. Od. i. 20. 9.

Ducere.] Od. i. 17. 22.

15. *Juvenum nobil. cliens.*] The favourite of noble youths—alluding, doubtless, to Tiberius and Drusus, the step-sons, and adopted sons of Augustus—at this time, the "observed of all observers."

Si gestis, juvenum, &c.] The sense is—if, favourite as you are with the noble youths, you can descend from your magnificence, and quit their society for my humble roof, &c.

17. *Nardi vina, &c.*] Bring with you an *onyx nardi,* and I will give you some Calene wine. With a similar jest Catullus (xiii.) invites Fabullus, except that Catullus requires *his* friend to supply the whole feast, and he will furnish the perfumes.

Nardi onyx.] If you bring an "alabaster box of ointment," I will get a cadus or amphora of Calene wine from the repositories of Sulpicius.

Onyx.] The word applies both to the gem which the Greeks called onyx, from the resemblance of its hue to that of the finger-nail, (ὄνυξ) and also to a species of marble, or alabaster of the same colour. Out of this marble—or spar—small boxes for essences were made, and the name, transferred from the material to the box, finally came to express the casket used for essences.

18. *Horreis.*] *Apothecæ,* or *cellæ vinariæ.* Od. iii. 28. 7.

Sulpiciis.] Sulpicius was, of course, a wine-merchant of eminence.

19. *Spes donare largus.*] The *cadus, i. e.* the wine is of a generous quality, such as will soothe and cheer.

Amara curarum.] Greek idiom for—*amaras curas.*

22. *Merce tuâ.*] With your *onyx nardi*—for which you will be entitled to share my wine.

Non ego meditor.] I do not intend, &c.

23. *Immunem.*] Without contributing some share, &c.

24. *Plenâ in domo.*] As if I were a rich man, in a house abounding in luxuries.

25. *Pone studium lucri.*] Meaning, probably, nothing but a gentle hint to Virgil, who was become a rich man, and perhaps a

atque dum potes recordatus atri rogi brevem insaniam admisce sapientiæ. Tempestivè insanire suave est.

Nigrorumque memor, dum licet, ignium,
Misce stultitiam consiliis brevem:
Dulce est desipere in loco.

NOTES.

little too careful of his interests. No allusion can be intended to any gains by the *publication* of his poetry—that is quite a modern notion.

26. *Memor ignium.*] The funeral pyre—death.

28. *Desipere.*] As *furere.* Od. ii. 7. 28; and *μανῆναι*, in Anac. xiii. 12.

In loco.] Upon occasion—at a time, when it interferes with no more serious occupation. Ep. i. 7. 57; and Terence, Adelph. ii. 4. 8.

CARMEN XIII.

AD LYCEN.

O Lyce, Dii exaudiverunt meas preces; Lyce, Dii exaudiverunt. *Jam* vetula es, ac nihilominus cupis apparere speciosa: et jocaris et potas sine pudore; atque trementi voce amorem tardum excitas ebria. *At* ille vigilat in malis formosis Chiæ *ætate* florentis et scientis psallere. Nam quercus arescentes deserit inquietus, avolatque; quoniam te dentes lividi, te rugæ et canities capillorum fœdant. Neque *verò* purpureæ *vestes* Coæ,

AUDIVERE, Lyce, Dî mea vota, Dî
Audivere, Lyce. Fis anus, et tamen
Vis formosa videri,
Ludisque, et bibis impudens,
Et cantu tremulo pota Cupidinem
Lentum sollicitas. Ille virentis, et
Doctæ psallere Chiæ
Pulchris excubat in genis.
Importunus enim transvolat aridas
Quercus, et refugit te, quia luridi
Dentes te, quia rugæ
Turpant, et capitis nives.
Nec Coæ referunt jam tibi purpuræ,

NOTES.

ODE XIII. METRE IV.

Lyce, though grown old, is still as eager for admirers as ever. The poet exults over the ruin of her charms, as the just retribution of her former insolence. The Gods have listened to his prayers. The tone is precisely that of Od. i. 25. to Lydia, and of iii. 15. to Chloris. Traces of similar sentiments exist in several Greek relics. Meleag. 77. in Anth. Gr.

4. *Ludisque.*] You play the wanton. Od. iii. 15. 5.

Bibis impudens.] As Horace describes Damalis—*multi meri.* Od. i. 36. 13.

5. *Tremulo.*] With a voice that falters from age.

Pota.] Tipsy—inflamed with wine.

6. *Lentum Cup.*] Who turns a deaf ear to your solicitations.

Ille virentis, &c.] *He* keeps guard—takes his station on the fair cheeks of the Chian music-girl. None can look upon her sweet face, and not be enraptured with it—Love's own seat. Soph. Antig. 796. Ἔρως—ὃς ἐν *μαλακαῖς παρειαῖς νεάνιδος ἐννυχεύεις.*

7. *Chiæ.*] From Chios (now Scio), an island in the Greek Archipelago.

9. *Importunus.*] Cupid will not listen to your intreaties—nor accommodate himself to your wishes.

Aridas querc.] Withered trees, like you. Od. i. 25. 19.

12. *Capitis nives.*] Grey-hairs—the snows of age. Quintilian brands the expression as far-fetched—*a longinqua similitudine*, viii. 10. Compare Antip. Thess. 21. 5. in Anth. Gr.

13. *Nec Coæ referunt, &c.*] Nor silks, nor jewels, bring you back the times gone by, &c. In vain you attempt to conceal the effects of age, with the decorations of a girl.

Coæ purpuræ.] Coan dresses of a scarlet dye—silks remarkable for their gauzy texture. Sat. i. 2. 101.

Nec clari lapides tempora, quæ semel
Notis condita fastis
Inclusit volucris Dies.
Quo fugit Venus? heu! quove color? decens
Quo motus? quid habes illius, illius,
Quæ spirabat Amores,
Quæ me surpuerat mihi,
Felix post Cinaram, notaque, et artium
Gratarum facies? Sed Cinaræ breves
Annos fata dederunt,
Servatura diu parem
Cornicis vetulæ temporibus Lycen;
Possent ut juvenes visere fervidi,
Multo non sine risu,
Dilapsam in cineres facem.

nec lapilli splendentes nunc reddunt tibi annos, quos fluxum tempus condidit inclusos annalibus publicis. Eheu, quò venustas, quò nitor, quò agilitas abiit? Ecquid tibi restat ejus, ejus *inquam*, quæ amores exhalabat, quæ mihi me abstulerat: post Cynaram felix, et famosa, vultu artificiosè et bellè *composito?* At Cynaræ non longam vitam sors indulsit; diu conservatura Lycen longævæ cornici ætate æqualem, ut adolescentes calidi queant videre facem in favillas redactam haud sine ludibrio.

NOTES.

Coæ.] From *Cos*, or *Coos*, an island in the Greek Archipelago.

14. *Clari lapides.*] Pearls. Od. iii. 24. 48.

15. *Fastis.*] Registers, to which the days, as they flow, are consigned—which are heard of no more, but from the public records. Ovid, Fast. i. 9.

Notis.] On account of their general use, for marking or recording the past.

17. *Venus.*] Your charms.

Color.] The beautiful complexion of youth. Od. iv. 10. 4.

Decens quo motus?] Those graceful movements. Tibull. iv. 2. 8.

18. *Quid habes, &c.*] What have you now of that beauty which inspired love in every beholder—which stole me from myself—and which, next to Cinara's, was invested with every charm?

Illius, illius.] Scil. *faciei quæ, &c.*

19. *Spirabat Am.*] As if she breathed Loves into the hearts of her admirers. Πνεῖν Ἔρωτας is found with Greek poets, as indeed are all these amatory phrases.

20. *Surpuerat.*] For *surripuerat.*

21. *Felix post Cinaram.*] Happy, in your superiority, after Cinara's death.

Notaque.] Generally known and recognised as most beautiful after Cinara was gone.

Cinaram.] Od. iv. 1. 4.

Artium gratarum.] The various ways, or charms, by which these ladies make themselves agreeable. Od. i. 19. 7. The very *protervitas* is said to be *grata.*

24. *Servatura, &c.*] The fates which gave a short life to Cinara, will extend Lyce's to the years of an old crow.

25. *Cornicis vetulæ.*] *Annosæ.* Od. iii. 17. 13. Martial describes an old woman as *cornicibus omnibus superstes*, x. 67. 5; and a Greek poet in the Anthology has γραῦς τρικόρωνος.

26. *Possent ut visere.*] Instead of *viserent.*

Fervidi, &c.] Glowing with ardour, and burning with love, when Lyce's fires were extinguished.

28. *Dilapsam in cin. &c.*] Torch reduced to ashes—burnt out. Meleag. xlix. 2. in Anth. Gr.

CARMEN XIV.

AD AUGUSTUM.

QUÆ cura Patrum, quæve Quiritium,
Plenis honorum muneribus tuas,
Auguste, virtutes in ævum
Per titulos, memoresque fastus
Æternet? O, qua sol habitabiles
Illustrat oras, maxime principum,
Quem legis expertes Latinæ
Vindelici didicere nuper,
Qui Marte posses. Milite nam tuo
Drusus Genaunos, implacidum genus,
Breunosque veloces, et arces
Alpibus impositas tremendis,
Dejecit acer plus vice simplici.
Major Neronum mox grave prœlium
Commisit, immanesque Rhætos
Auspiciis pepulit secundis;

Quod Senatorum, vel quod Populi Romani studium amplis honorum donis tuas, Auguste, virtutes in sempiternum propaget per inscriptiones et fastos memoriam custodientes? O maxime Principum, quacunque Sol habitabiles terras illuminat, quam Vindelici Imperio Romano nondum subditi senserunt quantum re militari valeas. Tuis enim exercitibus Drusus non semel strenuè profligavit Genaunos, immanem gentem, et Breunos celeres, castellaque Alpibus horrificis extructa. Deinde Neronum major *natu* acriter depugnavit, et felicibus auspiciis *tuis* repressit Rhætos feroces:

NOTES.

ODE XIV. METRE VIII.

The poem is closely connected with the fourth Ode of the present book. The victories of Tiberius and Drusus over the Rhæti and Vindelici constitute the subject common to both; but every thing is made subservient to the honour of Augustus, under whose happy auspices the young princes acted. What adequate honours can the Romans confer upon Augustus? For fifteen years his career has been a succession of triumphs; and now, to crown all, he has subdued the Rhæti and Vindelici by the hands of his adopted sons, Tiberius and Drusus. The poem must have been written 739 U. C. when Augustus was in the third year of his absence from the city. Od. iv. 5. 2.

1. *Quæ cura Patrum, &c.*] How can the senate and people adequately, by monuments and commemorations, perpetuate your virtues to eternity?

2. *Plenis honorum mun. &c.*] With honours proportioned to your virtues.

4. *Per titulos.*] Statues, arches, temples, &c. with inscriptions. Od. iv. 8. 13.

Fastus.] Days set apart in the Calendar for commemorations.

Memores.] Which preserve the memory of events.

5. *O, qua, &c.*] Whose power is greater than that of all the princes of the world.

7. *Quem Vind. didicere, &c.*] Whom the Vindelici have lately, or at last, learnt what you could do in war. A Greek construction, like *Ego illum nescio, qui fuerit* in Terence in Eun.—O you, whose strength in war the Vindelici have just discovered by woeful experience.

Legis expertes Latinæ.] Before, independent of the Roman law—who have never been subjected to Roman dominion before.

8. *Didicere.*] Equivalent to *sensere* in Od. iv. 4. 25.

Vindelici.] Od. iv. 4. 18.

9. *Milite tuo.*] With *your* troops Drusus defeated, &c.

10. *Genaunos et Breunos.*] Tribes of Germans in alliance with the Rhæti and Vindelici.

Genaunos.] Distinguished by Strabo for peculiar ferocity—as butchering not only the male captives, but the *unborn*, if the prophets announced the embryos to be males.

11. *Breunosque veloces.*] Mountaineers—memorable for their activity.

12. *Alp. imp. tremendis.*] On mountains of appalling height.

13. *Plus vice simplici.*] With terrible and repeated retribution—in return for their devastations on the Roman territories.

14. *Major Neronum.*] Tiberius.

15. *Rhætos.*] Including the Vindelici, and others in alliance with them.

16. *Auspiciis.*] Under your favouring auspices—or, as in line 34, *te tuos præbente divos.*

Spectandus in certamine Martio,
Devota morti pectora liberæ
Quantis fatigaret ruinis;
Indomitas prope qualis undas
Exercet Auster, Pleïadum choro
Scindente nubes; impiger hostium
Vexare turmas, et frementem
Mittere equum medios per ignes.
Sic tauriformis volvitur Aufidus,
Qui regna Dauni præfluit Appuli,
Quum sævit, horrendamque cultis
Diluviem meditatur agris;
Ut barbarorum Claudius agmina
Ferrata vasto diruit impetu,
Primosque et extremos metendo
Stravit humum, sine clade victor;
Te copias, te consilium, et tuos
Præbente Divos. Nam, tibi quo die
Portus Alexandrea supplex,

spectari dignus in prælio Martis, quàm magnis cladibus vexaret corda neci pro libertate addicta: acer exagitare hostium catervas, et agere frendentem equum per medias flammas, ferè quomodo Notus agitat mare turbatissimum, Vergiliis nubes rumpentibus. Aufidus tauri formam habens et Dauni Appuli regionem irrigans sic fluit rapidè, quando grassatur et magnam eluvionem parat agris cultis: ut Tiberius Nero Barbarorum copias armis instructas ingenti strage cecidit, atque primos et ultimos sternens terram operuit *cadaveribus*, victor sine damno; te milites, te consilium, te Deos tuos suppeditante. Enimvero quo die Alexandrea supplicans tibi portus

NOTES.

17. *Spectandus.*] To be beheld,—with wonder. Admirable was it to see with what slaughter he bore down, &c.—Admirably in the martial conflict he crushed the bold foe, &c.

18. *Devota morti liberæ.*] Resolute to die *free.*

20. *Indomitas, &c.*] Charging upon the enemies, and routing them, as the Auster, at the rising of the Pleiades, controuls and breaks down the furious waves.

21. *Exercet Auster, &c.*] The Auster, here, acts upon waves already in a turbulent state, excited by other winds—not to rouse them further, but to soothe them. Tiberius, while subduing the rage of these fiery foes, is compared to the Auster forcing down the boiling waters to comparative serenity. Compare Od. i. 3. 16. where the Notus, *i. e.* the Auster, *tollere seu ponere vult.*

Pleïadum choro, &c.] The rising of the Pleiades occurs X. Cal. May, or 23d of April —a period when the seas are usually tranquillized.

Choro.] From their clustering together.

24. *Medios per ignes.*] Proverbially for— extreme peril. He poured his cavalry upon their ranks, &c. Διὰ πυρὸς, in the same way, Eurip. Elect. 1182.

25. *Sic tauriformis, &c.*] The charge of Tiberius is like the rushing of the flooded Aufidus, *(Ofanto,)* sweeping all before it.

Tauriformis.] The river-gods were usually represented with horns of a bull, for some cause not well understood—from the fork made by the junction of other streams, or the roar of rivers when flooding. Of the Scamander, Homer has—μεμυκὼς ἠΰτε ταῦρος. Il. xxi. 237.

Aufidus.] Od. iii. 30. 10.

27. *Sævit.*] Rages—when swollen by rains, or the melting of the snows.

Cultis diluviem med.] Threatens the fields with devastation.

28. *Meditatur.*] Is ready—is on the point of doing it. Od. iii. 22. 7.

29. *Claudius.*] Tiberius—the elder of the Nerones.

30. *Ferrata.*] Armed with weapons of iron. It does not appear that any of the Germans wore armour.

31. *Metendo stravit.*] Mowed down lines. Homer repeatedly uses ἀμητῆρες for both Greeks and Trojans, when cutting down their adversaries. Virg. Æn. x. 513.

32. *Sine clade.*] Always a victor—without sustaining any *defeat.* Not altogether without loss. Compare Vell. ii. 95.

33. *Te copias, te, &c.*] All belonged to Augustus—the forces, the plans, the auspices —his own happy fortune which accomplished all his measures, whether executed by himself or others.

34. *Nam, tibi, &c.*] From the day on which you entered Alexandria, for fifteen years, your wars have been universally successful.

35. *Alexandrea.*] As if the Goddess of the city, with olive boughs, met Augustus on his entrance, and presented at his knees the prostrate city. The *Patronæ Urbium* are thus represented on ancient medals.

Portus.] The port of Alexandria was much celebrated. Strabo xvii.

et aulam desertam aperuit, post tertium lustrum fortuna obsecundans prosperum militiæ finem præbuit, et honores expetitamque gloriam confectis expeditionibus tribuit. Te Cantaber antea invictus, et Medus atque Indus, te Scytha vagus reverentur, ô *Cæsar*, certum columen Italiæ ac Romæ Principis! Te Nilus aquarum scaturiginem abscondens, te Danubius, te vehemens Tigris, te Oceanus belluas educans qui separatis Britannis obmurmurat, te regio Galliæ mortem haud timentis, atque Hispania ferox veneratur. Tibi crudeles Sicambri conditis armis obtemperant.

Et vacuam patefecit aulam,
Fortuna lustro prospera tertio
Belli secundos reddidit exitus,
Laudemque, et optatum peractis
Imperiis decus arrogavit.
Te Cantaber non ante domabilis,
Medusque, et Indus, te profugus Scythes
Miratur, O tutela præsens
Italiæ, dominæque Romæ!
Te, fontium qui celat origines,
Nilusque, et Ister, te rapidus Tigris,
Te belluosus qui remotis
Obstrepit Oceanus Britannis;
Te non paventis funera Galliæ
Duræque tellus audit Iberiæ;
Te cæde gaudentes Sygambri
Compositis venerantur armis.

NOTES.

36. *Vacuam aulam.*] Antony and Cleopatra had left the palace, and taken refuge in the Mausoleum.

37. *Lustro tertio.*] The ruin of Antony and Cleopatra occurred 724 U. C.—the conquest of the Rhæti and Vindelici 739 U. C.

39. *Optatum decus.*] Glory, which had been invoked by public vows.

Peractis imperiis.] Added to what had before been accomplished under your authority—your previous expeditions successfully executed.

41. *Cantaber non ante dom.*] Od. ii. 6. 2.

42. *Medus.*] Od. iii. 5. 9.

Scythes.] Od. ii. 9. 23; Od. iii. 8. 23.

Profugus.] Od. i. 35. 9.

43. *Tutela præsens.*] The tutelary deity, who by his presence shows his divinity, or power. Od. iii. 5. 2.

44. *Dominæ Romæ.*] Rome—whom, as its mistress, the world obeys. Ep. i. 7. 44.

45. *Te, fontium qui celat, &c.*] The source of the Nile was one of the great mysteries of Ancient Geography—repeatedly alluded to by the poets. Tibull. i. 7. 24; Ovid, Amor. iii. 6; Lucan x. 190, &c. The real, that is, the chief and remotest source is still untraced.

Te, fontium, &c.] The countries subdued by Augustus are marked, as is usual with the poets, by the rivers which flow through them—Egypt by the Nile, Dacia by the Danube, and Armenia by the Tigris.

46. *Ister.*] The Danube.

Rapidus Tigris.] Tigris is said to be the Medic word for an *arrow*—and the river to have been so named on account of the *rapidity* of its current. Pliny vi. 27. Varro L. L. iv. 20.

Tigris.] The poet probably alludes to the events of 734 U. C. when Augustus appointed Tigranes to the throne of Armenia. Dio, liv. 9.

47. *Belluosus.*] Μεγακήτης—full of whales, or large fishes. Pliny ix. 5.

48. *Britannis.*] Od. iii 5. 3.

49. *Non paventis Galliæ.*] Of the fearless spirit of the Gauls Cæsar speaks. B. G. vi. 14.

50. *Audit.*] Obeys.

52. *Compositis, &c.*] Their weapons laid aside—all opposition abandoned—as a conquered people.

CARMEN XV.

AUGUSTI LAUDES.

PHŒBUS volentem prœlia me loqui,
Victas et urbes increpuit lyrâ ;
Ne parva Tyrrhenum per æquor
Vela darem. Tua, Cæsar, ætas
Fruges et agris retulit uberes,
Et signa nostro restituit Jovi,
Derepta Parthorum superbis
Postibus, et vacuum duellis
Janum Quirinum clusit, et ordinem
Rectum evaganti frena Licentiæ
Injecit, emovitque culpas,
Et veteres revocavit artes ;
Per quas Latinum nomen, et Italæ
Crevere vires, famaque, et imperî
Porrecta majestas ad ortum
Solis ab Hesperio cubili.

Meditantem me canere certamina et urbes expugnatas Apollo citharâ objurgavit, ne vela exigua committerem Tyrrheno mari. Tuum, Auguste, ævum revocavit agris messem fœcundam, nostroque Jovi reddidit vexilla arrogantibus Parthorum valvis ablata : obseravit Janum Quirini bellis vacuum : justas etiam leges et modum imposuit licentiæ effrænatæ : abstulitque flagitia : nec non antiquas reparavit disciplinas ; quibus nomen Romanum opesque Italiæ amplificata sunt, atque Imperii gloria potentiaque ab Occasu ad Orientem *est* propagata.

NOTES.

ODE XV. METRE VIII.

The poet, when attempting to celebrate the glorious victories of Augustus, had been censured by Apollo for his presumption, and could therefore only commemorate the felicity enjoyed by the empire under his happy dominion. From the allusion to the closing of the temple of Janus, the ode, it may be inferred, was written 734 U. C.

1. *Prœlia loqui lyrâ.*] To sing the victories of Augustus accompanied by my lyre. The phrase corresponds perfectly with *verba chordis socianda loqui.* Od. iv. 9. 4.

2. *Increpuit ne parva, &c.*] He sharply warned me against committing my little bark to the sea—he forbade my attempting any thing so hazardous—so far beyond my powers. Propert. iii. 7. 3 ; Ovid, Trist. ii. 329.

3. *Tyrrhenum.*] The sea which washed the shores of Italy—the centre of the Roman empire, whose glories, the results of the good government of Augustus, he had been tempted to sing.

4. *Tua ætas.*] The times which have fallen to us, under your dominion—the peace we enjoy through your good government.

5. *Fruges uberes.*] Abundance. Od. iv. 5. 18.

6. *Signa restituit.*] Od. iii. 5. The poet's purpose is to indicate the perfect security of the empire from that quarter. The restoration of the standards by the Parthians implied submission.

Nostro Jovi.] To the deity under whose protection the city was especially placed—Jupiter Capitolinus; though the standards seem to have been deposited in the temple of Mars Ultor. Dio liv. 8.

7. *Derepta.*] Ep. i. 18. 56.

Superbis.] With splendid decorations. Virg. Æn. ii. 504.

8. *Postibus.*] Scil. *Templorum.* Od. iii. 5. 18.

Duellis.] *Duellum*, an old word for *bellum*, as *clusit* for *clausit.* Speaking of ancient institutions, the poet affects the use of old words.

Vacuum duellis.] The temple was closed only when the republic was everywhere at peace.

9. *Janum.*] The temple of Janus. Livy i. 19.

Quirinum.] Janus, according to Macrobius, was called Quirinus, *ab hasta* quam Sabini *curim* vocant ; i. 9.

Clusit.] Augustus closed the temple three times—in 725 U. C. after the battle of Actium, Dio li. 20 ; in 730, after the Bellum Cantabrum ; and in 734, after the recovery of the standards, &c. The allusion is of course to a *recent* event.

10. *Evaganti frena, &c.*] Od. iii. 24. 29.

11. *Emovit culpas.*] Extirpated crime. Od. iv. 5. 22.

12. *Veteres artes.*] Old virtues and habits. Compare Livy's introduction to his History, *Nulla unquam, &c.*

15. *Majestas.*] Its glory and greatness.

16. *Ab Hesperio cubili.*] From the ocean

Augusto Rempublicam tenente, pacem non turbabit civilis tumultus vel impetus, nec odium quod gladios fabricat et civitates efficit adversas ac miseras: Julias leges haud frangent, qui altum Danubium potant, non Getæ, non Seres, aut Persæ fallaces, nec nati ad amnem Tanaim. Nos autem diebus tam festis quàm profestis inter dona hilaris Bacchi, cum liberis et conjugibus nostris, numinibus antea ritè invocatis, more majorum, adjuncto carmine Lydiis fistulis, celebrabimus duces virtute insignitos, atque Trojam, et Anchisen, sobolemque jucundæ Veneris.

Custode rerum Cæsare, non furor
Civilis, aut vis exiget otium,
Non ira, quæ procudit enses,
Et miseras inimicat urbes.
Non, qui profundum Danubium bibunt,
Edicta rumpent Julia, non Getæ,
Non Seres, infidive Persæ,
Non Tanain prope flumen orti.
Nosque et profestis lucibus, et sacris,
Inter jocosi munera Liberi,
Cum prole, matronisque nostris,
Rite Deos prius apprecati,
Virtute functos, more patrum, duces,
Lydis remixto carmine tibiis,
Trojamque, et Anchisen, et almæ
Progeniem Veneris canemus.

NOTES.

where the sun sets—where he goes to bed. Tibull. ii. 5. 57.

17. *Custode rerum.*] Od. iv. 5. 2. and Od. iv. 14. 43.

Furor civilis.] Civil war. Cicero applies the terms *furor* and *furere* to civil wars.

Non exiget otium.] Shall not expel peace —shall not renew these fatal wars again.

18. *Vis.*] Violence. Od. iii. 14. 15.

21. *Qui profundum Dan.*] Germani, Rhæti, Daci, &c. As *Rhodani potores* for Galli. Od. ii. 20. 20.

22. *Edicta Julia.*] The terms of peace imposed by Augustus on the conquered nations.

Getæ.] The country of the Getæ was beyond that of the Daci—towards the Euxine. Strabo vii. The Getæ and Daci are often confounded. They were first repulsed 734 U. C. by Lentulus, but not subdued till 753 U. C. by Tiberius.

23. *Seres.*] Or *Indi*, who, after an embassy sent by them to Augustus at Antioch to solicit his friendship, were regarded as subjects of the Roman empire.

Persæ.] Parthians.

24. *Tanain prope, &c.*] Near the Don—Scythians.

25. *Nosque, &c.*] And *we*, who enjoy such perfect security under so mighty a prince, every day, festive or not, will, after our libations to the Gods, celebrate the noble deeds of our great men, &c.

Profestis.] Ordinary days—not *festi*—not holidays.

26. *Inter jocosi mun.*] While enjoying our wine after dinner. Od. iv. 5. 33.

Jocosi.] Which makes us cheerful and merry. Od. iii. 21. 15.

29. *Virtute functos.*] Our virtuous chiefs—those who have nobly served the state.

More patrum.] Cicero Tusc. i. 2. records it, on the authority of Cato's *Origenes*, as an ancient practice.

30. *Lydis remixto, &c.*] Songs intermingled, or alternating with pipes playing Lydian measures.

Lydis.] Of the different *modi*—the Doric, Ionic, Lydian, Æolian, Phrygean—the Lydian were appropriated to occasions of joy.

32. *Progeniem Ven.*] Æneas—glancing also at Augustus—one adopted into the Julian family.

Q. HORATII FLACCI

EPODON LIBER; SIVE ODARUM

LIBER QUINTUS.

CARMEN I.

AD MÆCENATEM.

IBIS Liburnis inter alta navium,
    Amice, propugnacula,
Paratus omne Cæsaris periculum
    Subire, Mæcenas, tuo?

Navigabis, ô amice, Liburnicis *navibus* inter excelsa navium munimenta, Augusti discrimen quodlibet promptus obire tuo *periculo*.

NOTES.

EPODE I. METRE XV.

When Mæcenas was preparing to join the fleet of Octavius, when on the point of sailing against Antony and Cleopatra, the poet resolves to accompany him—not, he declares, from any interested motive, but from his affection for Mæcenas, whose absence he knows not how to sustain. The poem was of course written 723 U. C.

No very satisfactory account can be given why the Odes of this book are called Epodes. Archilochus is said to have thus entitled some of his Odes, which might have prompted Horace, who was professedly an imitator of his. Ep. i. 19. 23. Plutarch mentions *(de Mus.)* the *fact;* and Diomedes accounts for the name by stating that "portions of verses (by which he seems to mean shorter verses), ἐπᾴδονται, were sung, or added to the complete and legitimate ones"—an explanation, which, as it is inapplicable to many of the pieces, may be supposed to have been merely a guess and a blunder on the part of the grammarian. The title may have sprung from the publisher (to use a modern term) to express a supplement or addition to the former books—consisting of Odes excluded from Horace's own collections for their personality, or for other reasons not now discoverable. They are chiefly his earliest productions.

1. *Ibis, &c.*] Will you then venture in the light barks of Cæsar's fleet among the towering bulwarks of the enemy?

Liburnis.] Scil. *navibus.* Meaning the fleet of Octavius. Od. i. 37. 30.

Alta navium, &c.] The fleet of Antony, the mention of whose name Horace, as has been often noticed, sedulously avoids. The vessels of Antony and Cleopatra looked, according to Florus, like castles and towers. Flor. iv. 11; and Dio i. 18. So Virgil, Æn. viii. 69. compares them to mountains, or floating Cyclades.

3. *Periculum.*] With reference to *alta propugnacula.*

4. *Mæcenas.*] Mæcenas appears not, however, to have accompanied the expedition. Compare Virgil, Æn. viii. 675—695, where, though Agrippa is highly extolled, no notice is taken of Mæcenas. He was probably in command at home.

Tuo.] Scil. *periculo.* Prepared to encounter Cæsar's every peril at the hazard of your own life—ready to meet any danger for Cæsar's sake.

Quid *agemus* nos, quibus vita te vivente grata fuerit, si secùs, molesta? An ex mandatis otio fruemur minimè jucundo, nisi unà tecum? An *verò* istum laborem toleraturi *sumus eo* animo, quo tolerare debent viri non segnes? Tolerabimus *certè*, atque te sectabimur generosâ mente per altas Alpes, et Caucasum inhabitabilem, et ad extrema Occidentis maria. Quæres, quid tuum laborem meo sublevem ego non aptus militiæ, miniméque strenuus? *Scilicet te* comitans minorem habebo *pro te* timorem, qui graviùs angit absentes: veluti avis incubans pullis implumibus, plùs *iis* relictis metuit incursiones anguium; majorem opem non præstitura, etiamsi præsentibus astiterit. Hanc et *aliam* quamlibet militiam obibo amicitiæ tuæ gratiâ: nequaquam ut pluribus meis bobus annexa aratra portentur; aut greges è pascuis Lucanis transeant in Calabra, ante ardens astrum:

Quid nos? quibus, te, vita, si superstite,
Jucunda; si contra, gravis?
Utrumne jussi persequemur otium,
Non dulce, ni tecum simul?
An hunc laborem mente laturi, decet
Qua ferre non molles viros?
Feremus; et te vel per Alpium juga,
Inhospitalem et Caucasum,
Vel occidentis usque ad ultimum sinum,
Forti sequemur pectore.
Roges, tuum labore quid juvem meo,
Imbellis ac firmus parum?
Comes minore sum futurus in metu,
Qui major absentes habet.
Ut assidens implumibus pullis avis
Serpentium allapsus timet
Magis relictis; non, ut adsit, auxilî
Latura plus præsentibus.
Libenter hoc, et omne militabitur
Bellum in tuæ spem gratiæ;
Non ut juvencis illigata pluribus
Aratra nitantur mea;
Pecusve Calabris ante sidus fervidum
Lucana mutet pascua;

NOTES.

5. *Quid nos?*] What shall I do? What will become of me if you fall in this hazardous expedition?

Quibus, &c.] I, to whom life is pleasant, if you are with me, &c.—I, who think life only worth having while you are living, &c.

7. *Utrumne, &c.*] Shall I, as you bid me, enjoy my ease at home, &c.

8. *Non dulce, &c.*] An ease and security, which is of no value unless enjoyed along with you.

9. *An hunc laborem, &c.*] Or sustain this toil with the spirit which becomes a brave man? That is—shall I, as you bid me, remain at home, or go with you to the war?

11. *Feremus.*] I *will* sustain the toil, and go with you to the world's end.

12. *Inhospitalem.*] Od. i. 22. 6.

13. *Vel occidentis, &c.*] To the farthest limits of the west—to the shores of the western ocean.

16. *Imbellis, &c.*] Ἀπτόλεμος καὶ ἄναλκις.

17. *Comes minore, &c.*] I shall, if I am with you, be in less fear—I shall have less of that fear which seizes the absent—I shall be less afraid for you, while with you, than if I were absent.

19. *Ut assidens, &c.*] As a bird, which dreads the approach of snakes, when she sits beside her callow young, is in still greater terror for them when left by her—*i. e.* when she is absent from them in search of food, &c.

20. *Serpentium.*] Especially destructive to young birds. Ep. ad Pison. 13.

21. *Non, ut, &c.*] Incapable as she is, though she were with them, of giving more assistance to them when present than when left *(relictis)*.

22. *Præsentibus.*] The word contrasts with *relictis—present* with her—*left* by her.

24. *In tuæ spem gratiæ.*] For the sake of your friendship—to testify my attachment.

25. *Non, &c.*] Not with these views—not that my ploughs yoked to more oxen may toil for me—*i. e.* not in the hope of adding to the arable acres, for which I am already indebted to you.

27. *Pecusve, &c.*] Nor that my cattle, before the summer heats, may be removed from Calabrian to Lucanian pastures. Not, that is, in the hope of acquiring, through your interest, grants of rich pastures in Calabria and Lucania. The owners of these pastures were in the habit of transferring their flocks and herds from the burning regions of Calabria, before the rising of Sirius, *i. e.* about the middle of June, to the cooler lands of Lucania, where there was more shade and shelter.

Calabris.] Calabria is described as *æstuosa.* Od. i. 31. 5.

"In his translation of Epode 1. Lord Lytton gives us the secret of the principle by which he has been guided. Rendering
'Neque ut superni villa candens Tusculi
Circaea tangat moenia,'
by 'Not that for me some villa's pomp of marble
Should shine down white upon luxuriant vales
Touching the walls with which the son of Circe
Girded enchanted land in Tusculum,'
he adds in a note, 'The lines in the original are slightly paraphrased in the translation, in order not to lose to the English reader the poetic idea associating Tusculum with legendary enchantment, which the words Circaea Mœnia would have conveyed to the Latin.'"

Quarterly Review, Oct 1869 on Lord Lytton's 'Odes and Epodes of Horace. Translated into rhymeless metres, with introduction and commentaries'.

Nec ut superni villa candens Tusculi
Circæa tangat mœnia.
Satis superque me benignitas tua
Ditavit: haud paravero,
Quod aut, avarus ut Chremes, terrâ premam,
Discinctus aut perdam, ut nepos.

neque ut villa candida *vicina* alti Tusculi pertingat muros Circæos. *Imò* tua munificentia locupletavit me sufficienter et abundè. Absit ut accumulem quæ vel terræ infodiam, velut Chremes avarus, vel dilapidem sicut helluo dissolutus.

NOTES.

29. *Nec ut, &c.*] Nor that a splendid villa should touch the Circæan walls of lofty Tusculum—*i. e.* not in the hope of acquiring a splendid villa in the environs of Tusculum—where many persons of rank and opulence had villas—perhaps Mæcenas himself had one.

Tusculi.] The founder of which was said to be Telegonus, the son of *Circe*, by Ulysses.

Superni.] Built on the hill—unless Bentley's *supini* be adopted, in the sense of sloping, as *Tibur supinum.* Od. iii. 4. 23.

31. *Satis superque, &c.*] Horace was indebted to Mæcenas's liberality for his small Sabine property. Od. ii. 18. 12.

32. *Haud paravero, &c.*] I shall never acquire, or desire to acquire, for the purpose of burying or squandering it.

33. *Avarus ut Chremes.*] Not Terence's Chremes, who, though he denied himself the common indulgences of his station, did not bury his money; but Menander's in the Thesaurus, who buried his money in a tomb.

34. *Discinctus nepos.*] A careless spendthrift, like Nomentanus, so often alluded to in the Satires.

Nepos.] A profligate squanderer. Young men brought up by their grandfathers were generally more indulged than by fathers; and so often turned out thoughtless and extravagant. But according to Festus, men of this cast were called *Nepotes,* because they were as careless of family matters, as those whose fathers and grandfathers were still living—i. e. as those who had no cares of the kind upon their own shoulders.

Discinctus.] Indolent and careless, in opposition to *præcinctus*—an active, stirring, diligent person. The expression is obviously taken from the loose, flowing dress of the ancients.

CARMEN II.

BEATUS ille, qui procul negotiis,
Ut prisca gens mortalium,
Paterna rura bobus exercet suis,
Solutus omni fœnore.
Neque excitatur classico miles truci,
Neque horret iratum mare;

Felix ille, qui longè à negotiis, et liber ab usuris omnibus, agros paternos colit propriis bobus, sicut homines antiqui: neque bellator excitatur gravi sono tubæ, nec timet procellosum mare:

NOTES.

EPODE II. METRE XV.

The poet's purpose is to enforce his favorite moral, that the love of money is insatiable—perverts the understanding, and corrupts the best sources of happiness. Alpheus, a money-broker, is introduced describing the charms of a country life in its details, and anticipating his own enjoyment of them. He gathers in his money for the purpose, but within one little month resumes his old trade.

1. *Negotiis, &c.*] From the business of the city, and all the anxieties attending it.

2. *Ut prisca gens mortalium.*] Virg. Georg. ii. 532.

3. *Rura exercet, &c.*] Ploughs his own fields, &c. Virg. Georg. ii. 356.

4. *Solutus omni.*] Released from all concern with money-dealing, especially—as being the profession of the speaker.

5. *Neque excitatur, &c.*] Happy is he who is neither soldier—nor merchant—nor lawyer—nor dependent on the great.

Excitatur miles.] Roused from his sleep, by the trumpet, to battle. Tibull. i. 1. 4.

Truci.] Harsh and grating to the ears of the soldier, who knows it calls to encounter perils, &c.

6. *Neque horret.*] Dreads, as a merchant, the loss of his argosies.

fugit lites et domos superbas opulentorum civium. Itaque vel palmites vitium crescentes alligat excelsis populis, atque steriles surculos falce resecans, fertiliores inserit: vel in remotâ valle pascentes mugientium greges contemplatur; vel extracta *favis* mella recondit *in* vasis mundis: vel tondet oves imbecillas. Cùm verò autumnus campis erexit caput dulcibus fructibus ornatum, quàm lætatur colligens pyra insitiva, et uvas purpuræ æmulas, quas tibi offerat, *O* Priape, tibique, Sylvane parens, agrorum custos! Nunc placet recumbere sub annosâ quercu, nunc super herbam virescentem. Interea dum amnis defluit ripis sublimibus, canunt aves in nemoribus; rivulique murmur edunt aquis loquentibus, quod placidum conciliet soporem. Quando autem tempestas hyemalis Jove sæviente pluvias et nives procreat:

Forumque vitat, et superba civium
  Potentiorum limina.
Ergo aut adultâ vitium propagine
  Altas maritat populos,
Inutilesque falce ramos amputans
  Feliciores inserit;
Aut in reductâ valle mugientium
  Prospectat errantes greges;
Aut pressa puris mella condit amphoris;
  Aut tondet infirmas oves;
Vel, quum decorum mitibus pomis caput
  Auctumnus arvis extulit,
Ut gaudet insitiva decerpens pyra,
  Certantem et uvam purpuræ,
Qua muneretur te, Priape, et te, pater
  Silvane, tutor finium.
Libet jacere, modo sub antiquâ ilice,
  Modo in tenaci gramine;
Labuntur altis interim ripis aquæ,
  Queruntur in silvis aves,
Fontesque lymphis obstrepunt manantibus,
  Somnos quod invitet leves.
At quum Tonantis annus hibernus Jovis
  Imbres, nivesque comparat,

NOTES.

7. *Forumque vitat.*] As a lawyer, or pleader.

Et pot. limina.] Nor dances attendance at the gates, or in the halls of the great—suing for patronage.

Superba.] Halls of splendid palaces.

9. *Ergo, &c.*] Exempt, *therefore*, from all these annoyances—he either binds the vigorous shoots of the vines to the poplars, &c.

Adultâ.] The *propago*, that is, the layer (Virg. Georg. ii. 26.) was *adulta*, or of an age to be treated as an independent stock, in its third year. Columell. de Arb. vii.

10. *Maritat.*] Od. iv. 5. 30.

Populos.] As well as *ulmos*. Od. iv. 5. 30.

11. *Inutilesque, &c.*] Or cutting away the boughs—such as will bear no more—or have degenerated—inserts grafts of a better quality.

13. *Reductâ.*] Scil. *in sinus*—winding with the curvatures of the hills. Od. i. 17. 17. Virg. Æn. vii. 703.

Mugientium greges.] Herds of lowing cattle.

15. *Pressa, &c.*] Compare Columella ix. 15. 3. *Ubi liquatum mel in subjectum defluxit alveum, transfertur in vasa fictilia*, i. e. into Amphoræ.

16. *Infirmas.*] Naturally feeble and timid.

17. *Quum decorum, &c.*] When Autumn from the fields lifts up her head crowned with ripe fruits. Autumnus is usually thus represented, like Bacchus.

Decorum.] Beautifully wreathed with, &c. Od. iii. 14. 7.

19. *Insitiva.*] Pears from trees grafted by his own hands.

20. *Certantem.*] Vying in color with the glowing purple.

21. *Priape.*] To Priapus, as the *Hortorum Deus*, the first-fruits were offered. Catull. 20. 6.

22. *Silvane.*] Od. iii. 29. 23.

24. *Tenaci.*] Referrible to the nature of grass, as adhering firmly to the soil, and not readily eradicated.

25. *Altis ripis.*] Within the steep banks of the stream.

27. *Fontesque, &c.*] Instead of *lymphæ manantes fontium obstrepunt.*

28. *Quod invitet.*] Murmur sounds which invite—or, in a manner to invite sleep.

29. *At quum, &c.*] But when thundering Jupiter's winter collects, &c. When winter comes, &c.

Tonantis, &c.] The atmosphere, and of consequence the seasons, are especially under the control of Jupiter. In winter, and particularly the beginning of winter, in Italy, thunder is of frequent occurrence.

Annus hibernus.] The winter part of the year—the winter.

Aut trudit acres hinc et hinc multâ cane
Apros in obstantes plagas;
Aut amite levi rara tendit retia,
Turdis edacibus dolos;
Pavidumque leporem, et advenam laqueo gruem,
Jucunda captat præmia.
Quis non malarum, quas amor curas habet,
Hæc inter obliviscitur?
Quodsi pudica mulier in partem juvet
Domum atque dulces liberos,
Sabina qualis, aut perusta solibus
Pernicis uxor Apuli,
Sacrum et vetustis exstruat lignis focum,
Lassi sub adventum viri;
Claudensque textis cratibus lætum pecus
Distenta siccet ubera;
Et horna dulci vina promens dolio,
Dapes inemtas apparet;
Non me Lucrina juverint conchylia,

vel plurimis canibus apros feroces undequaque propellit in retia opposita; vel perticâ lævigatâ plagas haud strictas expandit turdis voracibus insidiosas: ac timidum leporem, gruemque transmarinam prædam jucundam captat. Inter ista quis recordatur molestiarum quas amor gignit? Quòd si casta uxor ex parte suâ curans familiam dilectosque natos (velut Sabina vel conjux Apuli velocis, adusta solis ardore) è lignis aridis componat sacratum focum, paulò ante reditum mariti fatigati; et caulis includens gregem saturum, mulgeat plena ubera; atque vinum hujus anni educens ex amphorâ non insuavi paret cœnam non *aliunde* quæsitam: *hæc inquam si adsint*, non prætulerim ostrea Lucrina,

NOTES.

32. *Obstantes.*] Nets laid in their way—to *obstruct* their progress, and intercept them.

33. *Amite levi.*] A pole, or fork, by the aid of which the fowler suspended the net, or threw it over the birds.

34. *Turdis.*] Field-fares.

35. *Advenam.*] A migratory bird—bird of passage. For the flight of the cranes, see Cicero de Nat. Deor. ii. 125.

36. *Præmia.*] The game—the produce of the sport.

37. *Quis non malarum, &c.*] Instead of *malarum curarum quas, &c.*

Amor.] Scil. *habendi*, apparently. Love of money, for the speaker is a money-dealer. In Ep. i. 7. 85. occurs *amore habendi*; and in Ep. i. 1. 84. *amor*, as here without any adjunct, means a passion for building.

39. *Quodsi, &c.*] But if, in addition to all these occupations and amusements, the man has a good wife to take care of his house and his children—light him a fire against he comes home tired at night—fold the sheep—milk the ewes—and get his supper—the plain, homely fare of the farm would be more welcome to me than all the dainties in the world.

39. *In partem juvet, &c.*] Take her share in the management of the farm—the domestic part of it. Eurip. El. 71.

41. *Sabina qualis, &c.*] A woman like the wives of the old Sabines—an active, notable, working woman—one who keeps her children and family in order, and looks carefully after her domestic affairs. Columell. iii. 6. 38.

Perusta solibus.] Burnt by the sun—of no fastidious habits—not afraid to expose her face to the weather.

42. *Pernicis, &c.*] Of an active, sturdy Apulian, whose wife was of the same character. The first syllable of *Apulus* is long in Horace, though that of *Apulia* is common. It should always be written with one *p*. See note, Sat. ii. 3. 191.

43. *Exstruat lignis focum.*] Pile wood upon the fire—light up a fire to heat water for her wearied husband to refresh himself by washing and bathing. Tibull. on a similar occasion,—*et calidam fesso comparat uxor aquam;* i. 10. 42.

Sacrum.] The hearth—sacred to the *Lares*.

Vetustis lignis.] Dry sticks.

45. *Claudensque.*] Folding the fat sheep—enclosing them within a fence of flakes, or wattles.

Lætum.] Fat—in good condition.

46. *Siccet ubera.*] And milk the ewes. Sheep *only* seem to be referred to.

47. *Horna vina.*] New wine—of the present year.

Dolio.] The *dolium* was the larger vessel, in which wine was kept before it was transferred into *amphoræ*. Wine in this state was called *vinum doliare*, and was drunk by the poor. Wine in *amphoræ* was *vinum defusum*—laid up in the *apothecæ vinariæ*, improved by keeping, and drunk by the rich.

Dulci.] Strictly, referrible to the wine. The *must* lost its *sweetness* by age.

48. *Inemtas.*] Unpurchased—the produce of the farm.

49. *Lucrina conchylia.*] The oysters gathered from this lake were in the highest estimation. Sat. ii. 4. 32. and Macrob. ii. 11.

Lucrina.] Od. ii. 15. 3.

vel rhombos, vel scaros, si aliquos *ex* Orientali mari in hoc *Italicum* protrudat sæva tempestas: nec volucris Africana veniat in meum ventrem, vel attagena Asiana gratior, quàm oliva decerpta è ramis arborum pinguissimis; vel folia rumicis prata amantis, et malvæ salutares ægro corpori, aut agna immolata *in* sacro *die* Terminalium, aut hœdus lupo detractus. Inter istam cœnam, quàm jucundum est cernere oves saturas domùm revertentes, intueri boves fatigatos languenti cervice inversum aratrum ducentes, et servulos opulentæ familiæ *adjunctos velut* examen, circa Lares splendentes, *ordine* dispositos! Postea quàm Alphius fœnerator ista dixit, *quasi* mox rura habitaturus, universam pecuniam Idibus collegit, Calendis *verò* quærit collocare, *ad fœnus*.

Magisve rhombus, aut scari,
Si quos Eois intonata fluctibus
Hiems ad hoc vertat mare;
Non Afra avis descendat in ventrem meum,
Non attagen Ionicus
Jucundior quam lecta de pinguissimis
Oliva ramis arborum,
Aut herba lapathi prata amantis, et gravi
Malvæ salubres corpori;
Vel agna festis cæsa Terminalibus,
Vel hædus ereptus lupo.
Has inter epulas, ut juvat pastas oves
Videre properantes domum!
Videre fessos vomerem inversum boves
Collo trahentes languido!
Positosque vernas, ditis examen domûs,
Circum renidentes Lares!
Hæc ubi locutus fœnerator Alphius,
Jamjam futurus rusticus,
Omnem redegit Idibus pecuniam,
Quærit Calendis ponere.

NOTES.

50. *Rhombus.*] A flat fish—turbot, or brill, or plaice, if the name, as indicative of its form, be any guide. The *rhombus* is every where praised as one of the best fishes. Sat. i. 2. 116. Columell. viii. 17. 9.

Scari.] According to Pliny, ix. 17. the *scarus* was the prince of fishes. It was scarce, and apparently only reached the shores of Italy in rough weather.

51. *Si quos.*] Not all the *scari*, which the storms that thunder from the east drives to our shores. The scari were common in the Carpathian Sea. Pliny xi. 37.

Eois intonata.] The storms which roar from the east—the strong east winds—no more.

53. *Afra avis.*] The guinea-fowl. Columell. viii. 2. 11.

54. *Attagen Ionicus.*] The red-headed hazel-hen—still said to frequent the shores of Asia Minor.

57. *Herba lapathi.*] Sorrel—from λαπάζω. Sat. ii. 4. 29.

58. *Malvæ salubres, &c.*] Marsh-mallows. Od. i. 31. 16; and Martial x. 48. 7.

59. *Terminalibus.*] The festival of Terminus—the protector of boundaries, was kept on the 23d of February. Ovid, Fast. ii. 639.

60. *Ereptus lupo.*] Snatched from the jaws of the wolf—torn, but not unfit for eating, at least for people who were not, or could not afford to be, fastidious.

61. *Has inter epulas, &c.*] Amidst such a feast as this—how delightful to see the full-fed sheep hastening home to the fold, &c.

63. *Vomerem inversum.*] The share turned up, to prevent its cutting the ground. Virg. Ecl. ii. 66.

65. *Vernas.*] Home-born slaves.

Positos.] Who have thrown themselves on the ground, fatigued with their day's toil.

66. *Renidentes.*] If in agreement with *Lares*—the images were *shining* from the reflection of the fire; or if with *vernas*, as is probable, *laughing* and *joking*. Sat. ii. 6. 66.

Circum Lares.] Columella, xii. *de Villico*, directs him *consuescat rusticos circa Larem domini focumque familiarem epulari.*

68. *Jamjam.*] In haste forthwith to become a farmer.

69. *Redegit.*] He collects his debts—to lay out the money in the purchase of a farm.

Idibus.] One of the divisions of the Roman month. Od. iv. 11. 14.

70. *Calendis.*] The first day of each month. Both the Calends and the Ides were days for money transactions. Loans were made and repaid on these days, and interest was payable every month on one or other of these days. The *Calendæ*, in Sat. i. 3. 87. are called *tristes*, with reference to the debtor, to whom payment is, of course, rarely convenient.

Quærit ponere.] To employ his money again in usury. On the Ides of one month Alphius collected his money, and by the Calends of the next, he wearied of the country, and longed to return to his old employment. The poet's meaning more correctly, perhaps, is—so much was Alphius the slave of habit, that by the return of the Calends, the first day of business in the money-market, he would gladly have resumed his old occupations.

CARMEN III.

AD MÆCENATEM.

PARENTIS olim si quis impiâ manu
Senile guttur fregerit,
Edit cicutis allium nocentius.
O dura messorum ilia!
Quid hoc veneni sævit in præcordiis?
Num viperinus his cruor
Incoctus herbis me fefellit? an malas
Canidia tractavit dapes?
Ut Argonautas præter omnes candidum
Medea mirata est ducem,
Ignota tauris illigaturum juga,
Perunxit hoc Iasonem;
Hoc delibutis ulta donis pellicem,
Serpente fugit alite.

Si deinceps aliquis manu sceleratâ ruperit cervicem patris vetuli, comedat allium cicutâ perniciosius. O viscera rusticorum prædura! Quale toxicum istud in meis intestinis æstuat? An viperarum sanguis istis immixtus herbis decepit me? Nunquid Canidia noxios *hosce* cibos contrectavit? *Certè* quando Medea adamavit Jasonem Argonautarum Principem, præ cæteris pulchrum, isto illum tinxit, insueto jugo tauros *indomitos* subjecturum: isto *etiam* infecit munera, *quibus cùm* se de pellice vindicâsset, aufugit *curru* alatis draconibus *tracto*.

NOTES.

EPODE III. METRE XV.

Horace execrates garlic as worse than hemlock. It is the poison of Medea—the blood of Nessus, &c. Some practical joke on the part of Mæcenas seems to have given occasion to the poem. He may have offered Horace a salad mixed up with garlick, which he knew Horace detested.

1. *Parentis, &c.*] Hereafter, if any man commits a parricide, let him be compelled to eat garlick—it will dispatch him sooner than hemlock.

Olim.] If ever hereafter.

3. *Edit.*] The old subjunctive form, *edim, is, it*, instead of *edat.*

Cicutis.] Hemlock—given at Athens to criminals for capital offences. The case of Socrates is familiar.

4. *O dura, &c.*] O the iron stomachs of reapers—to endure this odious garlick. Compare Virg. Ec. ii. 10. where Thestylis chops up a sort of salad, made up of allium and serpyllum for the reapers.

5. *Quid hoc veneni, &c.*] What poison is this that rages and burns in my stomach?

6. *Viper. cruor.*] Viper's blood is often spoken of as a rapid poison. Od. i. 8. 9.

7. *Incoctus, &c.*] Is it viper's blood, *dressed* or mixed up with this salad, which has done all this mischief?

Fefellit.] Which I have eaten inadvertently—without being aware of the fatal consequences.

8. *Canidia.*] Whose atrocities he inveighs against in the fifth and seventeenth of these Epodes.

Tractavit.] Has she handled—has she mixed up this poisonous dish?

9. *Ut Argonautas, &c.*] It was with this poison—this garlick—the juice of it—Medea bathed Jason, when he went to break to the yoke the wild bulls of Æetes, the stench and potency of which was too mighty for them to sustain. Æetes had consented to give up to Jason the golden fleece, on condition he ploughed a field with some bulls which breathed flames, and sowed it with the teeth of the dragon which guarded the golden fleece. Through the assistance of Medea, the king's daughter, who supplied him with certain charmed herbs, which quelled the fury of the bulls, Jason accomplished his ultimate purpose, and carried off the fleece and Medea herself. Pind. Pyth. iv. 393; Apol. Rhod. iii. 1041; Ovid, Met. viii 1.

Argonautas.] Jason's companions in the Argo.

Candidum ducem.] The handsome chief—Jason.

10. *Mirata est.*] She admired—of whom she was enamoured.

13. *Hoc del. &c.*] With nuptial presents steeped in this garlick—that is, the mantle and cap which Medea sent to Creusa, the lady for whose sake Jason had deserted Medea, and by which she perished—burnt up by the virulence of the poison. Eurip. Medea.

Pellicem.] Creusa, Jason's new wife—called *pellicem*, to express the feelings of Medea. Epod. 5. 64.

14. *Fugit alite.*] She fled to Athens, in a car drawn by winged serpents.

Nunquam tantus astrorum calor incendit Apuliam siccam. Neque donum *fatale* vehementius inflammavit humeros Herculis laboriosi. Verùm enimvero, si quidpiam ejusmodi ultrà appetas, ó Mæcenas jocis gaudens, velim adolescentula objiciat manum osculo tuo, atque in remotam *lecti* partem recedat.

Nec tantus unquam siderum insedit vapor
Siticulosæ Apuliæ;
Nec munus humeris efficacis Herculis
Inarsit æstuosius.
At, si quid unquam tale concupiveris,
Jocose Mæcenas, precor
Manum puella savio opponat tuo,
Extremâ et in spondâ cubet.

NOTES.

Serpente alite.] As *Pegasus ales.* Od. iv. 11. 26.

15. *Nec tantus, &c.*] Nor did ever such sidereal heat press upon thirsty Apulia—that is, never was Apulia so burnt up by the sun in the dog-days, as I am with this garlick.

Siderum vapor.] The heat which rages in the dog-days.

17. *Nec munus, &c.*] Nor did the gift of Dejanira burn hotter upon the shoulders of Hercules than this garlick in my throat.

Munus.] The vest, steeped in the blood of Nessus, and presented by Dejanira, unconscious of the consequences. Ovid, Met. ix. 130.

Efficacis.] Who accomplished what he undertook—the invincible.

19. *Tale.*] Such a thing—contemptuously—meaning the garlick.

20. *Jocose.*] With reference to the garlick—to the practical joke which he had probably played upon Horace; not, of course, to be interpreted as a characteristic of Mæcenas.

22. *Extremâ in spondâ cubet.*] As far from you as possible.

CARMEN IV.

Quanta naturaliter inimicitia lupis atque agnis congenita est, tanta mihi inest contra te, *O Mena, qui habes* latus concisum flagellis sparteis, et crura vinculis attrita. Quamvis incedas tumidus *propter* opes, fortuna non mutat originem. Quando *autem* pergis per viam sacram,

Lupis et agnis quanta sortito obtigit,
Tecum mihi discordia est,
Ibericis peruste funibus latus,
Et crura durâ compede.
Licet superbus ambules pecuniâ,
Fortuna non mutat genus.
Videsne, Sacram metiente te viam

NOTES.

ODE IV. METRE XV.

The poet indignantly expresses his scorn for some person, who, from the condition of a slave, had become a military tribune, and was bearing his honours insolently. The circumstances do not apply to Mena, Pompey's freedman, who is not known to have been a tribune in the army, and certainly was in the *naval* service of all parties.

1. *Lupis et agnis, &c.*] Our antipathy is that of lambs and wolves. You are to me the most hateful of mortals.

Sortito obtigit.] What has fallen to us by the allotment of nature—an inbred hostility.

3. *Peruste, &c.*] Seamed and galled as you are—your back with the whip, and your legs with the chain—*i. e.* slave as you have been in fact, and still are in spirit. Ep. i. 16. 47.

Funibus Ibericis.] With whips made up of Spanish rush, or broom. The person thus vituperated was probably a Spaniard by birth, or had been a slave in Spain.

4. *Compede.*] Slaves, especially of the lowest caste, wore fetters both at home and in the fields.

5. *Licet, &c.*] Though you shew that you are wealthy by your insolent gait, &c. Sat. i. 2. 25.

6. *Fortuna.*] Your fortune does not change your nature—you are a slave still.

7. *Viam Sacram.*] A place of frequent resort for idlers. Sat. i. 9. 1. The fashionable promenade—it led from the *Porta Triumphalis* to the Capitol.

Te metiente, &c.] Walking with *measured* steps—affecting a stately air. In the same sense as *ambules.*

Cum bis trium ulnarum togâ,
Ut ora vertat huc et huc euntium
Liberrima indignatio?
"Sectus flagellis hic Triumviralibus,
Præconis ad fastidium,
Arat Falerni mille fundi jugera,
Et Appiam mannis terit;
Sedilibusque magnus in primis eques,
Othone contemto, sedet.
Quid attinet tot ora navium gravi
Rostrata duci pondere
Contra latrones, atque servilem manum,
Hoc hoc Tribuno militum?"

indutus togâ sex ulnarum, an non animadvertis quomodo ira maximè aperta reflectat vultum ambulantium ultro citroque? Iste, *inquiunt*, cæsus flagris Triumvirorum *usque* ad Præconis tædium, colit mille jugera agri Falerni; atque viam Appiam equis calcat; nec non insignis eques primis in subselliis sedet, Othone spreto. Quid juvat *ærata* rostra tot navium ingenti magnitudine dirigi adversùs prædones et servorum turmas, isto, isto, *inquam*, militum præfecto?

NOTES.

8. *Cum bis trium uln.*] With an immense *toga*. This was the common affectation of the time, especially with upstarts. Cicero too describes the voluptuous as *velis non togis amicti*. Cat. ii. 10.

9. *Ut ora, &c.*] How freely—how undisguisedly indignation turns upon you the faces of those who pass you on all sides.—How openly all express their indignation at your pompous insolence.

11. *Triumviralibus.*] The *Triumviri capitales*, whose office was the same as that of the Ἕνδεκα at Athens. They carried into execution the sentences of the higher courts, and had themselves jurisdiction over *slaves*, &c.

Sectus, &c.] This must be supposed the *expression* of the general indignation.

Sectus.] Scourged by order of the Triumviri, for thefts or other offences.

12. *Præc. ad fastidium.*] To the disgust—from weariness at the frequency of the punishment—of the *Præco*, whose business it was, as the clerk of the Triumviri, to proclaim crime and sentence, and report the final execution.

13. *Arat.*] That is, is the owner of the best lands of Italy, &c. Od. iii. 16. 26.

14. *Mannis.*] Small horses of Gaul, swift, in great repute, and much in request with the rich. Od. iii. 27. 7. Lucret. iii. 1076.

Appiam.] Rides or drives along the Appian road—the great road into Campania and to Brundusium.

15. *Sedilibusque.*] And sits like a magnificent knight, in the front seats of the theatres, in contempt of Otho.

16. *Othone.*] L. Roscius Otho, 686 U. C., carried a law excluding all but knights from the fourteen rows of seats next the orchestra. Senators occupied the orchestra.

Othone contemto.] This upstart—the subject of the poet's severity—was a *Tribunus militum*, and therefore strictly in possession of equestrian rank; but the very object of Otho had been the exclusion of the plebeian and servile classes; and so the spirit of his law was broken by the intrusion of such a person.

17. *Quid attinet, &c.*] To what purpose is it, that such fleets are equipped against pirates and slaves, if this fellow be a *Tribunus militum*.

Ora rostrata.] Prows projecting, like the beak of a bird, strongly defended with copper, or made of that metal. In naval battles the aim was to dash the prow against the ribs of the opponent, and break them in, and for this purpose it was made of great strength.

19. *Contra latrones.*] The crews of Pompey—to subdue which Octavius Cæsar set out 718 U. C.—consisted mainly of pirates and slaves. Dio 48. 20. Flor. iv. 8. Horace, Epod. 9. 9.

20. *Tribuno.*] The number of tribunes to each legion varied at different periods. At this time there appear to have been six, who were thus in command each of a sixth, or when the legion's complement was 6000, of a thousand men. Hence by the Greeks they were called χιλίαρχοι. They were next in military rank to the consul and his legati.

Hoc, hoc.] The repetition of the pronoun is obviously for the sake of emphasis.

CARMEN V.

IN CANIDIAM VENEFICAM.

Sed, ô Numina, quotquot in cœlo gubernatis hunc orbem atque homines, quid sibi vult ille strepitus? Vel quorsum facies omnium *istarum apparent* terribiles adversùs me solum? Te oro per filios, si Diana adfuit veris partubus invocata: per vanum istud insigne purpuræ: per Jovem talia condemnaturum: quare me aspicis quasi noverca, vel ut fera telo confixa? Postquam puer ore trepidanti has fudit querelas, ornamentis exutus est. Corpus *erat* sine pube, quod posset flectere corda Thracum ferocia. *Tum* Canidia exiguis viperis implexos *habens* capillos, et incompositum caput, mandat caprificos evulsas tumulis,

At, O Deorum quicquid in cœlo regit
Terras, et humanum genus!
Quid iste fert tumultus? aut quid omnium
Vultus in unum me truces?
Per liberos te, si vocata partubus
Lucina veris adfuit,
Per hoc inane purpuræ decus precor,
Per improbaturum hæc Jovem,
Quid, ut noverca, me intueris, aut uti
Petita ferro bellua?
Ut hæc tremente questus ore constitit
Insignibus raptis puer,
Impube corpus, quale posset impia
Mollire Thracum pectora;
Canidia, brevibus implicata viperis
Crines et incomtum caput,
Jubet sepulchris caprificos erutas,

NOTES.

EPODE V. METRE XV.

Canidia, grown old and ugly, had but one admirer left, and he an old man, and intriguing with other women. In her desperation, she has recourse to her magic practices, and seizing a child, and stripping him, with the aid of some other old witches like herself, proposes to bury him to the chin, to starve him in that position to death, and make of his marrow and liver a philter of potency sufficient to bring back her old lover. The child, who had in vain implored her mercy, at last breaks into vituperations, which express the poet's detestation of the wretch Canidia.

1. *At, O Deorum, &c.*] The boy, in alarm, exclaims—O Gods and men, what means this tumult? He must be supposed to witness the old witches busy with the preparations of the magic rites.

Deorum quicquid.] *I. e.* all the Gods.

3. *Quid iste fert?*] What mean these preparations?

4. *In unum me, &c.*] Why are the fierce looks of all of you turned thus upon me?

5. *Per liberos, &c.*] By your own children —the boy thinks of the distress of his own mother for the loss of him.

Si vocata, &c.] If Diana, invoked by you, was ever really present at the birth of any offspring of yours—if ever you had any children of your own, and have not always stolen them from others, as me from mine.

7. *Per hoc, &c.*] By this splendid purple —by this *prætexta*—which the boy wore, and which was a mark of gentle birth.

Inane.] Because Canidia was proceeding without any regard to his rank or his prayers.

Purpuræ decus.] The *prætexta* was worn by the children of persons of rank till they exchanged it for the *toga virilis*.

8. *Improbaturum.*] Who will disapprove— and avenge my wrongs.

9. *Quid, ut nov. &c.*] Why do you thus frown on me, like a step-mother,—or, like a wild beast, wounded by a spear, and fierce for revenge?

10. *Bellua.*] The more forcibly to express Canidia's savage ferocity.

11. *Ut hæc, &c.*] After the boy thus, with trembling mouth complaining, stood stripped —of a form and person such as might have softened the hearts of Thracians, Canidia bids, &c.

12. *Insignibus raptis.*] His dress and ornaments torn from him.

13. *Impube corpus.*] In apposition with *puer*—instead of *impubi corpore*.

14. *Thracum.*] Savage Thracians. Od. i. 18.

15. *Brevibus, &c.*] With small vipers wreathed in her matted locks, like one of the Furies. Lucan, iv. 654.

16. *Incomtum.*] Tibull. i. 3. 69.

17. *Caprificos.*] The wild-fig, which, as often found growing among the tombs,—and

Jubet cupressus funebres,
Et uncta turpis ova ranæ sanguine,
Plumamque nocturnæ strigis,
Herbasque, quas Iolcos atque Iberia
Mittit, venenorum ferax,
Et ossa ab ore rapta jejunæ canis,
Flammis aduri Colchicis.
At expedita Sagana per totam domum
Spargens Avernales aquas
Horret capillis, ut marinus, asperis,
Echinus, aut Laurens aper.
Abacta nullâ Veia conscientiâ
Ligonibus duris humum
Exhauriebat, ingemens laboribus;
Quo posset infossus puer
Longo die bis terque mutatæ dapis
Inemori spectaculo;
Quum promineret ore, quantum extant aquâ
Suspensa mento corpora;
Exsucta uti medulla, et aridum jecur
Amoris esset poculum;

mandat ferales cupressus, et fœdæ rubetæ cruore aspersa ova, plumasque strigis nocturnæ, et herbas quas producit Iolchos atque Iberia venenis fertiles, et ossa erepta ex ore canis famelicæ, cremari ignibus Colchicis Mox Sagana succincta per totas ædes inspersit Avernales aquas, habens crines rigidos velut echinus marinus aut aper Laurens. *Inde* Veia nullis conscientiæ *stimulis* absterrita labore ingemiscens, duro bipalio effodiebat terram, in quâ puer immissus diuturno tempore mori posset, aspectu ciborum bis aut ter immutatorum; si quidem capite extabat quantum corpora mento suspensa eminent super aquam, ut arescens medulla et hepar exsiccatum fieret amoris pharmacum,

NOTES.

the cypress, as commonly planted round them, were employed in magical rites. Propert. iv. 5. 74.

18. *Cupressus funebres.*] And so called *invisas* in Od. ii. 14. 23.

19. *Uncta, &c.*] Eggs smeared with the blood of a loathsome toad.

Turpis ranæ.] The blood of which was supposed to be poisonous, and so eligible for these occasions. Propert. iii. 6. 27.

20. *Strigis.*] Of a screech-owl, whose night-shrieks, like those of the bubo, were considered to be fatally ominous. Ovid, Fast. vi. 139.

21. *Iolcos.*] A town and district of Thessaly, at the foot of Mount Pelion—a region, like the rest of Thessaly, said to abound in poisonous plants. Tibull. ii. 4. 56.

Iberia.] The country adjoining Colchis; —of course the poisonous plants used by Medea are alluded to. Virg. Ec. viii. 95.

22. *Mittit.*] Produces and exports.

24. *Colchicis.*] Magic flames, such as Medea kindled with ill-omened fuel, &c.

25. *Expedita.*] With her clothes tucked up—as *succincta;* Sat. i. 8. 23. *Sagana* is employed in sprinkling the place with the waters of Avernus.

27. *Marinus echinus.*] A sea hedgehog. Ἐχίνου τραχύτερος, was proverbial.

28. *Laurens.*] Laurentum (now Paterno) is on the coast of Italy, a few miles south of the Tiber. In the neighbouring forests and marshes boars were numerous, but their flesh in no great repute. Sat. ii. 4. 42.

29. *Veia.*] Another of the companions of Canidia—commanded by her to dig the hole in which the trembling boy was to be buried to the chin.

Abacta.] Not deterred from executing the command by any sense of guilt—too hackneyed in crime to feel any remorse for assisting in the cruel deed.

30. *Humum exhauriebat.*] Was making the hole.

31. *Ingemens laboribus.*] Indicative of the hard labour—or of the haste and eagerness with which she toiled to accomplish her task. Virg. Georg. i. 48.

32. *Quo, &c.*] Where, inclosed, he might die a lingering death of hunger—pining at the sight of food, changed two or three times a day.

Posset inemori.] Instead of *inemoreretur.*

33. *Longo.*] Long, from the tantalizing circumstance.

35. *Quum promineret, &c.*] With his head only above ground, as the heads of swimmers appear above the water.

36. *Suspensa mento.*] A periphrasis for—swimmers. With their chins out of the water, they appear to be thus suspended or supported.

37. *Exsucta medulla.*] Shrunk and withered from exhaustion.

38. *Amoris poculum.*] The philter—which is to secure the affection of the drinker to the person who presents or prepares it.

postquam contabuissent pupillæ semel infixæ cibo interdicto. *Porrò* et otiosa Neapolis et urbes vicinæ omnes crediderunt *istis veneficiis* adfuisse Foliam Ariminensem nefandâ libidine *famosam*, quæ verbis Thessalicis incantata astra et Lunam cœlo detrahit. Tum *verò* ferox Canidia dente livido rodens *unguem* pollicis non amputatum, quid locuta est? vel quid non dixit? O rebus meis, *inquit*, testes faventes, nox et Diana silentium facientes, quando secreta peraguntur mysteria, jam, jam adjuvate: jam in ædes inimicorum convertite iram et potestatem divinam. Interim dum belluæ absconduntur silvis formidinem creantes pacato somno vacantes, canes Suburanæ allatrent mœchum senem (quod cunctis ludibrio sit) perfusum unguento, quo præstantius nullum elaborârunt meæ manus. *Verùm* quid evenit? Quare acria

Interminato quum semel fixæ cibo
Intabuissent pupulæ.
Non defuisse masculæ libidinis
Ariminensem Foliam,
Et otiosa credidit Neapolis,
Et omne vicinum oppidum;
Quæ sidera excantata voce Thessalâ,
Lunamque cœlo deripit.
Hîc irresectum sæva dente livido
Canidia rodens pollicem,
Quid dixit? aut quid tacuit? O rebus meis
Non infideles arbitræ,
Nox, et Diana, quæ silentium regis,
Arcana quum fiunt sacra,
Nunc, nunc adeste; nunc in hostiles domos
Iram, atque numen vertite.
Formidolosæ dum latent silvis feræ,
Dulci sopore languidæ,
Senem, quod omnes rideant, adulterum
Latrent Suburanæ canes,
Nardo perunctum, quale non perfectius
Meæ laborârint manus.—
Quid accidit? cur dira barbaræ minus

NOTES.

39. *Quum semel, &c.*] As soon as his eyes, fastened upon the forbidden food, have withered—lost their "speculation"—can no longer contemplate—*i. e.* as soon as he has died of hunger.

Interminato.] Strictly, *forbidden by threats* to touch; but buried to the chin, he would be physically prevented.

41. *Non defuisse, &c.*] Nor did Naples and the neighbouring towns believe that Folia was absent from this scence of atrocity.

Masc. libid.] Martial, i. 91. Juvenal, vi. 310.

42. *Ariminensem.*] A native of Ariminum, a town of Umbria—now Rimini in Urbino.

43. *Otiosa.*] As a spot, which, like Baiæ, the rich occasionally visited for the sake of retirement—to escape for a time from the tumults of the city, and the crowding of visitors at their family residences. Ovid, Met. xv. 712. Strabo v. p. 246.

44. *Omne vicinum opp.*] Such as Capua, Cumæ, Puteoli, Baiæ, Nola, &c.

45. *Voce Thessalâ.*] By magic incantations, with which the Thessalians were supposed to be particularly conversant. Od. i. 27. 21.

46. *Lunamque cœlo, &c.*] Plucks from the sky the stars and the moon—bewitched by her enchantments.

47. *Hîc.*] When the ingredients had been thrown into the fire, and were burning.

Irresectum.] Sat. i. 8. 26.

48. *Canidia rodens.*] The cruel Canidia biting her long nails with her rotten teeth.

49. *Quid dixit? &c.*] What said she—what said she not?—*i. e.* she made a plain declaration of her impious purpose.

O rebus meis, &c.] O faithful witnesses—*i. e.* who will not betray what is thus entrusted to your keeping—addressing Nox and Diana, or Hecate, the presiders over magic rites.

53. *In hostiles domos.*] The hostile houses were such, it must be supposed, as were offensive to herself, and so, it should seem, those of the women who detained Varus from her embraces.

55. *Formidolosæ.*] While the wild beasts lurk in the forests buried in sleep—*i. e.* in their absence, may the dogs of the Suburra bark at the faithless old man as he quits the house of his harlots, and drive him to me.

57. *Senem, quod, &c.*] Bark at the old adulterer—a thing for the world's laughter, that an old man like him should leave me, to visit these worthless women.

59. *Nardo perunctum, &c.*] Steeped as he (or his clothes) was by me, before he went, with *my* most potent nard—one of her own mixtures, prepared by enchantments from poisonous plants, for the purpose of forcing him back to me. Virg. Ecl. viii.

61. *Quid accidit?*] Canidia must be sup-

Venena Medeæ valent,
Quibus superbam fugit ulta pellicem
Magni Creontis filiam,
Quum palla, tabo munus imbutum, novam
Incendio nuptam abstulit?
Atqui nec herba, nec latens in asperis
Radix fefellit me locis.
Indormit unctis omnium cubilibus
Oblivione pellicum.—
Ah! Ah! solutus ambulat veneficæ
Scientioris carmine.
Non usitatis, Vare, potionibus
O multa fleturum caput!
Ad me recurres; nec vocata mens tua
Marsis redibit vocibus.
Majus parabo, majus infundam tibi
Fastidienti poculum.
Priusque cœlum sidet inferius mari,
Tellure porrectâ super,
Quam non amore sic meo flagres, uti
Bitumen atris ignibus.
Sub hæc puer, jam non, ut ante, mollibus
Lenire verbis impias;

hæc phatmaca minùs pollent *venenis* barbaræ Medeæ, quibus aufugit, sumptâ ultione de pellice superbâ, magni Creontis filiâ; quando chlamys, donum toxico infectum, novam sponsam incendio extinxit? At nec herba nec radix crescens in arduis locis me effugit. *Nimirum* Varus cubat *in* lectis cunctarum pellicum inunctis oblivione. Ah, ah, liber *ille* incedit per pharmaca veneficæ *cujuspiam me* doctioris. *Atqui per* insolita medicamenta *faciam ut* ad me redeas, ô Vare, homo plurima perpessure: neque animus tuus Marsis incantamentis restituetur aut curabitur. *Scilicet* parabo pharmacum potentius, quod tibi *me* aspernanti adhibebo. Et *certè* infra mare cadet cœlum terrâ superjectâ, potiùs quàm non exardescas amore meo, sicuti bitumen nigris ignibus. Post hæc puer, nequaquam, ut priùs, blandimentis mollire sceleratas *mulieres tentans*,

NOTES.

posed to have listened for the old man's return, and on his not coming, to break out with this new speech, which concludes with her final resolution to make a philter of the boy's marrow and liver. Virg. Ecl. viii. 101. 2.

Cur dira, &c.] Why are the charms with which Medea burnt up Creon's daughter of less potency than of yore? No root or herb escaped my skill—*i. e.* I made use of the same as herself; but he still sleeps with his harlots and forgets me. Medea steeped Creusa's mantle in her poisons and destroyed her; I have dipped the old man's clothes in the same, merely to bring him back to me, and have produced no effect.

Barbaræ.] Medea, a native of Colchis.

64. *Creontis filiam.*] Creusa. Epod. 3. 13.

65. *Palla, &c.*] The mantle, a present steeped in poison. Epod. 3. 13.

66. *Incendio.*] By conflagration. Creusa took fire from the mantle, and was burnt with her father.

69. *Indormit.*] He still sleeps upon those harlot's beds—beds that are dipped in oblivion—which make him forget every thing else—*i. e.* me.

71. *Ah! ah!*] Canidia again meditates; and then struck with the cause of her failure, exclaims—

Ambulat, &c.] He walks at large—free from my enchantments—protected by those of some more potent sorceress. Od. iv. 5. 17.

73. *Non usitatis.*] By *new* potions, Varus, shall you return to me—nor shall you, once recovered, quit me through any Marsic words.

74. *Multa.*] For *multum.*

Fleturum.] You, who shall weep for this—for setting my enchantments at defiance.

76. *Marsis vocibus.*] With which Canidia supposes Varus had counteracted her charms. She will find one to surpass them all. The *Marsi* were celebrated as tamers of venomous serpents, Aul. Gell. xvi. 11. and Virgil alludes to their herbal charms, Æn. vii. 758. Horace, in Epod. 17. 29. has *nænia Marsa* for magic verses.

77. *Majus parabo, &c.*] I will prepare, and will make you drink a more potent cup—one which shall subdue you, disdainful as you are.

79. *Priusque, &c.*] And sooner shall the sky sink below sea and land than you not burn with love for me, like bitumen in the flames.

82. *Bitumen.*] Virg. Æn. viii. 82.

83. *Sub hæc.*] While she is thus prosecuting her plans, and when the boy sees no hope.

84. *Lenire.*] Instead of *lenibat.* He did not, as before, try to soothe her.

sed, anceps quid primùm diceret, emisit execrationes Thyestis. Veneficia, *inquit*, magnum fas ac nefas *confundant licèt*, *at* nequeunt immutare sortem mortalium. Persequar vos execrationibus. Dira detestatio nullo sacrificio purgatur. Imò postquam *à vobis* coactus interiero, adero furor nocturnus, atque umbra facies *vestras* curvis unguibus invadam, (*nam* hæc potestas est Deorum Manium) atque præcordiis inhærens minimè quiescentibus formidine eripiam somnum. *Deinde* plebs per singulos vicos undique lapidibus vos incessens, execrabiles vetulas obruet. Denique membra *vestra* insepulta discerpent lupi et volucres Esquilinæ: illud *verò* spectaculum videbunt parentes *mei* (heu!) post me viventes.

Sed dubius, unde rumperet silentium,
Misit Thyesteas preces:
Venena magnum fas nefasque, non valent
Convertere humanam vicem.
Diris agam vos; dira detestatio
Nullâ expiatur victimâ.
Quin, ubi perire jussus exspiravero,
Nocturnus occurram Furor,
Petamque vultus umbra curvis unguibus,
Quæ vis Deorum est Manium;
Et inquietis assidens præcordiis,
Pavore somnos auferam.
Vos turba vicatim hinc et hinc saxis petens
Contundet obscenas anus.
Post insepulta membra different lupi,
Et Esquilinæ alites,
Neque hoc parentes, heu mihi superstites!
Effugerit spectaculum.

NOTES.

85. *Unde rumperet, &c.*] With what words he should express his indignation at her cruelty.

86. *Misit Thyesteas, &c.*] He gave utterance to curses like those of Thyestes—such as Thyestes imprecated upon his brother, who had butchered his children. Od. i. 16. 17.

87. *Venena.*] Your charms. *Venena, potiones, pharmaca, voces, incantamenta,* are used by the poets with little discrimination.

Magnum fas, &c.] The great distinctions of right and wrong, your charms may confound—you may trample upon them—you may murder me, but you cannot change or avert the penalty which awaits your crimes.

88. *Humanam vicem.*] The lot which awaits the crimes of men. Od. i. 28. 32.

89. *Diris agam.*] I will pursue you with execrations, and thus exact the penalty as long as you live.

Dira detestatio.] Equivalent to the *diræ* of the previous line—and those execrations no victim expiates.

91. *Quin, ubi, &c.*] When you have murdered me—like a fury in the night, I will meet you at every turn—to harass you out of your lives.

92. *Nocturnus Furor.*] The boy threatens himself to harass the witches, as the *Furiæ* pursue murderers—taking the form of *Furor,* not of a *Furia.*

93. *Petamque, &c.*] I, a shade, a ghost, will tear your faces with my crooked claws, like a harpy. Virg. Æn. iv. 386.

94. *Quæ vis, &c.*] With all the power which belongs to the *Dii manes*—possessed by the spirits of the dead.

95. *Et inquietis.*] And brooding—clinging to your restless, harassed breasts, I will frighten sleep from your eyes. Compare Cic. pro Ros. Amer. c. 24. *Hæ sunt impiis assiduæ,* &c.

97. *Vos turba, &c.*] The mob in the streets, pelting you with stones on every side, shall crush you, detestable old hags. Catull. 68. 99.

99. *Post insepulta, &c.*] Wolves and birds of prey shall tear to pieces your unburied limbs.

100. *Alites.*] Hawks, kites, ravens, &c. —on the Esquilian hill, where slaves were buried, and the bodies of those who were executed were thrown. Mæcenas, afterwards, built a splendid palace on the spot, and changed the scene completely.

101. *Neque, &c.*] My parents, who, alas! survive me, shall behold this spectacle—shall witness your well-deserved fate.

CARMEN VI.

QUID immerentes hospites vexas, canis,
Ignavus adversum lupos?
Quin huc inanes, si potes, vertis minas,
Et me remorsurum petis?
Nam, qualis aut Molossus, aut fulvus Lacon,
Amica vis pastoribus,
Agam per altas aure sublatâ nives,
Quæcunque præcedet fera.
Tu, quum timendâ voce complêsti nemus,
Projectum odoraris cibum.
Cave, cave! namque in malos asperrimus
Parata tollo cornua;
Qualis Lycambæ spretus infido gener,
Aut acer hostis Bupalo.
An, si quis atro dente me petiverit,
Inultus ut flebo puer?

Quare externos nihil mali meritos exagitas, ô canis iners contra lupos? Cur non istuc vanas minas convertis, si vales, ac lacessis me par pari redditurum? Etenim velut Molossus vel Lacedæmonius *canis* rufus, *quæ est* defensio grata pastoribus, per excelsas nives erectis auribus persequar quamcunque feram fugientem. Tu *verò*, postquam formidabili latratu implevisti silvam, olfacis dapes oblatas. Cave, cave: nam *ego* adversùs improbos acerrimus dirigo statim cornua; non secùs ac gener contemptus à Lycambe perfido, vel inimicus Bupalo infensissimus. *Quòd* si me quisquam dente nigro lacerârit, numquid plorabo velut puer imbellis?

NOTES.

EPODE VI. METRE XV.

The poet compares some bullying libellist to a dog who barks and snaps at every one he meets, but, mongrel-like, flies when attacked in return—and threatens him with destruction. As Horace introduces no *name* in the body of the poem, either here or in the fourth Epode, the common inscriptions cannot with any assurance be admitted. The name of Cassius Severus is usually attached, whom Tacitus notices Ann. i. 72. and iv. 31.

1. *Quid immerentes, &c.*] Why, dog, do you harass inoffensive strangers—coward as you are towards wolves?

Immerentes, &c.] The *immerentes hospites* represent the harmless and such as are unable to defend themselves; and the *wolves*, those who, whether harmless or not, can take care of themselves.

3. *Quin, &c.*] Why do not you turn hither your empty threats, and bite me who will bite again?

Si potes.] If you can force yourself to such an effort.

Inanes.] The threats of a dog, who can bark, but not bite.

4. *Me.*] A dog of a different breed.

6. *Amica vis pastoribus.*] Whose sagacity and strength are invaluable to shepherds—applicable to both breeds, the Molossus, and Lacon.

8. *Quæcunque, &c.*] I can prick up my ears, and, like a Molossian or a Laconian dog, can drive every beast before me—can make them all run.

9. *Tu, quum, &c.*] You, a yelping cur, when you have filled the forests with your noise, at the first sop which is thrown you, put your nose to it and are quieted.

11. *Cave, cave! &c.*] Changing the metaphor, Horace bids the person addressed, take warning—for, like a bull, fiercely I lift up horns to toss and gore malignant wretches like you—as Archilochus did at Lycambes, and Hipponax at Bupalus.

13. *Lycambæ spretus gener, &c.*] That is, Archilocus, to whom Lycambes had betrothed his daughter, and afterwards married her to a richer husband. Archilochus's indignant Iambics drove Lycambes to hang himself, and, according to some accounts, the lady herself. Archilochus was a native of Paros, and flourished in the seventh century B. C.

Infido.] A dative depending on *spretus*.

14. *Acer hostis Bupalo.*] Instead of *acer in Bupalum*. The *acer hostis* is Hipponax, a poet of Ephesus, in the sixth century B. C. who wrote Iambics in the bitter spirit of Archilochus. Bupalus and Anthermus, two brothers, and sculptors, exhibited a caricature likeness of the poet, who was lame or deformed, and he took his revenge in a satire which drove them, like Lycambes, to destroy themselves. Pliny 36. 5.

15. *Atro.*] I. e. *livido*—envious or malignant.

16. *Inultus, &c.*] Like a child who cannot avenge its own wrongs.

CARMEN VII.

AD POPULUM ROMANUM.

Quo, quo scelesti ruitis? aut cur dexteris
Aptantur enses conditi?
Parumne campis, atque Neptuno super
Fusum est Latini sanguinis?
Non ut superbas invidæ Carthaginis
Romanus arces ureret;
Intactus aut Britannus ut descenderet
Sacrâ catenatus viâ;
Sed ut, secundum vota Parthorum, suâ
Urbs hæc periret dexterâ.
Neque hic lupis mos, nec fuit leonibus,
Nunquam, nisi in dispar, feris.
Furorne cæcus, an rapit vis acrior?
An culpa? responsum date.
Tacent, et ora pallor albus inficit,
Mentesque perculsæ stupent.
Sic est; acerba fata Romanos agunt,
Scelusque fraternæ necis:

Quò, quò scelerati properatis? vel cur inclusi *vaginâ* gladii dextris inseruntur? An non satis Latini sanguinis effusum est terrâ marique? Non *quidem* ut Romani incenderent excelsa castella æmulæ Carthaginis, vel ut Britanni *hactenus* indomiti per viam sacram vincti traherentur: sed ut juxta Parthorum optata destrueretur hæc civitas per vires proprias. *Atqui* nec lupis hæc consuetudo, nec leonibus unquam fuit, sævire, nisi contra dissimile *animal*. An cæca rabies agit *vos*, an vis superior, an crimen *aliquod?* Respondete. Silent: atque pallidus color vultum tingit; animique attoniti obstupescunt. Ita est. Romanos exagitat sors inimica, et crimen cædis fraternæ,

NOTES.

EPODE VII. METRE XV.

Written probably in 722, or 723 U. C. when Octavius was meditating a rupture with Antony. The poet deprecates the renewal of the civil wars, but at the same time ascribes the source of them to divine vengeance, for the fratricide committed by Romulus at the building of the eternal city.

1. *Scelesti, &c.*] With the *impious* design of shedding fraternal blood. Od. i. 2. 29. *Cui dabit partes* scelus *expiandi Jupiter?*

2. *Conditi.*] The swords of civil war had been sheathed since the death of Sextus Pompeius, 718 U. C.

3. *Campis, atque Neptuno.*] By land and sea. Od. ii. 1. 29.

5. *Non ut, &c.*] Has there been too little —has there not been Roman blood enough shed—not that Carthage might be destroyed, or Britain subdued, but that Rome itself might perish by its own right hand?—not in reducing others, but in destroying herself?

Superbas.] Proud of her power.

Invidæ.] Envious of the Roman glory. Sallust describes her as *invida Romani Imperii æmula;* Cat. 10.

7. *Intactus.*] Not yet conquered. Not yet *adjectus imperio Romano,* as the Britons are represented in Od. iii. 5. 3. See the note at the place.

Ut descenderet.] To be led in chains along the Via Sacra, before the conqueror's triumphal car, and thence *descend* to the prison for execution. See Cic. Verr. v. 30. *At etiam qui triumphant,* &c.

9. *Secundum vota Parth.*] As those who are most hostile to our empire pray for.

Suâ urbs hæc, &c.] Romans by the hands of Romans. Epod. 16. 2.

12. *In dispar.*] Scil. *genus*—but against animals of another species. As if the Romans and the rest of the world, the *barbari,* were not of the same species. Juvenal, xv. 160.

13. *Furorne.*] Is it a blinding madness?

Vis acrior?] Or a stronger—a more compelling power—that of fate?

14. *An culpa?*] Or national guilt—an inheritance from our fathers—the crime of our ancestors which must be expiated by us their descendants?

15. *Tacent.*] They confess by their silence they are involved in guilt—obnoxious to punishment.

17. *Fata Rom. agunt, &c.*] The crime or impiety incurred by Romulus, when he murdered his brother, and transmitted his guilt to succeeding generations.

Ut immerentis fluxit in terram Remi
Sacer nepotibus cruor.

ex quo effusus est humi sanguis Remi innocentis posteris luendus.

NOTES.

19. *Ut immerentis, &c.*] From the time that the blood of the innocent Remus flowed upon the earth.

20. *Sacer nep. cruor.*] To be expiated by posterity. From the same source Lucan deduces the civil wars, i. 95; but Virgil, more remotely, from the perjury of Laomedon. Georg. ii. 502.

CARMEN VIII.

ROGARE longo putidam te sæculo,
Vires quid enervet meas?
Quum sit tibi dens ater, et rugis vetus
Frontem senectus exaret;
Hietque turpis inter aridas nates
Podex, velut crudæ bovis.
Sed incitat me pectus, et mammæ putres,
Equina quales ubera;
Venterque mollis, et femur tumentibus
Exile suris additum!
Esto beata, funus atque imagines
Ducant Triumphales tuum;
Nec sit marita, quæ rotundioribus
Onusta baccis ambulet.
Quid? quod libelli Stoici inter sericos
Jacere pulvillos amant:
Illiterati num minus nervi rigent?
Minusve languet fascinum?
Quod ut superbo provoces ab inguine,
Ore allaborandum est tibi.

Te diuturno ævo fœtentem *decetne* quærere quid exhauriat vires meas? Licèt nigri sunt tibi dentes et frons sulcata rugis senii * * * * *
* * * * * *
* * * * * *

Sis opulenta: et imagines triumphales decorent exequias tuas: nullaque sit matrona quæ incedat ornata rotundioribus margaritis: *tu tamen mihi sordescis* * * * * *
* * * * * *
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NOTES.

EPODE VIII. METRE XV.

No where has Horace more grossly violated decorum than in this sketch of an old woman, who had survived her attractions, but not her passions—a violation to be palliated only by the coarseness of the age, and the example of Archilochus, or some Greek poet whom he was probably imitating. The poet supposes the old woman to ask him why he is so cool and indifferent; to which he replies by a description of her person.

1. *Rogare te, &c.*] Is it for you—can *you* ask, what cools the fervour of my admiration, when your teeth are black, and age ploughs furrows on your brow?

4. *Frontem rugis exaret.*] Virg. Æn. vii. 417.

7. *Sed, &c.*] Ironically, as elsewhere *scilicet*. But to be sure your *withered* bosom stimulates, &c.

11. *Imagines.*] Of your ancestors, who have borne triumphal honours—though *they* should be borne in the procession of your funeral. This was usual then with *women* of family, as well as men.

Funus.] The funeral is mentioned maliciously, as in Od. iii. 15. 4. Chloris is said to be *maturo propior funeri*.

13. *Rotundioribus.*] The sphericity of the pearl added to the value. Pliny ix. 35.

14. *Ambulet.*] The word generally involves state and parade. Epod. 4. 5.

15. *Libelli Stoici.*] The books of the Stoics like—are wont to lie on your silken couches, &c. The old woman affected the study of philosophy to add to the attractions of wealth and magnificence, and supply the absence of personal charms.

CARMEN IX.

AD MÆCENATEM.

Ecquando *vinum* Cæcubum ad solemnes epulas reservatum, lætus *ego ob* victoriam Augusti, potabo tecum, *O* felix Mæcenas, in ædibus magnificis, canente cum fistulis citharâ, hâc Dorium modum, illis Phrygium? *Sanè* ita placet Jovi. Haud jam pridem sic *fecimus*, quando Neptunius Imperator freto *Siculo* pulsus fugam arripuit, post incensas naves; minatus civibus *injicere* catenas, quas liberaliter detraxerat servis infidelibus. Romanus (eheu nepotes haud credetis) mulieris factus mancipium, miles portat palum atque arma, nec erubescit servire eunuchis rugosis.

QUANDO repôstum Cæcubum ad festas dapes,
Victore lætus Cæsare,
Tecum sub altâ, sic Jovi gratum, domo,
Beate Mæcenas, bibam,
Sonante mixtum tibiis carmen lyrâ,
Hac Dorium, illis Barbarum?
Ut nuper, actus quum freto Neptunius
Dux fugit, ustis navibus,
Minatus Urbi vincla, quæ detraxerat
Servis amicus perfidis.
Romanus, eheu! posteri negabitis,
Emancipatus feminæ,
Fert vallum et arma miles, et spadonibus
Servire rugosis potest!

NOTES.

EPODE IX. METRE XV.

In the general joy at the news of Cæsar's victory of Actium, the poet proposes to Mæcenas to commemorate the occasion with a festive party, as he had done on the defeat of the younger Pompey. Then inveighing against the degeneracy of Roman soldiers, he breaks into a rapturous anticipation of Cæsar's new triumph. The thirty-seventh Ode of the third Book was written on the news of Antony and Cleopatra's *death*.

1. *Repôstum.*] Reserved for festive occasions. Od. iii. 28. 2; Od. i. 37. 5.

2. *Victore Cæsare.*] In the battle of Actium—fought on the 2d Sept. 723 U. C.

3. *Sub altâ domo.*] Mæcenas's palace Od. iii. 29. 6. and 10.

Sic Jovi gratum.] Scil. *sit*—so may it be agreeable to Jupiter—οὕτω Διῒ φίλον.

4. *Beate.*] Referrible to the general magnificence of Mæcenas, but especially to his splendid residence on the Esquilian hill.

5. *Lyrâ, &c.*] The lyre, meanwhile, and the pipes playing—the lyre, a Doric measure—the pipes, a Phrygian one. Od. iv. 15. 30.

Carmen.] Equivalent here to the *modus*, by which word was designated, apparently, both *keys* and *measures*.

Mixtum.] Must mean *alternately*, as the two instruments cannot be supposed to be played in different keys. The subject, however, of ancient music is full of obscurity.

7. *Ut nuper, &c.*] As lately we did—*i. e.* four years ago, when the crews, collected from slaves and fugitives, which Pompey led against the Triumviri, were routed in the Straits of Sicily, and Pompey perished.

Freto.] The Straits of Sicily.

Neptunius dux.] Sextus Pompeius, who, from his naval successes, styled himself the son of Neptune. Aurel. Vict. de V. i. 84. Dio xlviii. 19.

8. *Ustis navibus.*] The ships which Pompey abandoned were burnt by Cæsar. Dio xlix. 10.

9. *Minatus Urbi, &c.*] Pompey, who threatened the city with the chains which he had taken off from the slaves, of whom his ships' crews mainly consisted—who attempted, that is, to subject Rome to his power by bands of fugitive slaves. Vell. ii. 3. Dio xlviii. 19.

11. *Romanus, eheu! &c.*] The Roman soldier, alas! the slave of a woman, carries his weapons and his pallisadoes, (for entrenching his camp) and can yet bear to serve under wrinkled eunuchs. Antony is of course pointed at. Horace scrupulously abstains, as every where else, from naming him.

12. *Emancipatus.*] Subject, like a slave, to the empire of a woman—of Cleopatra, queen of Egypt.

13. *Spadonibus.*] The allusion is to Mardian, who commanded the Egyptian forces. Plut. in Ant.

Fert vallum, &c.] Cicero describes the labours of the Roman soldiers, Tusc. ii. 16. According to Vegetius, with arms, tools, provisions, stakes, &c. every one carried sixty pounds' weight.

14. *Rugosis.*] Terent. Eun. iv. 4. 10.

When, blest Mæcenas, shall we twain
Beneath your stately roof a bowl
Of Cæcuban long-hoarded drain,
In gladsomeness of soul,
For our great Cæsar's victories,
Whilst as our cups are crown'd,
Lyres blend their Doric melodies
With flutes' Barbaric sound!

Theodore Martin

Ho, triumph! Wherefore stay ye here
The unbroke steeds, the golden car?
Ho! never brought ye back his peer
From the Jugurthine wars!
Nor mightier was the chief revered
Of that old famous time,
Who in the wreck of Carthage rear'd
His cenotaph sublime.

Martin.

Interque signa turpe militaria
Sol aspicit conopium!
Ad hoc frementes verterunt bis mille equos
Galli, canentes Cæsarem;
Hostiliumque navium portu latent
Puppes sinistrorsum citæ.
Io Triumphe! tu moraris aureos
Currus, et intactas boves;
Io Triumphe! nec Jugurthino parem
Bello reportâsti ducem;
Neque Africanum, cui super Carthaginem
Virtus sepulchrum condidit.
Terrâ marique victus, hostis Punico
Lugubre mutavit sagum.
Aut ille centum nobilem Cretam urbibus,
Ventis iturus non suis,
Exercitatas aut petit Syrtes Noto,
Aut fertur incerto mari.
Capaciores affer huc, puer, scyphos,

Interque vexilla bellica fœdum. Sol videt conopium. Ad hoc *spectaculum* Galli indignantes, Augustum inclamando, converterunt duo millia equorum: et puppes navium hostium ad sinistram fugientes *in* portu delitescunt. Iö triumphe, tu retardas auratos currus et juvencas integras. Iö triumphe, non revexisti Imperatorem talem seu *in* bello Jugurthino, seu *in* Africano *eum* cui *sua* virtus tumulum erexit super Carthaginem. Hostis superatus *in* terrâ et mari sagulum purpureum mutavit lugubre: *nunc* ille vel in Cretam centum urbibus claram fugit adversis ventis; vel ad Syrtes Austro vexatas: vel errat anceps per maria. Famule, huc affer cyathos majores,

NOTES.

16. *Conopium.*] A mosquito-curtain, used by the Egyptians—a symptom of base effeminacy in a Roman tent. Antony, it may be inferred, had one.

Sol aspicit, &c.] As if the sight of such a thing was almost as horrible as the *Cœna Thyestea*, from which the Sun shrunk.

17. *Ad hoc.*] Instead of *ob* or *propter*.

Ad hoc frementes, &c.] At this sight the two thousand Gauls turned their horses, deserted from Antony, and went over to Cæsar. This desertion of Deiotarus and Amyntas, the chiefs of the Gallogræci, in Galatia, the poet ascribes to their indignation at the commander's effeminacy, instead of the compact entered into with Cæsar before the battle. Plut. in Ant. and Vell. ii. 84.

19. *Hostiliumque, &c.*] That is, some of Antony's ships, which, in the battle, backed towards the left, and lurked in the port.

20. *Puppes sinist. citæ.*] The nautic phrase of *puppim ciere*, means to impel a vessel backwards—stern foremost. Of course, in this case, the purpose was to avoid the appearance of revolt or flight, the better to deceive their commander, Antony.

Sinistrorsum.] When Antony's line was drawn up to the right, towards Italy, the traitors to their master withdrew to the left, *i. e.* towards the port.

21. *Io Triumphe!*] The Triumph is addressed as a divinity; and, impatient for the spectacle, the poet charges him with the delay.

Aureos currus.] The triumphal car was constructed of gold and ivory, or adorned with them.

22. *Intactas.*] Never broken to the yoke, and destined to be sacrificed to Jupiter Capitolinus at the triumphal sacrifices. Virg. Georg. iv. 540.

23. *Nec Jugurth.*] Not from the Jugurthine war did you bring back a conqueror equal to Cæsar. That is, Cæsar is superior to Marius, the conqueror of Jugurtha.

Jugurthino.] Od. ii. 1. 28.

25. *Neque Africanum, &c.*] Nor was Scipio —the younger Scipio—whom you brought back from Carthage equal to him.

Cui super, &c.] For whom, or, in honour of whom, Virtue built a tomb upon Carthage. Scipio's virtue won him immortal honour by the conquest of Carthage; and poetically, Virtue herself is represented as erecting a tomb, to commemorate his glory, on the ruins of Carthage.

27. *Victus hostis, &c.*] Antony, defeated by sea and land, has changed his splendid *sagum*—military dress—for a mourning robe —not literally, but as descriptive of defeat.

29. *Aut ille, &c.*] After the battle, it was not at first known in what direction he had fled.

Cretam.] Od. iii. 27. 34.

30. *Iturus, &c.*] Either intending to go to Crete, or repairing to the Syrtes, or borne on the sea without any fixed purpose.

Non suis, &c.] With no propitious winds— none which will convey him out of the reach of his pursuer. Od. iv. 14. 33. *Vota suos habere Deos.* Ovid, Met. iv. 373.

31. *Exercitatas Noto.*] Vexed by the south. Od. i. 22. 5.

33. *Capaciores.*] As if actually in the midst

et vina Chia, vel Lesbia: quin potiùs infunde nobis Cæcubum, quod reprimat nauseam fluitantem. *Certè* decet abstergere solicitudinem ac formidinem *pro* rebus Augusti *bibendo* suave vinum.

Et Chia vina, aut Lesbia,
Vel, quod fluentem nauseam coerceat,
Metire nobis Cæcubum.
Curam metumque Cæsaris rerum juvat
Dulci Lyæo solvere.

NOTES.

of the festivities, in the tumult of his joy, he calls for larger bowls. Od. iii. 19. 9.

34. *Chia vina, &c.*] Foreign wines, and so the more valued. Od. iii. 19. 5; i. 17. 21.

35. *Vel, quod, &c.*] Or measure me out, *i. e.* by *cyathi.* Od. iii. 8. 13. Give me some Cæcuban to check or control, &c.

37. *Curam, metumque, &c.*] To soothe—or forget my solicitude for the final event of the war in which Cæsar is engaged.

CARMEN X.

AD MÆVIUM POETAM.

Navis abit soluta *portu* infelici auspicio, vehens fœtentem Mævium. Auster, fac ut tetris fluctibus vexes utrumque latus *navis.* Eurus ater mari perturbato dispergat funes et remos disruptos. Exsurgat Aquilo tam vehemens, quàm cùm frangit ilices in excelsis montibus concussas. Nec propitium *ullum* affulgeat astrum nocte obscurâ quâ Orion occidit. Nec tranquilliore mari naviget quàm exercitus Græcorum victor, quando Minerva ab incensâ Trojâ iram convertit in sceleratam Ajacis navim.

MALÂ soluta navis exit alite,
Ferens olentem Mævium.
Ut horridis utrumque verberes latus,
Auster, memento, fluctibus.
Niger rudentes Eurus, inverso mari,
Fractosque remos differat;
Insurgat Aquilo, quantus altis montibus
Frangit trementes ilices;
Nec sidus atrâ nocte amicum appareat,
Qua tristis Orion cadit;
Quietiore nec feratur æquore
Quam Graia victorum manus,
Quum Pallas usto vertit iram ab Ilio
In impiam Ajacis ratem.

NOTES.

EPODE X. METRE XV.

The poet affirms that Mævius sails for Greece with an evil omen. Mævius had probably libelled him, and in revenge he invokes the winds to stir up a tempest, and wreck him in his passage. Contrast with this Ode, Ode i. 3. in which he implores the winds to favour Virgil's passage.

1. *Mala alite.*] With ill omens. Od. i. 15. 5.

2. *Olentem.*] Metaphorically, for detestable.

Mævium.] The same poet, perhaps, who is coupled with Bavius by Virgil. *Qui Bavium non odit, amet tua carmina, Mævi.* Ecl. iii. 90.

3. *Utrumque latus.*] Of the ship.

Horridis.] Raging—frightful.

4. *Auster—Eurus—Aquilo.*] The poet invokes them all to club their forces to stir up a storm for the destruction of Mævius.

5. *Niger.*] Which blackens the skies. Od. i. 5. 7.

Inverso mari.] Turned upside down. *Imis vadis stagna refusa.* Virg. Æn. i. 126.

6. *Differat.*] Disperse the broken cordage and oars.

7. *Insurgat Aquilo, &c.*] May Aquilo rise with the force with which he rends the quivering oaks on the high hills.

8. *Trementes.*] Od. iii. 27. 23.

9. *Sidus amicum.*] The twin stars—Castor and Pollux. Od. iv. 8. 31.

10. *Qua tristis, &c.*] When the setting of Orion rouses up the destructive tempest. Od. i. 28. 21. and Od. iii. 27. 18.

12. *Graia victorum manus.*] The ships of Ajax Oileus, wrecked in a storm excited by Minerva to punish his violation of Cassandra in her temple. Virg. Æn. i. 39. xi. 260.

O quantus instat navitis sudor tuis,
    Tibique pallor luteus,
Et illa non virilis ejulatio,
    Preces et aversum ad Jovem;
Ionius udo quum remugiens sinus
    Noto carinam ruperit!
Opima quod si præda curvo litore
    Porrecta mergos juveris;
Libidinosus immolabitur caper,
    Et agna Tempestatibus.

O quantus sudor imminet tuis nautis; tibi verò pallor flavus, atque ejulatio viro indigna, et vota ad Jovem surdum: cùm murmurans Ionium mare fregerit navim Austro humido! Quòd si *tu in* curvo littore jacens pascas mergos, opimum spolium, *à me* procellis sacrificabitur lascivus hircus, et *nigra* ovicula.

NOTES.

15. *O quantus, &c.*] The poet already, in his mind's eye, beholds the labours of the sailors—the pale cheeks of Mævius—his shrieks—his prayers—the wreck.

O quantus instat sudor, &c.] Od. i. 15. 9.

17. *Non virilis.*] His unmanly shrieks.

18. *Et preces ad, &c.*] His prayers to Jupiter, who turns a deaf ear to them.

19. *Quum carinam ruperit.*] Has broken the keel—that is, wrecked the ship.

Ionius sinus.] The Ionian bay—rather the Ionian Sea, which has winding shores—or Ionian Sea, simply, which separates Italy from Greece. Od. i. 33. 16.

21. *Opima quod, &c.*] If stretched a rich prey on the shore, you delight the sea-birds—that is, if you are wrecked, and devoured by birds of prey, then will I sacrifice to the tempests, &c.

Opima.] Mævius may be supposed to have been in *good condition*—or rather, because wrecked bodies are their best spoils.

CARMEN XI.

AD PETTIUM.

PETTI, nihil me, sicut antea, juvat
    Scribere versiculos Amore percussum gravi—
Amore, qui me præter omnes expetit
    Mollibus in pueris, aut in puellis urere.
Hic tertius December, ex quo destiti
    Inachiâ furere, silvis honorem decutit.
Heu! me, per urbem, (nam pudet tanti mali,)

O Petti, nequaquam placet, ut priùs, versus facere, *quia* amore gravi occupor; amore, qui me præ cunctis incendere cupit erga teneros pueros vel puellas. Hic tertius December spoliat arbores foliis, ex quo desii deperire Inachiam. Heu me, quanta fui fabula per urbem! (Nam pudet *me* tanti mali,)

NOTES.

EPODE XI. METRE XI.

Whilst in love, and no man is more susceptible than himself, Horace cannot make verses. He recollects with shame, how absurdly he acted some years before, when enamoured of Inachia, and how ill he followed his friend Pettius's advice—now, again, his soul is absorbed by Lyciscus, and nothing but a new object will rescue him from his infatuation.

1. *Nihil me, sicut antea.*] I have no pleasure, as was the case before, when I was in love, in writing verses—I can never write, when I am in love.

2. *Amore percussum.*] Struck by Love—the God whose shafts wound deep.

3. *Amore.*] By Love, who attacks me before all others—picks me out, to set me on fire for, &c.

Expetit urere.] Greek for *ut urat.*

4. *In puellis urere.*] Like *ardere*, with or without *in*,—instead of *ob puellas*. Od. iii. 9. 6.

5. *Hic tertius.*] This is the third December which has shaken the foliage from the trees, since I was maddening for Inachia.—It is now three years since, &c.

6. *Honorem.* The leaves. Virg. Georg. ii. 404.

pœnitet etiam conviviorum, in quibus amans declarat se languore, taciturnitate, et suspiriis è profundo pectore deductis! *Tum verò* simul ac ardente vino incalueram, et numen pudore carens secreta *mea* dimoverat loco *suo*; ego flens apud te conquerebar, *quòd* sincera mens pauperis non prævaleret quæstui. *Addebam porrò*: Quòd si libera indignatio cor meum inflammet, ut in auras dissipet molesta hæc pabula nequaquam sublevantia dolorem improbum; *protinus* adjecta verecundia cessabit pugnare adversùs inæquales. *At* postquam ista coram te graviter statueram, accepto mandato discedendi in ædes *meas*, dubio gressu ibam ad fores eheu mihi non propitias, et dura eheu vestibula, *in* quibus rupi lumbos et latus. Jam me occupat amor Lycisci gloriantis omnem fœminam

Fabula quanta fui! conviviorum et pœnitet,
In queis amantem et languor, et silentium
Arguit, et latere petitus imo spiritus.
Contrane lucrum nil valere candidum
Pauperis ingenium? querebar, applorans tibi;
Simul calentis inverecundus Deus
Fervidiore mero arcana promôrat loco.
Quod si meis inæstuat præcordiis
Libera bilis, ut hæc ingrata ventis dividat
Fomenta, vulnus nil malum levantia;
Desinet imparibus certare summotus pudor.
Ubi hæc severus te palam laudaveram,
Jussus abire domum, ferebar incerto pede
Ad non amicos heu! mihi postes, et heu! 21
Limina dura, quibus lumbos, et infregi latus.
Nunc, gloriantis quamlibet mulierculam

NOTES.

8. *Fabula quanta, &c.*] How ridiculous I made myself—I was the town's talk.

Conviviorum et pœnitet.] I am annoyed at the recollection of those parties, where my silence and my sighs used to betray the lover.

10. *Arguit.*] Od. i. 13. 7.

Latere petitus, &c.] Breathing fetched—drawn from the bottom, &c. Deep sighs. Callim. Ep. 45. 1.

11. *Contrane, &c.*] Can it be that the virtues of a poor man weigh nothing against gain? Is it possible that Inachia prefers money to me?

12. *Querebar.*] In this strain I used to complain.

Applorans tibi.] In communicating my sad tale to you.

13. *Simul.*] For *simul ac*.

Simul calentis, &c.] Bacchus, when he has lost all shame—as soon as he had brought forth all my secrets, i. e. made me expose them. In plain language, when I grew tipsy, I told all my thoughts.

Calentis arcana.] I. e. *Arcana mei calentis*—my secrets when I was heated with wine, &c. Od. iii. 21. 15.

Inverecundus.] So styled, when Bacchus impelled his votaries to pursue their devotion beyond the point of moderation.

15. *Quod si, &c.*] But if—I used to go on, mingling resolves with my complaints—my indignation once free boils in my breast till it disperses to the winds these idle complainings, which only inflame—which bring no relief to my wounds, the shame of repulse will cease—will forbid me to strive longer with her who will not meet me on *equal* terms—will not return my affections.

16. *Libera.*] No longer checked or suppressed—an indignation which makes me give free way to my wounded feelings.

Hæc ingrata, &c.] *These* idle, ineffective complainings. *Fomenta* must refer to his sighs and complaints, which rather excite than soothe—or the word *hæc* will have no force whatever.

18. *Imparibus certare*] *Imparibus* refers to Inachia, who does not return his affections. He and she are not matched or suited to each other—they are *not a pair*. Had Horace meant his *richer rivals*, he would probably have used *ditiores*, or *potiores*, or *potentiores*. But Epod. 15. 14. *quæret iratus parem* seems quite decisive.

Summotus pudor.] Shame for my repulse—or, more paraphrastically, my humble fortunes, which she is ashamed of, and has rejected, will, &c.

19. *Ubi laudaveram, &c.*] When I had given utterance to these stern sentiments, and had boasted of my resolve.

Te palam.] In your presence—to you.

20. *Jussus.*] Being bidden—or recommended by you to go home.

Ferebar, &c.] I went with uncertain foot—i. e. my resolution wavered, and I went, alas, to her unfriendly door.

22. *Limina dura, &c.*] Od. iii. 10. 20.

23. *Gloriantis—Lycisci.*] Of Lyciscus, who justly boasts, &c.

Vincere mollitiâ, amor Lycisci me tenet;
Unde expedire non amicorum queant
Libera consilia, nec contumeliæ graves;
Sed alius ardor aut puellæ candidæ,
Aut teretis pueri, longam renodantis comam.

superare mollitiâ: quo me exsolvere non possint sincera amicorum monita vel objurgationes acerbæ; sed *tantùm* alius amor, sive adolescentulæ speciosæ, sive rotunduli pueri prolixos capillos nodo colligentis.

NOTES.

25. *Expedire.*] With reference to *tenet*—release from the chain with which he is held and bound. Od. i. 27. 24.

26. *Libera consilia, &c.*] The frank, sincere advice of my friends.

27. *Sed alius, &c.*] But a new love *may*.

28. *Renodantis.*] Untying his long hair to let it flow upon his shoulders. Od. iii. 20. 14; iv. 10. 3.

CARMEN XII.

QUID tibi vis, mulier nigris dignissima barris?
Munera cur mihi, quidve tabellas
Mittis, nec firmo juveni, neque naris obesæ?
Namque sagacius unus odoror,
Polypus, an gravis hirsutis cubet hircus in alis,
Quam canis acer, ubi lateat sus.
Qui sudor vietis et quam malus undique membris
Crescit odor! quum, pene soluto,
Indomitam properat rabiem sedare, neque illi
Jam manet humida creta, colorque
Stercore fucatus crocodili; jamque subando
Tenta cubilia, tectaque rumpit.
Vel mea quum sævis agitat fastidia verbis:
"Inachiâ langues minus, ac me;
Inachiam ter nocte potes; mihi semper ad unum
Mollis opus. Pereat male, quæ te,
Lesbia, quærenti taurum, monstravit inertem;

Quid petis, fœmina, atris barris digna? Quare dona, quare literas mittis mihi, nec valido adolescenti, nec hebetis nasi? *Ego* quippe subtiliùs olfacio *utrùm sit* tibi polypus, an olens caper resideat in axillis pilosis, quàm sagax canis ubi aper delitescat. *At, at* quantus sudor, et quàm teter odor undique emanat è membris flaccidis! * * * * * * * * * * * * * * neque ei stat uda creta et color fucatus fimo crocodili *

NOTES.

ODE XII. METRE XIII.

Like the eighth of the Epodes, this poem is descriptive of the person and habits of a lecherous old woman, and is too coarse for much particular comment.

1. *Quid tibi vis, &c.*] What is the matter with you, woman—fit as you are for nothing but elephants?

2. *Tabellas.*] Letters, or notes—billets-doux.

3. *Nec firmo.*] I am but a feeble youth.

Neque naris obesæ?] And with no insensible nose—i. e. with a sharp scent. *Obesa naris* is opposed to *emuncta*. Sat. i. 4. 8.

4. *Namque, &c.*] For I, in particular, scent whether a *polypus* be in any one's nose, or a *hircus* under the arm, more keenly than a dog where a boar lurks.

7. *Vietis.*] The penultimate of this word is here shortened, as the first syllable in *polypus*, 5, is made long.

10. *Creta.*] A white paint for the skin.

Color.] Rouge made of the fæces of the crocodile. Pliny 28. 8.

16. *Pereat male.*] May she perish for bringing you, &c.

17. *Lesbia.*] A Greek girl—a slave from the island of Lesbos—the old woman's agent in her intrigues.

* * * * * * * * * *
* * * * * * * * * *
Cui *verò* parabatur lana bis tincta purpuræ Tyriæ? Nimirum tibi: ut nullus esset contubernalis inter socios, quem plùs amaret sua mulier, *quàm* ego te. O ego minimè fortunata, quam tu fugis non secùs ac agna lupos, et capra leones validos expavescit!

Quum mihi Cous adesset Amyntas,
Cujus in indomito constantior inguine nervus,
Quam nova collibus arbor inhæret.
Muricibus Tyriis iteratæ vellera lanæ
Cui properabantur? tibi nempe;
Ne foret æquales inter conviva, magis quem
Diligeret mulier sua, quam te.
O ego infelix, quam tu fugis, ut pavet acres
Agna lupos, capreæque leones."

NOTES.

21. *Muricibus, &c.*] For whom were wrought so expeditiously these fleeces, double-dipped in Tyrian dye—for whose sake have I been in such haste to weave and finish this vest? &c. Od. ii. 16. 36.

Vellera.] The fleeces, out of which were spun and woven some ornamental portion of dress.

22. *Tibi nempe.*] Why for you—that among your friends there might be seen no one whose mistress plainly loved him more than yours—*i. e.* than I love you. That my faithful fondness might be manifest to all your friends.

25. *Ut pavet.*] As a lamb fears and flies from wolves, &c.

CARMEN XIII.

AD AMICOS.

Ater nimbus obduxit cœlum, et pluviæ nivesque demittunt Jovem: jam mare et silvæ strident Boreâ Thracio: O sodales, ne omittamus opportunitatem temporis: et quamdiu valent genua, dumque convenit, explicetur frons senio contracta. Tu profer vina calcata *sub* Consule meo Torquato:

HORRIDA tempestas cœlum contraxit, et imbres,
Nivesque deducunt Jovem; nunc mare, nunc silüæ
Threïcio Aquilone sonant; rapiamus, amici,
Occasionem de die; dumque virent genua,
Et decet, obductâ solvatur fronte senectus.
Tu vina Torquato move Consule pressa meo.

NOTES.

EPODE XIII. METRE X.

The poet bids his friends, with whom he wishes to spend the wet day, seize every opportunity of enjoyment, and indulge in the pleasures of youth while they are within reach; advice repeatedly urged by Horace, and now enforced by the authority of Chiron, who, on foretelling Achilles his early fate, advised him to drown his cares in wine.

1. *Cœlum contraxit.*] *I. e.* has drawn the clouds together in the sky. From these clouds thus collected in the sky, a horrible tempest is impending.

2. *Deducunt Jovem.*] Jupiter is the impersonation or deification of the atmosphere, and when it rains or snows, he is said to descend upon the earth. Virg. Ecl. vii. 60.

3. *Threïcio.*] Od. i. 25. 11.

Rapiamus, &c.] Let us seize the occasion, and make use of this rainy day—fit for nothing, as it is, but a jovial meeting.

4. *Dumque virent genua.*] While there is vigour in our knees—while we are young. Od. i. 9. 17. Theoc. 14. 70. Propert. iv. 5. 57.

5. *Obductâ, &c.*] Let old age be dismissed from your brows shaded with the clouds of care. Let us smooth the wrinkled brow of care, and be merry.

Senectus.] *Senectus* here expresses the serious, or grave look of age, which care and anxiety give.

6. *Tu vina, &c.*] Addressing one of them—as if the entertainment was to be at the common cost of the party, and the person addressed was commissioned to make the necessary preparations.

Torquato, &c.] Torquatus Manlius was consul the year in which Horace was born. Od. iii. 21. 1.

Cetera mitte loqui; Deus hæc fortasse benignâ
Reducet in sedem vice. Nunc et Achæmeniâ
Perfundi nardo juvat, et fide Cylleneâ
Levare diris pectora sollicitudinibus,
Nobilis ut grandi cecinit Centaurus alumno:
Invicte, mortalis Deâ nate, puer, Thetide,
Te manet Assaraci tellus, quam frigida parvi
Findunt Scamandri flumina, lubricus et Simois;
Unde tibi reditum certo subtemine Parcæ
Rupere; nec mater domum cærula te revehet.
Illic omne malum vino, cantuque levato,
Deformis ægrimoniæ dulcibus alloquiis.

omitte verba facere de aliis *quibuslibet*. Ea forsan Deus restituet in *pristinum* statum, mutatione propitiâ. Jam expedit ungi nardo Persicâ, et curas molestas ex animo pellere chordis Mercurii. Sic illustris Centaurus admonebat alumnum generosum: Vir insuperabilis, fili Deæ Thetidis, expectat te regio Assaraci, quam rigant fluvii, Scamander exiguus, et Simoïs rapidus; unde regressum tibi intercluserunt Parcæ terminato filo; neque parens marina te domum reducet. Ibi *ergo* quasvis ærumnas mitiga *per* vinum et carmina, *quæ duo sunt* grata remedia horridæ ægritudinis.

NOTES.

Move,] *I. e.* from the apotheca. Od. iii. 21. 6.

7. *Cetera mitte loqui.*] Od. i. 9. 9.

Deus hæc, &c.] Dismiss other matters—*them*, if they annoy us now, the Deity will by and by, with a grateful change, replace in their former position—will make them pleasant again.

8. *Achæmeniâ.*] Od. iii. 1. 44.

9. *Nardo.*] Od. ii. 11. 16.

Fide Cylleneâ.] The lyre invented by Mercury, who was born in *Cyllene*, a mountain of Arcadia.

10. *Diris.*] Execrable.

11. *Nobilis ut, &c.*] As the noble Chiron *sung*, *i. e.* prophesied to Achilles; and when he had announced his prophecy, *advised.*

Centaurus.] Chiron, famous for his wisdom and virtue, to whom Thetis consigned the education of her son. Pind. Pyth. ix. 88.

Grandi.] In anticipation of Achilles' celebrity.

13. *Assaraci tellus.*] Troy was of old governed by Assaracus, the son of Tros. Virg. Æn. i. 284.

Te manet, &c.] To Troy you must go—for the Greeks will not be able to capture the town without you.

14. *Scamandri.*] Called also Xanthus—the sources of which were in Mount Ida.—The stream swept through the plain of Troy.

Simois.] Another small river, which fell into the Scamander. Both streams ennobled by Homer and Virgil.

Lubricus.] Expressive, perhaps, of its winding course, like that of a snake. More likely an ornamental epithet merely, applicable to any river, flowing gently.

15. *Unde tibi, &c.*] A return from which land the Parcæ by their inevitable thread have broken off. That is—it is your fate never to return from Troy. The events of life are represented by a thread spun by the Fates extending continuously to the close of it. In Achilles' case the thread is *snapped* before the return.

Subtemine.] Strictly the *subtemen* is the woof—the thread which is interwoven with the warp. Together they constitute the texture.

16. *Cærula.*] Marine. Thetis was the daughter of Nereus.

17. *Illic.*] In the land of Troy.

18. *Deformis.*] Sorrow, by making the look miserable, spoils the beauty.

Dulcibus alloq.] *I. e.* wine and song—the sweet alleviations of sorrow.

Alloquiis.] Like *allocutio* in Catull. 38. 5. used for any kind of consolation.

CARMEN XIV.

AD MÆCENATEM.

Optime Mæcenas, interficis *me*, quærendo sæpius quare otiosa ignavia intimis præcordiis induxerit talem oblivionem, velut si gutture sitibundo hauserim aquas Lethæas soporem conciliantes. Enimvero Deus, Deus, *inquam*, me prohibet inchoatum carmen Iambicum jam pridem *tibi* promissum ad fidem perducere. Simili modo narrant Bathylli Samii *amore* incensum fuisse Anacreontem Teïum, qui sæpe lyrâ amores cecinit ad metrum facile. Ipse *verò tu amore* cruciaris. Quòd si non formosior ignis cremavit Trojam oppugnatam, lætare *de* tuâ conditione. *Nam* urit me Phryne libertina, uno *amatore* minimè contenta.

Mollis inertia cur tantam diffuderit imis
Oblivionem sensibus,
Pocula Lethæos ut si ducentia somnos
Arente fauce traxerim,
Candide Mæcenas, occidis sæpe rogando:
Deus, Deus nam me vetat
Inceptos, olim promissum carmen, Iambos
Ad umbilicum adducere.
Non aliter Samio dicunt arsisse Bathyllo
Anacreonta Teïum;
Qui persæpe cavâ testudine flevit amorem,
Non elaboratum ad pedem.
Ureris ipse miser; quod si non pulchrior ignis
Accendit obsessam Ilion,
Gaude sorte tuâ; me libertina, neque uno
Contenta, Phryne macerat.

NOTES.

EPODE XIV. METRE XVI.

Mæcenas seems to have importuned the poet for some Iambics—to which Horace replies, that love is the impediment—that he is as enamoured as ever was Anacreon, and Mæcenas can himself estimate the force of the plea.

1. *Mollis, &c.*] You kill me by so often asking why indolence has diffused oblivion through my senses, as deeply, as if I had drunk of the cup of Lethe?—why I have forgotten my promise?

Mollis inertia.] Indolence indulged—which amounts to effeminacy.

3. *Pocula Lethæos, &c.*] Cups which bring with them Lethæan sleep—Cups filled with the waters of Lethe.

4. *Arente fauce.*] With dry throat—thirstily, and, of course, abundantly.

5. *Candide.*] Whose nature is not such as to prompt you to make unreasonable requests—to be importunate.

6. *Deus.*] Love.

Nam.] Supply—do not wonder—*for* indolence is not the cause, but love.

Vetat.] Epod. ii. 2.

7. *Inceptos, &c.*] The Iambics which were begun, and some time ago promised to be sent to you.

8. *Ad umbilicum, &c.*] To complete. The *umbilicus* was a small stick or roller, round which the MS. was rolled. The extremities of the *umbilicus* were tipped usually with some metallic ornament. To bring the poem to the *umbilicus* is to wind the MS. round it, which implies, of course, the completion of the composition.

10. *Anacreonta.*] A native of Teos in Ionia, whence his lyre is repeatedly called *Lyra Teia*. Od. i. 17. 18. Od. iv. 9. 9.

12. *Non elaboratum ad pedem.*] That is—carelessly, not strictly according to the laws of metre—an irregularity which Horace ascribes to the agitated state of the poet's feelings.

13. *Ureris, &c.*] You are yourself kindled with the same flame;—and if the flame which set Troy on fire was not more beautiful—if your mistress be, as she is, as beautiful as Helen, &c.

Ignis.] The object of affection—the beauty who kindles the flame of love, is often called *ignis* or *flamma*. Virg. Ecl. iii. 66. Horace, Od. i. 27. 20; but here the word applies to the conflagration of Troy, as well as the excitement of Paris.

15. *Gaude sorte tuâ.*] Which is better than mine.

Neque uno contenta.] Catullus makes the same complaint of his mistress, 68. 135.

CARMEN XV.

AD NEÆRAM.

Nox erat, et cœlo fulgebat Luna sereno,
  Inter minora sidera,
Quum tu, magnorum numen læsura Deorum,
  In verba jurabas mea,
Arctius atque hederâ procera adstringitur ilex,
  Lentis adhærens brachiis;
Dum pecori lupus, et nautis infestus Orion
  Turbaret hibernum mare,
Intonsosque agitaret Apollinis aura capillos,
  Fore hunc amorem mutuum.
O dolitura meâ multum virtute Neæra!
  Nam, si quid in Flacco viri est,
Non feret assiduas potiori te dare noctes,
  Et quæret iratus parem,
Nec semel offensi cedet constantia formæ,
  Si certus intrârit dolor.
At tu, quicunque es felicior, atque meo nunc
  Superbus incedis malo,
Sis pecore et multâ dives tellure licebit,

Nox erat, et Luna micabat inter astra minora, sudo aëre: quando tu violatura numen magnorum Deorum, in mea verba jurabas, mollibus brachiis complexa *me* strictiùs quàm hedera altæ ilici adhæret: dum lupus *insidiaretur* ovibus, atque Orion nautis inimicus subverteret mare hyemale: et ventus moveret capillos Phœbi prolixos; hunc amorem fore parem. O Neæra, dolebis *aliquando* plurimùm meâ virtute! Etenim si aliquid est roboris in Horatio, nequaquam patietur te noctes frequenter concedere alteri *quem præfers:* atque irritatus quæret fidelem *amicam:* sique verus dolor corripiat, *mea* firmitudo semel offensa non vincetur *tuâ* pulchritudine. Tu verò quisquis es *nunc* potior, ac meo detrimento jam exultas arrogans, quamvis multis gregibus et agris sis locuples,

NOTES.

EPODE XV. METRE XVI.

The poet assures Neæra, who had broken her vows of eternal fidelity, that if he once take the resolution of renouncing her, it will be irrevocable. Nor will her new favourite have any reason to exult in his triumph—he will experience the same perfidy, and Horace will laugh in his turn.

1. *Nox erat, &c.*] With the poets, night and the stars are very commonly made the witnesses of lovers' vows. Meleag. 71. 1. in Anthol. Gr.

2. *Inter minora sidera.*] Od. i. 12. 47.

3. *Magnorum numen, &c.*] The majesty of the great Gods—that is, Venus and the rest of the Gods.

Quum tu, &c.] When you—you who were sure at last to defy the Gods—to break your vows,—or at the time intended to do so.

4. *In verba mea.*] You swore to the terms of the oath dictated by me.

5. *Arctius, &c.*] Clinging to me with your arms, more closely than the oak is clasped by the ivy.

Atque.] For *quam.*

6. *Lentis.*] Flexile—and thus more capable of giving a close embrace.

7. *Dum pecori, &c.*] You swore, that as long as wolf was hostile to sheep, &c. this love of yours should be reciprocal—*i. e.* eternally so.

Orion turbaret.] Od. i. 28. 21; iii. 27. 18. Epod. 10. 10.

9. *Intonsosque.*] As long as the breeze waves the unshorn locks of Apollo—as long as the curls flow on Apollo's shoulders. The youth of Apollo is eternal; and unclipped hair was the distinguishing ornament of youth.

11. *O dolitura, &c.*] You will at last grieve at my resolve. Catull. 8. 14.

12. *Si quid in Flacco.*] If there be any thing of man in me—if I have any resolution, &c. Terent. Eun. i. 1. 21. and i. 2. 74. Flaccus was Horace's *cognomen.*

13. *Potiori.*] Od. iii. 9. 2.

14. *Parem.*] Upon equal terms—who will be as faithful to me, as I to her. Propert. i. 1. 31.

15. *Nec semel offensi.*] Scil. *mei.* Like *calentis* (sc. *mei) arcana.* Epod. 11. 13. The firmness with which, once thoroughly disgusted, I shall harden my heart against you, will not give way to your beauty, &c.

16. *Certus dolor.*] A resolution prompted by grief and indignation.

17. *At tu, superbus.*] Elated at being preferred to me by the perfidious girl.

19. *Licebit.*] For *quamvis.* Sat. ii. 2. 59.

tibique fluat Pactolus; neque te lateant mysteria Pythagoræ redivivi, ac Nireum superes oris specie; eheu *brevi* dolebis amores alteri datos! ego verò *tum* ridebo meâ vice.

Tibique Pactolus fluat,
Nec te Pythagoræ fallant arcana renati,
Formâque vincas Nirea;
Eheu! translatos alio mœrebis amores:
Ast ego vicissim risero.

NOTES.

20. *Pactolus.*] A river of Lydia (in Asia Minor) famous for the grains of gold said to have been found in its sands.

21. *Nec fallant.*] Nor escape you. Though you know all the secrets of Pythagoras—though you are as wise as he.

Arcana.] His doctrines—too deep to be fathomed by the multitude.

Renati.] Od. i. 28. 10.

22. *Nirea.*] Od. iii. 20. 15.

24. *Ast ego, &c.*] Asclep. 18. 3. in Anthol. Gr.

CARMEN XVI.

AD POPULUM ROMANUM.

Secunda jam ætas absumitur bellis civilibus, et Romam propria disperdit potentia. Quam labefactare nequiverunt Marsi vicini, vel Thuscus exercitus superbi Porsenæ; nec invida Capuæ vis; nec ferox Spartacus; atque Allobroges perfidi, rebus novis *studentes*, nec vicit trux Germania juvenibus cæruleis; et Annibal parentibus execrabilis; *scilicet hanc* pessumdabimus *ipsi nos* homines conscelerati, *quorum* addictus est cruor:

ALTERA jam teritur bellis civilibus ætas,
Suis et ipsa Roma viribus ruit.
Quam neque finitimi valuerunt perdere Marsi,
Minacis aut Etrusca Porsenæ manus,
Æmula nec virtus Capuæ, nec Spartacus acer,
Novisque rebus infidelis Allobrox;
Nec fera cæruleâ domuit Germania pube,
Parentibusque abominatus Hannibal;
Impia perdemus devoti sanguinis ætas,

NOTES.

EPODE XVI. METRE XVII.

Civil war still raging, and the Romans destined, as it seemed, to expiate the crimes of their ancestors, the poet recommends the desperate resolve of the Phocæi—to abandon their own native land, and seek a new home in some distant country—in the happy isles where reign security and abundance.

1. *Altera ætas.*] A *second* age—Loosely in this sense—These civil wars began in the days of our fathers, and they still continue in ours. The poem may have been written about the time of the seventh and ninth of these Epodes, that is, when a new war was breaking out between Octavius and Antony. If then the commencement of the civil war be dated from Sylla's hostilities against Marius 666 U. C. they had lasted with some interruptions fifty-five years.

2. *Ipsa.*] Herself, emphatically. By her own, not by any foreign force.

Suis viribus ruit.] Epod. 7. 9.

3. *Quam neque.*] The Marsic or Social war. Od. iii. 14. 18.

4. *Porsenæ manus.*] The war which Porsena of Etruria waged with Rome to replace the Tarquins. Livy ii. 9.

5. *Æmula nec virtus Capuæ.*] In the second Punic war. Cicero speaks of Capua as *altera Roma.* Philip. 12.

Spartacus.] The servile war of which Spartacus was the leader. Od. iii. 14. 19.

6. *Allobrox.*] The Allobroges occupied the country along the Rhone from the lake of Geneva to the river Isere.

Novisque rebus infid. &c.] The Allobroges were subjected to the empire, 631 U. C. by Domitius Ahenobarbus, but repeatedly attempted to shake off the yoke. Catiline and Lentulus endeavoured to attach them to their faction. Sall. Cat. Bell.

7. *Nec Germania.*] Od. iv. 5. 26.

Cæruleâ.] Alluding to the colour of the eyes of the Germans.

8. *Par. abom. Hannibal.*] On account of their sons slain in the war excited by Hannibal—as *bellaque matribus detestata.* Od. i. 1. 24.

9. *Impia perdemus, &c.*] We—an impious

Ferisque rursus occupabitur solum.
Barbarus, heu! cineres insistet victor, et urbem
Eques sonante verberabit ungulâ;
Quæque carent ventis et solibus, ossa Quirini,
Nefas videre! dissipabit insolens.
Forte, quid expediat, communiter, aut melior pars,
Malis carere quæritis laboribus.
Nulla sit hac potior sententia; Phocæorum
Velut profugit execrata civitas
Agros atque Lares proprios, habitandaque fana
Apris reliquit, et rapacibus lupis,
Ire, pedes quocunque ferent, quocunque per undas
Notus vocabit, aut protervus Africus.
Sic placet? an melius quis habet suadere? Secundâ
Ratem occupare quid moramur alite?
Sed juremus in hæc: Simul imis saxa renârint
Vadis levata, ne redire sit nefas;
Neu conversa domum pigeat dare lintea, quando

atque terra *hæc* à bestiis iterum tenebitur. Eheu! victor barbarus stabit super favillas urbis, et equorum pedibus strepentibus conculcabit. Et, *quod* horrendum visu, ossa Romuli solis ac venti expertia disperget superbus. Forte universi vel pars major interrogabitis quid utile sit ad evitandas *tales* ærumnas? Nulla videatur sententia melior *quàm* hæc: *oportet* abire quocunque ferent pedes, quocunque per mare impellet Auster vel Africus vehemens: quemadmodum Phocæorum urbs post execrationes abscessit, suas domos agrosque et templa dimittens occupanda apris et lupis voracibus. Ita censeo. Habetne quispiam melius *aliquid* proferre? Quid tardamus navim conscendere faustis avibus? At *priùs* jurejurando nos obstringamus, in hæc *verba:* nec reverti liceat, *nisi* cùm emergent lapides aquis profundis elati: neve displiceat vela facere versùs patriam, quando

NOTES.

age—a race of devoted blood. We, whose blood is devoted to expiate the crimes of our fathers shall bring Rome to destruction. Epod. 7. 10.

10. *Rursus.*] *I. e.* as before. The spot on which the city stands will become again the resort of wild beasts, as it was before Rome was built. Propert. iv. 1. 1. Tibull. ii. 5. 25.

11. *Barbarus victor.*] A foreign conqueror will stand upon her ashes—alluding to the Daci and Æthiopes, who formed a part of Antony's troops. Od. iii. 6. 14.

Et urbem eques.] And foreign cavalry will trample, &c.

13. *Quæque, &c.*] And in insolent triumph will scatter the bones of Romulus, &c.

Quæ carent, &c.] Which have never been exposed to the winds and the suns—which, being buried, as sacred objects, it is an impiety to expose. Tombs were held in great reverence. Cic. Tusc. i. 12.

Carent ventis, &c.] Od. iii. 29. 23.

15. *Forte, quid expediat, &c.*] All perchance, at least the better part of you, are seeking what may best avail to rescue us from these evils.

Melior pars.] The virtuous—the really patriotic, as in line 37.

17. *Nulla sit, &c.*] There can be no better plan or resolve than this—to imitate the example of the Phocæi.

Phocæorum velut.] To go—as the Phocæi, who, with curses imprecated upon themselves if they returned, fled from their lands and homes, and abandoned their temples to wolves and bears—to go wherever our feet shall bear us, or the winds invite, &c. The Phocæi—the people of Phocæa in Ionia—when besieged by the forces of Cyrus, and hopeless of otherwise escaping subjection, resolved to abandon all. In testimony of their resolve, they threw into the sea a piece of iron, and bound themselves by an oath never to return till it rose to the surface again. Herod. i. 165.

21. *Ire, pedes, &c.*] Od. iii. 11. 49.

22. *Protervus Africus.*] Od. i. 26. 2.

23. *Sic placet?*] Will you adopt this resolution?

Secundâ alite?] With favourable omen.

24. *Ratem occupare.*] To get on board before it is too late.

25. *Juremus in hæc.*] Scil. *verba.* Epod. 15. 4.

Simul imis saxa, &c.] When these stones (which he may be supposed to drop, as the Phocæans their piece of iron) shall spring up again from the bottom of the waters spontaneously, let it be no crime to return.

27. *Neu conversa, &c.*] Nor we repent of bending our sails homeward again,—when the Po shall bathe the Matine heights, &c.

Padus rigabit verticem Matini *montis*, aut altus Apenninus in mare proruet, atque amor prodigiosus insolitâ libidine copulabit feras, *adeò* ut tigrides cupiant jungi cervis, et columba milvio; atque greges sine metu credant se leonibus fulvis, glaberque *fiat* caper, et gaudeat mari salso. *Posteaquam* ista et quæcunque valebunt tollere *spem* gratam remigrandi adjuraverimus, proficiscamur omnes, aut pars melior plebe indocili. *Pars autem* iners et spe carens occupet semper hæc domicilia inauspicata. Vos præditi virtute, fœmineo abstinete ejulatu, et properate ultra Thuscum littus. Nos expectat Oceanus circumfluens. Eamus in terram felicem et insulas beatas, ubi solum incultum fert messem annis singulis, et vitis non recisa nihilominus florescit; atque ramus oleæ nunquam non germen et fructum producit, et ficus matura propriam arborem exornat:

Padus Matina laverit cacumina;
In mare seu celsus procurrerit Apenninus;
Novâque monstra junxerit libidine
Mirus amor, juvet ut tigres subsidere cervis,
Adulteretur et columba milüo;
Credula nec ravos timeant armenta leones;
Ametque salsa lævis hircus æquora.
Hæc, et quæ poterunt reditus abscindere dulces,
Eamus omnis execrata civitas,
Aut pars indocili melior grege; mollis et exspes
Inominata perprimat cubilia.
Vos, quibus est virtus, muliebrem tollite luctum,
Etrusca præter et volate littora.
Nos manet Oceanus circumvagus—arva, beata
Petamus arva, divites et insulas!
Reddit ubi Cererem tellus inarata quotannis,
Et imputata floret usque vinea;
Germinat et nunquam fallentis termes olivæ,
Suamque pulla ficus ornat arborem;

NOTES.

28. *Padus.*] The Po—a river in the north of Italy, falling into the gulf of Venice.

Matina cac.] Hills of Calabria, in the neighbourhood of Venusia, the birth-place of Horace—and suggested here to the poet by his familiarity with them.

29. *Seu.*] Or when.

Apenninus.] The ridge of mountains which stretch along nearly the whole length of Italy.

Procurrerit.] Run onward into the city, and desert the land.

30. *Monstra junxerit.*] Shall make animals of different kinds couple, contrary to the course of nature.

31. *Mirus.*] Unheard of.

Juvet ut, &c.] So that tigers, &c.

33. *Credula.*] Confident of their safety.

Ravos.] Expressive of colour. Od. iii. 27. 3.

34. *Lævis hircus.*] The goat, become smooth like a fish, love the salt sea. Archil. 16. 7. in Anth. Gr.

35. *Hæc, et quæ, &c.*] To these things, and to whatever else will cut off the dear return, when we have sworn, let us all, the whole city, or the better part, go, &c.

Dulces.] The return to our native land—which must ever be dear. Ovid, Ex. Pont. i. 3. 35.

36. *Execrata.*] Binding ourselves by oaths and imprecations never to return.

37. *Mollis.*] Too indolent to incur the risk and labour.

Exspes.] The spiritless—who cannot lift up his views to higher hopes.

38. *Inom. perprimat cubilia.*] Let them press their ill-omened beds—remain behind and perish.

39. *Vos, quibus est virtus.*] That is—the *pars melior* of lines 15 and 37.

Tollite luctum.] Away with—yield to no effeminate lamentations at this abandonment of your country.

40. *Etrusca præter, &c.*] Speed past or beyond the Etruscan shores—cross the seas to the Atlantic.

41. *Nos manet Oceanus.*] It awaits us—thither we must go.

Oceanus circumvagus.] Which roams, or rolls round the earth—like Homer's Ὠκεανός.

42. *Divites et insulas.*] Thither let us repair—to the lands, the happy lands, and rich islands—the rich lands of the happy isles. These happy isles, both above ground and below, are the frequent subject of allusion with the poets. In the ocean they have been supposed to be identified with the Canaries; and the florid descriptions of these places by ancient geographers might well warrant the poet in renewing there the golden age. According to Plutarch, Sertorius in 683 U. C. when his affairs were getting desperate, meditated taking refuge with his friends in the Canaries—a circumstance which Horace had probably in mind.

45. *Nunquam fallentis.*] Which never fails to produce its fruits.

46. *Suamque.*] Requiring no cultivation

"Lightly the rill with tinkling foot bounds down the mountain height." Globe 50

Mella cavâ manant ex ilice, montibus altis
  Levis crepante lympha desilit pede.
Illic injussæ veniunt ad mulctra capellæ,
  Refertque tenta grex amicus ubera;
Nec vespertinus circumgemit ursus ovili;
  Nec intumescit alta viperis humus.
Nulla nocent pecori contagia, nullius astri
  Gregem æstuosa torret impotentia.
Pluraque felices mirabimur; ut neque largis
  Aquosus Eurus arva radat imbribus,
Pinguia nec siccis urantur semina glebis;
  Utrumque rege temperante Cœlitum.
Non huc Argoo contendit remige pinus,
  Neque impudica Colchis intulit pedem;
Non huc Sidonii torserunt cornua nautæ,
  Laboriosa nec cohors Ulixeï.
Jupiter illa piæ secrevit litora genti,
  Ut inquinavit ære tempus aureum;
Ærea dehinc ferro duravit sæcula, quorum
  Piis secunda, vate me, datur fuga.

mel fluit è cavatâ quercu: aqua leniter obmurmurans dimanat è montium cacumine. Ibi capræ sponte veniunt ad mulctram, et grex benignus reportat plena ubera; non ursus vespere fremit circum caulas: nec terra viperarum *latebris* assurgit aut fit tumida. Ibi nulla gregem lues infestat, nec adurit æstus vehementior ullius sideris. Plura verò beati cum admiratione *videbimus*, ut *quòd* Eurus nimbosus agros non infestet nimiis pluviis, neque semina opima urantur, vel arescant glebæ; *quippe* cœlitum rex utrobique temperiem dat. Illuc non accessit navis remigibus Argois; nec obscœna Colchis gressum infixit. Eò non appulerunt Sidonii, vel ærumnosi comites Ulyssis. *Scilicet* Jupiter eas insulas reservavit piis hominibus, ex quo ætatem auream ære fœdavit, ac deinde ferro sæcula induravit. Istorum *malorum* fuga prospera bonis conceditur, me vaticinium edente.

NOTES.

—no grafts from trees of superior quality. Virg. Georg. ii. 82.

47. *Mella cavâ manant, &c.*] Tibull. i. 3. 45. Virg. Ec. iv. 22.

48. *Crepante pede.*] A light, small stream with pattering foot springs down the rocks—expressive of a gentle murmur. Lucret. vi. 658.

49. *Illic injussæ.*] Virg. Ecl. iv. 21.

50. *Amicus.*] As benevolently or spontaneously presenting their offerings to man.

51. *Nec vespertinus, &c.*] Virg. Georg. iii. 537.

52. *Nec intumescit, &c.*] Nor is the soil pregnant with vipers. There are *no* vipers.

Alta.] *Atra* has been suggested as the more probable reading, with a reference to the venom of the vipers. The change is not imperative.

53. *Nulla nocent, &c.*] The air is salubrious—filled with no contaminating influence.

54. *Impotentia.*] Nor the burning severity or excess, &c. The two lines beginning "*Nulla nocent,*" &c. are sometimes placed after "*cohors Ulixeï,*" line 62; but neither there nor here do they find an appropriate seat. They are probably interpolations.

55. *Pluraque felices, &c.*] Many things shall we admire—now, for instance, no wet winds with rain deluge and waste, &c.

56. *Radat.*] Sat. ii. 6. 25.

58. *Utrumque.*] Jupiter tempering *both* the rains and the sun.

59. *Non huc, &c.*] Those islands are exposed to no marauding invasions, &c. Neither Argonauts, nor Ulysses, nor Phœnicians visit them.

Argoo remige pinus.] The ship Argo. Epod. 3. 9.

60. *Impudica Colchis.*] Medea, who accompanied Jason to Greece, &c. Od. ii. 13. 8.

61. *Torserunt cornua.*] Scil. *antennarum.* Have never landed there—for commercial or predatory purposes.

62. *Laboriosa.*] Harassed by labours and perils. Epod. 17. 16.

63. *Secrevit.*] These isles Jupiter separated from the rest of the degenerate world, when the golden age was alloyed with brass, iron, &c.

65. *Quorum fuga secunda.*] A happy escape from which corrupted ages is granted to the good.

66. *Vate me.*] Of which I am the prophet.

CARMEN XVII.

AD CANIDIAM.

Jam cedo potenti scientiæ; veniam peto, et oro per regna Proserpinæ, et per numen Dianæ minimè lacessendum, et per codices incantationum vim habentium deducendi *in terram* astra cœlo abstracta, O Canidia, tandem abstine verbis execrantibus: quàm primùm converte retrorsùm, converte rhombum. Telephus exoravit nepotem Nerei, contra quem Mysorum exercitum superbus instruxerat, et sagittas acutas vibrârat. Trojanæ matronæ sepelierunt Hectorem bellicosum feris volucribus et canibus damnatum, postquam rex urbe discedens advolvit se pedibus Achillis, eheu, inexorabilis.

Hor. JAM jam efficaci do manus scientiæ
Supplex, et oro regna per Proserpinæ,
Per et Dianæ non movenda numina,
Per atque libros carminum valentium
Refixa cœlo devocare sidera,
Canidia, parce vocibus tandem sacris,
Citumque retro solve, solve turbinem.
Movit nepotem Telephus Nereïum,
In quem superbus ordinârat agmina
Mysorum, et in quem tela acuta torserat.
Unxere matres Iliæ addictum feris
Alitibus, atque canibus homicidam Hectorem,
Postquam relictis mœnibus rex procidit
Heu! pervicacis ad pedes Achilleï.

NOTES.

EPODE XVII. METRE XIV.

Affecting to be suffering tortures under the enchantments of Canidia, inflicted on him in revenge for his pasquinades, the poet supplicates her mercy — ready, as he declares himself, to give any satisfaction, and even make his lyre lie to the skies in her favour. Canidia replies only with new threats of vengeance against the man who had exposed her to the general scorn and ridicule of the town. The real offence was charging Canidia with witchcraft, which the poet ingeniously contrives, under cover of apology, to redouble.

1. *Manus do, &c.*] I submit—I throw myself at your feet, and confess the might of your science.

2. *Regna per Proserp.*] He implores her by what he assumes to be most sacred with her.

3. *Dianæ.*] As Hecate.

Numina.] A deity not to be lightly roused —whose indignation is fatal.

4. *Valentium.*] Able to call and bring down, &c. Epod. 5. 45.

Libros, &c.] In which were inscribed the potent words, or *formulæ*, which compel the moon to obey, &c.—the books which contain the rules of the art.. Pliny 30. 1.

5. *Refixa.*] The sense requires *refixa* instead of *defixa*. The stars here are not fixed, but unfixed—taken from their spheres; and unfixing is the idea irresistibly demanded by *devocare*, though it may itself have led to the alliterative word *defixa*.

6. *Parce, &c.*] Forbear—stop the further outpouring of your incantations.

7. *Citumque retro, &c.*] Loosen—let the *turbo* unwind the cords. As if Canidia, while she gave utterance to her incantations, kept winding a cord round a reel, and the faster and tighter she wound, the more intense grew Horace's tortures—the effects of which he afterwards describes. Or turning a reel, or capstan, which drew the cords tighter round him, and so screwed him to tortures.

8. *Movit nepotem, &c.*] With grave mockery he urges the placability of Achilles, &c.

Telephus.] Telephus touched — that is, induced the grandson of Nereus to have mercy. Telephus, king of the Mysi, in repelling an attack of the Greeks, was wounded by Achilles, and cured by him with the spear which had inflicted the wound. Hygin. Fab. 101. Ovid, Trist. v. 2. 15.

Nepotem.] Achilles, whose mother, Thetis, was the daughter of Nereus.

11. *Unxere.*] The bodies of the dead were rubbed with oil. Virg. Æn. vi. 218.

Unxere matres, &c.] Though Achilles had devoted Hector a prey to birds and beasts, he was yet induced by the prayers of Priam to restore the body for burial.

12. *Hectorem addictum.*] Achilles had often threatened to throw Hector's body to the dogs, &c. Iliad, xxiii. 183.

Homicidam.] Homer's ἀνδροφόνος. The brave.

13. *Relictis mœnibus.*] Conducted by Mercury. Od. i. 10. 14.

14. *Pervicacis.*] As *cedere nescii*, in Od. i. 6. 6.

"the familiar grace of the human countenance"

Stile 20

Setosa duris exuere pellibus
Laboriosi remiges Ulixeï,
Volente Circâ, membra; tunc mens et sonus
Relapsus, atque notus in vultus honor.
Dedi satis superque pœnarum tibi,
Amata nautis multum, et institoribus.
Fugit juventas, et verecundus color
Reliquit ossa, pelle amicta luridâ;
Tuis capillus albus est odoribus,
Nullum a labore me reclinat otium.
Urget diem nox, et dies noctem, neque est
Levare tenta spiritu præcordia.
Ergo, negatum, vincor, ut credam miser,
Sabella pectus increpare carmina,
Caputque Marsâ dissilire næniâ.
Quid amplius vis? O mare et terra! ardeo
Quantum neque atro delibutus Hercules
Nessi cruore, nec Sicanâ fervida
Furens in Ætnâ flamma. Tu, donec cinis
Injuriosis aridus ventis ferar,
Cales venenis officina Colchicis.
Quæ finis? aut quod me manet stipendium?
Effare; jussas cum fide pœnas luam;
Paratus expiare, seu poposceris
Centum juvencos, sive mendaci lyrâ

Remiges Ulyssis laboribus exerciti setosos artus exuerunt duris pellibus, concedente Circe: *ac* tum restituta *sunt* ratio, sermo, et pristinus faciei decor. Abundè et plusculùm à te sum punitus, ó dilecta valdè nautis et negotiatoribus. *En* juvenilis abiit vigor, et color purpureus deseruit ossa cooperta cute tabidâ. Crines *mei per tua* pharmaca cani sunt *facti*: nulla me quies relaxat à pœnis: nox premit diem, et dies noctem: neque licet recreare præcordia respiratione impeditâ. Itaque miser cogor credere quod negâram, *nempe* Sabellis incantationibus mentem dimoveri, et Marsorum carminibus caput disrumpi. Quid ultrà petis? O mare, ac terra, flagro plusquam Hercules inunctus putrido Nessi sanguine, et *plusquam* Siculus ignis in ardente Ætnâ sæviens. *Ergóne* tu fervebis officina venenorum Colchicorum, donec *ego*, sicca favilla, abripiar ventis injuriam facientibus? Quis terminus? vel quæ mulcta expectat me *denique?* Loquere: fideliter exsolvam pœnas quascunque imperaveris; expeditus ad satisfaciendum, sive petieris centum juvencos, seu volueris mendaci lyrâ

NOTES.

15. *Setosa, &c.*] Ulysses's crew shook off from their bristled backs the rough skins, at the will of Circe. That is, Circe, at the prayers of Ulysses, restored to their own forms, his friends, whom she had metamorphosed into hogs, &c. Hom. Odyss. x.

16. *Laboriosi.*] Harassed with troubles and dangers.

18. *Notus honor.*] Their human form—the dignity of the human form.

19. *Dedi satis, &c.*] I have suffered enough—*i. e.* by her tortures, the effects of which he proceeds to describe.

20. *Amata, &c.*] Dear as you are to all the blackguards in town. Od. iii. 6. 30.

21. *Fugit juventas.*] My youth has fled—one of the effects of her torturing charms.

Verecundus color.] I have lost my colour. The colour of modesty—fresh colour—meaning what we call *colour*, opposed to paleness.

23. *Capillus albus.*] My hair is turned gray.

Odoribus.] By your magic herbs—their potent odours—stinks. Theocrit. ii. 88.

24. *Nullum a labore, &c.*] I can get no sleep. I am harassed day and night—my feelings are in a state of tumult.

25. *Urget diem, &c.*] Night follows day, and day follows night, &c.

Neque est levare, &c.] Nor is it possible to breathe with freedom, &c. Horace is all along affecting to ascribe the effects of *years*, and perhaps of *ill health*, to the arts of Canidia.

27. *Ergo, negatum, &c.*] Therefore I am compelled by experience to believe, what I before denied, that your incantations can shake the breast, and split the head.

28. *Sabella.*] The Samnites were called Sabelli. They and the Marsi were alike said to be addicted to these practices. Pliny 3. 12.

29. *Marsâ næniâ.*] Epod. 5. 76. Ovid, Art. Am. ii. 102.

31. *Delibutus Hercules, &c.*] Epod. 3. 17.

32. *Nec Sicanâ, &c.*] Catull. 68. 54.

33. *Tu, donec, &c.*] Till I am reduced to ashes—till, become dry ashes, I am scattered at the will of the insulting winds.

35. *Cales officina.*] You, like Medea's kettle, are boiling with Colchian poisons—you work your charms.

36. *Quod me manet, &c.*] By what fine, or penalty can I escape your clutches?

39. *Centum juvencos.*] A hecatomb.

Mendaci lyrâ.] By my lying lyre—which shall proclaim you, worthless and shameless as you are, to be good and virtuous.

à *me* decantari. Tu casta, tu bona inter sidera fulgebis astrum insigne. Castor et magni Castoris frater *ob* Helenæ infamiâ notatæ contumeliam irati ademerant Poëtæ visum, *quem ei* restituerunt exorati precibus. Tu quoque (nam potes) insaniam depelle à me. O nec turpis *es* ignobilitate majorum: nec vetula sciens dispergere cineres novendiales in sepulchris pauperum! Tibi cor benignum; et manus innoxiæ; uterusque tuus partui aptus; atque obstetrix lavit pannos tuo sanguine rubros, quoties exurgis puerpera minimè debilis. *Can.* Quorsum vota facis ad aures clausas? Mare hyemale tumidis fluctibus haud verberat scopulos surdiores erga nautas nudos. *Scilicet* impunè tu deriseris Cotyttia *mysteria* revelata, amori libero consecrata? Et *tanquam* pontifex Esquilini incantamenti impleveris civitatem meo nomine?

Volĕs sonari; tu pudica, tu proba
Perambulabis astra, sidus aureum.
Infamis Helenæ Castor offensus vice,
Fraterque magni Castoris, victi prece,
Ademta vati reddidere lumina.
Et tu, potes nam, solve me dementiâ,
O nec paternis obsoleta sordibus,
Nec in sepulchris pauperum prudens anus
Novendiales dissipare pulveres.
Tibi hospitale pectus, et puræ manus;
Tuusque venter Pactumeius; et tuo
Cruore rubros obstetrix pannos lavit,
Utcunque fortis exsilis puerpera.
Can. Quid obseratis auribus fundis preces?
Non saxa nudis surdiora navitis
Neptunus alto tundit hibernus salo.
Inultus ut tu riseris Cotyttia
Vulgata, sacrum liberi Cupidinis?
Et Esquilini Pontifex veneficî
Impune ut urbem nomine implêris meo?

NOTES.

41. *Perambulabis.*] The word involves the notion of insolent assumption—like *ambulare*, Epod. 4. 5.

42. *Infamis Helenæ.*] Though offended with the poet on account of his libels on their sister, Castor and Pollux, overcome by his repentance, restored him his eyes, which they *had* taken from him.

44. *Vati.*] Stesichorus. Od. i. 16.

45. *Et tu.*] Be you as merciful as they.

Potes nam.] The customary form in prayers, δύνασαι γάρ.

46. *Nec obsoleta, &c.*] Neither contemptible, &c.—who are neither sprung from the lowest rabble, nor a wretch who dabbles in witchcraft—meaning *she was both.*

Obsoleta.] As *res obsoletæ* usually are—rags—things worn out—the last stage of any thing.

Paternis sordibus.] Of the lowest birth—of the basest origin.

47. *Nec in sepul. &c.*] Nor an old wretch, accustomed to disturb the ashes of the dead in the tombs of the poor. That is—you *are* an old witch, who employ the ashes of the dead for magic purposes. Sat. i. 8. 22.

Sepulchris pauperum.] For the tombs of the rich were watched, to protect them from the plundering *sagæ.*

48. *Novendiales, &c.*] As if the ashes must have been buried nine days to make them serviceable for magic rites. Though the meaning might be—you, who disturb the ashes of the poor *on the day of their burial*—if Servius' account, Virg. Æn. v. 64. were correct, that the ashes were not conveyed to the tomb till the *ninth* day;—but that could never have been the case with *slaves.* Sat. i. 8. 9, 10.

49. *Tibi hospitale, &c.*] Ironically—the poet means she was just the contrary. Epod. 5. Sat. i. 8.

50. *Pactumeius.*] And Pactumeius is your own son—implying that he was not, but stolen from his real parents, in allusion to Epod. 5. 5.

52. *Fortis puerpera.*] Unenfeebled by parturition—insinuating that she had never given birth to children herself. Epod. 5. 5.

54. *Non saxa, &c.*] Not deafer are rocks to shipwrecked mariners than my ears to your prayers.

Nudis.] Stripped of every thing.

55. *Neptunus hibernus.*] The sea in winter—when stormy.

Alto salo.] In the deep waves.

56. *Inultus ut, &c.*] Unpunished shall I suffer you to have laughed at, and published the Cotyttian mysteries—the rites of *Cupido liberus?*

Cotyttia.] These rites were instituted by the Thracians in honour of Cotytto, that is, of Venus Libera, or Licentia; and hence *Cupido* is here called *Liberus.*

58. *Et Esquilini, &c.*] And with impunity, as if you were the high-priest of the Esquilian incantations, and had a right to inspect them—suffer you to fill the town with my name? Epod. 5.

Venefici.] Called *Esquilini*, because on the *Esquiliæ*, the general burial-ground of the poor, the *sagæ* were accustomed to collect the bones and ashes of the dead for their nocturnal ceremonies. Sat. i. 8.

Quid proderat ditâsse Pelignas anus,
Velociusve miscuisse toxicum?
Sed tardiora fata te votis manent;
Ingrata misero vita ducenda est, in hoc,
Novis ut usque suppetas doloribus.
Optat quietem Pelopis infidus pater,
Egens benignæ Tantalus semper dapis;
Optat Prometheus obligatus aliti;
Optat supremo collocare Sisyphus
In monte saxum; sed vetant leges Jovis.
Voles modo altis desilire turribus,
Modo ense pectus Norico recludere;
Frustraque vincla gutturi nectes tuo,
Fastidiosâ tristis ægrimoniâ.
Vectabor humeris tunc ego inimicis eques,
Meæque terra cedet insolentiæ.
An, quæ movere cereas imagines,
Ut ipse nôsti curiosus, et polo
Deripere Lunam vocibus possim meis,
Possim crematos excitare mortuos,
Desiderique temperare poculum,
Plorem artis, in te nil agentis, exitum?

Quid juvabit locupletâsse vetulas Pelignas, aut violentius venenum parâsse, si tibi mors accidit lentior quàm cupio? *Atqui* vita misera infortunato protrahenda est *tibi* ad hoc *tantùm*, ut diutiùs novas ærumnas perpetiare. Tantalus Pelopis infidelis pater semper carens expetito cibo, requiem desiderat: poscit *etiam* Prometheus vulturi addictus. Sisyphus *pariter* cupit reponere lapidem in montis vertice. At non sinit edictum Jovis. *Sic et tu* cupies jam te dare præcipitem è celsis turribus; jam pectus confodere gladio Norico: quin etiam ægritudine tædiosâ mœstus collum tuum inseres laqueo, *sed* frustrà. Ego *verò* tum infensis humeris inequitabo: orbisque vincetur audaciâ meâ. Numquid *enimvero ego* quæ valeo commovere cereas effigies, quemadmodum ipse curiosus observâsti: quæque meis incantationibus devoco Lunam è cœlo; et combustis cadaveribus vitam reddere valeo, atque amatorias potiones conficere; *nimirum* defleam *vanum* exitum artis adversùm te inefficacis?

NOTES.

60. *Quid proderat, &c.*] If you are to do these things with impunity, of what avail is it to me to have spent so much money on the old women of Pelignum, to learn their arts?

61. *Velocius, &c.*] Or what—to have learnt how to mingle draughts of rapid poison?

62. *Sed, &c.*] But no—a slower death awaits you than you wish for. You must drag out your wretched life, &c.

63. *In hoc.*] Expressly for this purpose—that you may suffer the longer, and in the same proportion gratify my revenge.

65. *Optat, &c.*] You wish to escape from your tortures; but as vainly will you wish as Tantalus does, &c.

Quietem.] Remission of his punishment.

Infidus.] Tantalus had published what had been entrusted to him in confidence by Jupiter at the feast of the Gods.

66. *Egens, &c.*] Always in want of—never able to reach the plentiful feast which stood within sight. Od. iii. 16. 28.

67. *Optat Prom. &c.*] *I. e.* wishes for *quietem.*

Obligatus.] Consigned to the vulture for punishment, who tore his liver. Od. ii. 13. 37.

68. *Sisyphus.*] Od. ii. 14. 20.

69. *Leges Jovis.*] The laws of fate once established by Jupiter.

70. *Voles modo, &c.*] Sometimes you will wish to throw yourself headlong from a tower—sometimes to plunge a dagger into your breast—and sometimes to hang yourself—but in vain.

71. *Norico.*] Od. i. 16. 9.

73. *Fastidiosâ, &c.*] Misery accompanied with a distate, or disgust for life.

74. *Vectabor, &c.*] I will mount upon your shoulders, and ride you round the world. The earth shall yield to my triumph—shall not suffice. My triumph shall go beyond the earth—I will sweep you through the sky, &c.

76. *An, quæ, &c.*] Shall I—who can make waxen images instinct with life and feeling—bring down the moon—awake the buried dead—and mingle the cup of love—shall I not have my revenge upon you?

Cereas imagines.] Representative of the lover in the magic rites.

Movere, &c.] To fill with the emotions with which the lover is affected.

77. *Ut ipse, &c.*] When in your curiosity you pried into my movements.

80. *Desideri poculum.*] The philter described Epod. 5. 38.

81. *Plorem, &c.*] The event of my art—or, of that art which has no effect upon you.

Q. HORATII FLACCI

CARMEN SÆCULARE.

PHŒBE, silvarumque potens Diana,
Lucidum cœli decus, O colendi
Semper et culti, date, quæ precamur
Tempore sacro;
Quo Sibyllini monuere versus,
Virgines lectas, puerosque castos,
Dîs, quibus septem placuere colles,
Dicere carmen.
Alme Sol, curru nitido diem qui
Promis et celas, aliusque et idem
Nasceris; possis nihil urbe Româ
Visere majus.
Rite maturos aperire partus
Lenis Ilithyia, tuere matres;

O Apollo, et Diana silvarum domina, illustre cœli ornamentum; O semper honorandi et honorati, concedite quæ rogamus diebus solemnibus *istis: in* quibus carmina Sibyllæ jubent puellas eximias et pueros castos hymnum decantare numinibus, à quibus proteguntur septem colles. Sol *omnia* conservans, qui splendido curru lucem producis et aufers, diversusque et idem oriris, *utinam* nihil queas aspicere excellentius civitate Romanâ. *O* Ilithyia benignè procurans tempestivos partus,

NOTES.

CARMEN SÆCULARE. METRE VI.

Augustus celebrated the Secular Games in the year 737 U. C., on which occasion, at the request it is said of the emperor, Horace supplied the Hymn addressed to Apollo and Diana, as the *Dii Averrunci*, the averters of evil; or, as the sun and moon, the physical sources of salubrity and fertility. Three distinct appeals are made to them,—the first, extending to line 32, that Apollo, till the Secular Games came round again, might behold no city in the world superior to Rome, and that Diana would favour the legitimate increase of the population;—the second, to the 60th line, that under their joint protection, the youth might be virtuous, the aged at ease, and the whole people prosperous and happy;—and the third, that under their auspices the empire might flourish for ever. Od. iv. 6, in which the poet invokes the aid of Apollo, was preliminary to this poem.

1. *Silvarumque potens.*] Od. iii. 22. 1.

3. *Date, &c.*] Grant what we ask on this sacred occasion.

5. *Quo, &c.*] The celebration of the Secular Games—an occasion on which the Sibylline verses direct that boys and girls, *selected* from the best families of Rome, should sing a hymn to the Gods—the protectors of Rome.

Sibyllini.] These Sibylline verses, which concern the Secular Games, are extant in Zosimus ii. 6.

6. *Virgines lectas.*] There were twenty-seven of each sex—whose parents were still living.

7. *Septem colles.*] Rome.

10. *Celas, &c.*] Who bring forth and lay up the day—you, by whom the day begins and ends.

Alius, &c.] And reappear every day still the same.

11. *Possis nihil, &c.*] May you visit no greater city in the world than Rome—that is, of course, may you cause Rome to be superior to every other.

13. *Rite maturos, &c.*] The chorus now addresses Diana in her obstetrical capacity, and prays her to extend her favour to the legitimate offspring of marriage.

Rite.] According to the practice of her office.

14. *Ilithyia.*] The Greek name applied to Diana in that capacity.

produces problem. "rear the young to ripeness"
Globe xi.

Sive tu Lucina probas vocari,
Seu Genitalis.
Diva, producas sobolem, Patrumque
Prosperes decreta super jugandis
Feminis, prolisque novæ feraci
Lege maritâ,
Certus undenos decies per annos
Orbis ut cantus referatque ludos,
Ter die claro, totiesque gratâ
Nocte frequentes.
Vosque, veraces cecinisse, Parcæ,
Quod semel dictum est, stabilisque rerum
Terminus servat, bona jam peractis
Jungite fata.
Fertilis frugum pecorisque Tellus
Spiceâ donet Cererem coronâ;
Nutriant fetus et aquæ salubres,
Et Jovis auræ.
Condito mitis placidusque telo
Supplices audi pueros, Apollo;

seu Lucina, seu Genitalis amas nominari, defende matres. *O* Dea, prolem Romanam multiplica, et promove Senatus-consulta de jungendis *connubio* mulieribus, et lege maritali novæ sobolis fertili. Circulus etiam centum et decem annis evolutus reducat cantilenas ac ludos celebres tribus diebus lucidis totidemque noctibus jucundis. Vos autem Parcæ, quæ semel statuta verè prænunciâstis, et fixus ordo rerum custodit, prospera fata addite jam transactis. Terra frugibus fœcunda et gregibus det Cereri coronam è spicis: salubres aquæ et aër Jovis alant fœtus. Phœbe sagittis reconditis clemens et benigne, exaudi pueros supplicantes:

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Lenis aperire.] Instead of *in aperiendis*—in facilitating births at the full period.

15. *Lucina seu Genitalis.*] Latin names for the same.

Sive probas, &c.] If you prefer being called. Sat. ii. 6. 20.

Lucina.] As she who brings into light and life.

16. *Genitalis.*] As she who favours mothers in production.

17. *Producas sobolem.*] Bring them into the world—favour their birth.

Patrumque decreta.] The *Lex Julia de maritandis ordinibus* is specifically meant—the law which Augustus had endeavoured to carry 726 U. C. and again the year in which the Secular games were celebrated, with but partial success. It was finally carried, in its full extent, in 762 U. C. when M. Papius and Q. Poppæus were consuls, and distinguished as the *Lex Papia Poppæa.* Tacitus, Ann. iii. 25.

18. *Prosperes.*] May you prosper, or confirm the proposed law.

19. *Prolisque novæ feraci.*] Because by this law provision was made for securing legitimate offspring.

20. *Lege maritâ.*] The same law, *de maritandis ordinibus*—the object of which was the encouragement of marriage, by conferring privileges in its favour, and inflicting penalties on celibacy.

21. *Certus undenos, &c.*] That the fixed period—at the expiration of one hundred and ten years—may repeat these hymns and games three days and nights.

Undenos decies.] This number of one hundred and ten years is prescribed by the Sibylline verses for the secular celebration.

22. *Que.*] Couples *cantus* and *ludos.*

23. *Ter die, &c.*] This duration too is prescribed by the Sibylline verses.

24. *Frequentes.*] Attended numerously—by the legitimate offspring of parents, in consequence of the laws of Augustus.

25. *Vosque.*] And you, O Parcæ, who predict with infallible truth what has once been determined upon, and which the course of events confirms, connect good times with the *past* (whether good or bad)—make the future happy.

Veraces cecinisse.] You Goddesses, who truly sing, *i. e.* foretell, &c.

26. *Dictum est.*] Scil. *a fato.* Appointed by fate. The Parcæ appear here as the organs of the Fates, announcing their decrees.

Stabilisque.] Repeat the relative *quod*—so rarely omitted.

27. *Peractis.*] The word may refer to the times of the civil wars—or to the period which had elapsed since their termination.

29. *Fertilis Tellus.*] According to the Sibylline verses, due honour was to be paid to the Earth also, and the Earth accordingly is here addressed as a divinity, by whose favour corn and cattle were protected.

30. *Spiceâ, &c.*] Tibull. i. 1. 15.

31. *Fetus.*] The produce of the lands—the crops.

Salubres.] Referrible to both *aquæ* and *auræ.*

33. *Condito telo.*] With the quiver closed, and bow relaxed, and hung upon the shoulder; as in line 61. Od. ii. 10. 20; iii. 5. 60.

34. *Audi pueros—audi puellas.*] The boys

O Luna bicornis astrorum princeps, exaudi virgines: si *quidem* Roma est vestrum opus, et ad ripam Italicam felici navigatione appulerunt catervæ Trojanæ, homines jussi mutare domicilia et civitatem: quibus pius Æneas viam tutam paravit inter incensam Trojam illæsis, *ipseque* post patriam stans, ampliora donaturus *quàm* relicta *fuerant*. *O* Numina date bonam indolem juventuti flexibili, tranquillitatem senectuti, populo *denique* Romano divitias, sobolem, gloriam integram. Illustris verò progenies Anchisæ et Veneris, quæ *nunc* juvencis candidis vos colit, regnet superior hoste bellum inferente, mitis autem erga subjectum. Jam terrâ marique Parthus formidat vires magnas atque auctoritatem Romanorum. Jam mandata expectant Scythæ Indique paulò antè ferociores. Jam Fides, et Pax, et Honor, atque antiquus Pudor, et Virtus contempta remigrare non dubitat: et Abundantia referto cornu felix procedit.

Siderum regina bicornis, audi,
Luna, puellas.
Roma si vestrum est opus, Iliæque
Litus Etruscum tenuere turmæ,
Jussa pars mutare Lares et urbem
Sospite cursu;
Cui per ardentem sine fraude Trojam
Castus Æneas, patriæ superstes,
Liberum munivit iter, daturus
Plura relictis;
Dî, probos mores docili juventæ,
Dî, senectuti placidæ quietem,
Romulæ genti date remque, prolemque,
Et decus omne.
Quique vos bubus veneratur albis,
Clarus Anchisæ Venerisque sanguis,
Imperet, bellante prior, jacentem
Lenis in hostem.
Jam mari terrâque manus potentes
Medus, Albanasque timet secures;
Jam Scythæ responsa petunt, superbi
Nuper, et Indi.
Jam Fides, et Pax, et Honor, Pudorque
Priscus, et neglecta redire Virtus
Audet; apparetque beata pleno

NOTES.

and girls sing separately what is addressed respectively to Apollo and Diana, and unitedly when addressed in common.

35. *Bicornis.*] As the moon appears in her first quarter. She is so represented on medals struck in honour of the Secular games.

37. *Roma si vestrum, &c.*] If Rome was built under your offices—in obedience to the oracle given by you.

38. *Tenuere.*] Arrived in Italy to take possession of a new country.

39. *Jussa pars, &c.*] I. e. *Iliæ turmæ*—that portion of the Trojans commanded by the oracle to quit their country. Virg. Æn. iii. 94; iv. 343; vi. 59.

Mutare Lares.] To quit their old country, and go in search of a new one.

41. *Cui.*] Scil. *parti.* Of which portion Æneas was the leader.

Per ardentem Trojam.] Virg. Æn. ii. 633.

Sine fraude.] Unharmed. Od. ii. 19. 20.

42. *Patriæ superstes.*] As the only chief who survived the ruin of his country.

43. *Liberum munivit iter.*] Brought them safely to Italy, through all the perils which opposed them.

44. *Plura relictis.*] More than they left—Rome for Troy.

45. *Dî.*] Apollo and Diana.

47. *Rem.*] Abundance.

49. *Quique, &c.*] And may the illustrious blood of Anchises and Venus—*i. e.* Augustus—who here sacrifices white oxen to you, govern the Romans, the descendants of Troy, &c.

Bubus albis.] Directed by the Sibylline verses.

50. *Anch. Venerisque sanguis.*] Augustus, who in Od. iv. 5. 1. is described as *divis ortus.*

51. *Jacentem lenis in hostem.*] Virg. Æn. vi. 852. *parcere subjectis, et debellare superbos.*

Bellante prior.] Supply *hoste.* Who conquers all opponents.

53. *Jam mari terrâque, &c.*] Now every enemy is subdued, and the felicity of the golden age returns—brought about by the energies and virtues of Augustus.

54. *Medus.*] Od. iv. 14. 42.

Albanasque timet, &c.] The Roman fasces—the Roman empire. *Albanus* for *Romanus*, because Rome was founded by a colony from *Alba Longa;* or, rather, according to Virgil, the seat of government was removed from *Alba* to Rome by Romulus. Æn. i. 275—281.

55. *Jam Scythæ, &c.*] Od. iv. 14. 42.

57. *Jam Fides, &c.*] These divinities of the golden age, who quitted the earth, in its corruptions, now return, on the renewal of the happy times. Hesiod, Ἔργ. 197.

59. *Audet.*] Ventures.

"still superior to his enemy, still merciful
to the prostrate foe". Gib. ch

Copia cornu.
Augur, et fulgente decorus arcu
Phœbus, acceptusque novem Camenis,
Qui salutari levat arte fessos
Corporis artus,
Si Palatinas videt æquus arces;
Remque Romanam, Latiumque, felix
Alterum in lustrum meliusque semper
Proroget ævum.
Quæque Aventinum tenet Algidumque,
Quindecim Diana preces virorum
Curet, et votis puerorum amicas
Applicet aures.
Hæc Jovem sentire, Deosque cunctos,
Spem bonam certamque domum reporto,
Doctus et Phœbi chorus et Dianæ
Dicere laudes.

Apollo vaticiniis et arcu splendido conspicuus, novemque Musis amicus, qui arte medicâ sublevat ægrotantia corporis membra, si placidè intuetur arces Palatinas, in lustrum sequens ac meliorem semper ætatem propaget imperium Romanum, Italiamque prosperet. Diana verò quæ Aventino *monti* præsidet, et Algido, suscipiat vota quindecim virûm, atque propitias aures præbeat juvenum precibus. *Ego* chorus peritus canendi laudes Apollinis ac Dianæ, domum refero bonam certamque fiduciam, in talia consentire Jovem et Deos universos.

NOTES.

Pleno, &c.] Od. i. 17. 16.

61. *Augur, &c.*] An enumeration follows of Apollo's chief functions—augur—archer—president of the Muses—physician. Pind. Pyth. v. 80.

Augur, &c.] If Apollo be thus propitious to Rome, may he continue to prosper its empire; and may Diana, if, in like manner, she be favourable, listen to the *Quindecimviri*, and confirm their prayers.

65. *Si Palatinas, &c.*] If with a favourable eye he beholds the Palatine Hill—the temple on the Palatine Hill—the prayers which are there offered to him—may he extend the felicity of Rome for ever in continual increase.

Palatinas arces.] Meaning the splendid temple of Apollo, built by Augustus, and in which the *Carmen Sæculare* was sung.

69. *Quæque Aventinum.*] And may Diana, who occupies the Aventine Hill and Algidum, respect the prayers of the *Quindecimviri*.

Aventinum.] One of the hills on which Rome was built, and where stood the temple of Diana. Donat. Rom. iii. 13.

Algidum.] Diana frequented the forests of Algidum. Od. i. 21. 6.

70. *Quindecim.*] To this college, which had the charge of the Sibylline books, was consigned the management of the Secular games. The number varied, and was much enlarged by Augustus, but the name continued unchanged.

73. *Hæc Jovem, &c.*] One of the chorus here speaks in the name of the rest—addressing the assembly. I, who have been instructed to sing, and have thus sung the praises of Apollo and Diana, carry home the assured hope that Jove and all the Gods have heard our prayers, and will confirm them.

Q. HORATII FLACCI

SATIRARUM

LIBER PRIMUS.

SATIRA I.

Qui fit, Mæcenas, ut nemo, quam sibi sortem
Seu ratio dederit, seu fors objecerit, illâ
Contentus vivat, laudet diversa sequentes?
O fortunati mercatores! gravis annis
Miles ait, multo jam fractus membra labore.
Contra mercator, navem jactantibus Austris,
Militia est potior. Quid enim? Concurritur: horæ
Momento aut cita mors venit, aut victoria læta.
Agricolam laudat juris legumque peritus,

Quomodo fit, ô Mæcenas, ut nullus vivat contentus eâ conditione, quam sibi vel consilium dederit, vel fortuna obtulerit: *sed quisque* præferat sectantes diversa *instituta*? Miles senior, fractis jam artubus labore diuturno, dicit: O felices mercatores! E contrario negotiator, cùm Notus exagitat navim, *ait:* Melius est bellum. Enimvero confligitur: horæ spatio brevi mors velox accidit, vel felix victoria. Jurisconsultus fortunatos agricolas æstimat,

NOTES.

SATIRA I.

The poet traces the discontent which he finds pervading all classes and professions, to envy and avarice.

1. *Qui fit, &c.*] How happens it, Mæcenas, that nobody is content with his lot, whether choice or chance has determined it; but, on the contrary, lauds the condition of those who are engaged in different pursuits?

Mæcenas.] Addressed as the poem is to a man of liberal spirit and principles, it has the air throughout of an indirect compliment. But Odes, Satires, Epistles, all are alike dedicated to his friend and patron.

2. *Ratio.*] Choice—the result of deliberation—in accordance with circumstances.

Seu fors objecerit.] Or chance threw it in his way—the effect or fiat of circumstances over which he has had no apparent control.

Illâ.] Scil. *sorte quam*, &c.

3. *Diversa sequentes.*] Prosecuting a profession different from his own.

4. *Gravis annis.*] The veteran—with his strength broken, and vigour exhausted in the long and hard labours of war.

5. *Fractus membra.*] Greek construction—like *stratus membra*. Od. i. 1. 21.

6. *Austris.*] Loosely, for any violent winds—as the Africus, Od. i. 1. 15. though, of course, to navigators in the Mediterranean, the *Auster* and *Africus*, both often stormy, the first, the *dux turbidus* and *arbiter Hadriæ*, were the most formidable.

7. *Militia potior.*] Better than commerce—not exposed to such perpetual risks and alarms.

Concurritur.] The encounter takes place—the parties engage.

Horæ momento.] In the space of an hour comes, &c. If there is danger, there is little suspense—a few hours bring death or victory.

9. *Juris legumque peritus.*] The *consultus*, as in line 17. below—*i. e.* the *jurisconsultus*. The lawyer—the consulting lawyer—the man who gives advice, not the pleader.

Agricolam laudat.] Annoyed by the im-

Sub galli cantum consultor ubi ostia pulsat.
Ille, datis vadibus qui rure extractus in urbem est,
Solos felices viventes clamat in urbe.
Cetera de genere hoc, adeo sunt multa, loquacem
Delassare valent Fabium. Ne te morer, audi,
Quo rem deducam. Si quis Deus, En ego, dicat,
Jam faciam quod vultis; eris tu, qui modo miles,
Mercator; tu, consultus modo, rusticus; hinc vos,
Vos hinc mutatis discedite partibus, eia;
Quid statis? Nolint. Atqui licet esse beatis.
Quid causæ est, merito quin illis Jupiter ambas
Iratus buccas inflet, neque se fore posthac
Tam facilem dicat, votis ut præbeat aurem?
Præterea, ne sic, ut qui jocularia, ridens
Percurram, quamquam ridentem dicere verum

quando consultor januam *ejus* verberat ad gallicinium. Is *verò*, qui datis sponsoribus rure deductus est in civitatem, solos prædicat beatos in civitate degentes. Reliqua ejusmodi tam multa sunt, *ut* fatigare queant verbosum Fabium. Ne te retardem, audi quò tendam. Si numen aliquod dicat: Ecce ego jam præstabo quod desideratis: tu, qui miles *eras* antea, fies mercator: tu jurisperitus, *jam eris* agricola. Vos illinc, vos istinc abite, mutatis *vivendi* institutis. Eia! cur cunctamini? *At illi* abnuent. Verumtamen conceditur *vobis* esse fortunatos. *Ergo* quare Jupiter utramque maxillam non inflat *contra* illos et justè *quidem*: dicatque, se deinceps tam facilem haud futurum, ut postulatis aurem det? Porrò ne jculariter *hæc* perscribam, sicut qui ridicula *proferunt*: tametsi quid prohibet jocosè veritatem loqui?

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portunities of his clients, the lawyer extols the felicity of a country life.

10. *Consultor.*] He who consults the lawyer—the client.

Sub galli cantum.] Originally, at Rome, patrons received their clients early, to leave them and themselves at liberty to pursue their several occupations, and the custom survived the circumstances which gave rise to it. The great held their levees early when they had sunk into matters of ceremony; and the professional lawyers, into whose hands fell the business of advising, continued the practice, and received their clients, *sub galli cantum.* Ep. ii. 1. 103. Cicero pro Muræna, speaking to Sulpicius, the most eminent *consultus* of his day, says, *Vigilas de nocte ut tuis consultoribus respondeas.*

11. *Ille, &c.*] The farmer—who, dragged up to town to consult his lawyer, on account of a cause depending in the courts, is so delighted with town, to which he is a stranger, that he thinks none so happy as the resident at Rome.

Datis vadibus.] And therefore has a cause to defend in the courts. A plaintiff is said *vadari*—*i. e.* to compel the defendant to give bail; and the defendant, on the other hand, is said *dare vades*—*i. e.* persons who, at their own risk, engage for the defendant's appearance in court—bail or securities. Technically, in Horace's time, *vas* applied exclusively to criminal cases; but colloquially, *vas* and *præs* seem to have been used indiscriminately, in matters of civil process.

13. *Cetera de gen.*] And other instances of a similar kind—enough to tire the tongue of babbling Fabius.

14. *Fabium.*] Some person, whether philosopher or lawyer, distinguished for his loquacity. See end of Sat. i. 2.

Ne te morer, &c.] Not to keep you longer in suspense, or waste your time, listen to the object of these remarks—to the purpose for which I have said thus much—which is, to shew the temper of those who are discontented with their lot.

18. *Mutatis partibus.*] Governed by the preposition *a.* Quit your old professions, now changed according to your prayers. Indulge your wishes. Away! &c.

19. *Nolint.*] The subjunctive—depending on *si quis deus*, &c.

Atqui, &c.] But yet they may be *happy*—the happiness they long for is within their reach. They may realize their wishes—the lawyer become a farmer, &c.

20. *Quid causæ, &c.*] Then if they refuse the offer—what is to prevent Jupiter from justly puffing both his cheeks at them for their perverseness, and saying he will not henceforth lend so ready an *ear* to their prayers?

21. *Buccas inflet.*] Descriptive of a symptom of anger. Ep. ad Pis. 94. So τὰς γνάθους φυσῶν. Demosth.

23. *Præterea, ne, &c.*] But, not to glance laughingly over these grave subjects, like one who handles comic topics—though what forbids our telling a serious truth with a smile, as good-natured teachers bribe children with dainties to learn their letters?—but still let

Quemadmodum præceptores assentantes aliquando pueris donant placentas, ut velint excipere prima documenta. At tamen secluso joco seria prosequamur. Is qui humum desudans colit duro vomere, fraudulentus iste caupo, miles, et nautæ cuncta maria intrepidè navigantes affirmant *universi*, eo se consilio labores exantlare, ut in senectute quietem securam capessant, postquam sibi alimenta comparaverint: non secùs ac exigua formica (nam præbet exemplum) ingenti labore defert ore quicquid potest, et adjungit cumulo quem aggerit, præscia et provida futuræ *hyemis*. *Verumtamen* illa, statim atque annum abeuntem vexat Aquarius, non ampliùs foras egreditur, iisque prudens victitat, quæ priùs accumulavit: te verò nec ardens æstus, nec hyems, ignis, mare, ferrum, à quæstu deterret. Nihil te remoratur; modò ut alius nemo te locupletior existat. Quid *verò* prodest tibi ingentem auri vel argenti summam

Quid vetat? ut pueris olim dant crustula blandi
Doctores, elementa velint ut discere prima—
Sed tamen amoto quæramus seria ludo.
Ille, gravem duro terram qui vertit aratro,
Perfidus hic caupo, miles, nautæque per omne
Audaces mare qui currunt, hac mente laborem
Sese ferre, senes ut in otia tuta recedant,
Aiunt, quum sibi sint congesta cibaria; sicut
Parvula (nam exemplo est) magni formica laboris
Ore trahit, quodcumque potest, atque addit acervo,
Quem struit, haud ignara ac non incauta futuri:
Quæ, simul inversum contristat Aquarius annum,
Non usquam prorepit, et illis utitur ante
Quæsitis sapiens, quum te neque fervidus æstus
Dimoveat lucro, nec hiems, ignis, mare, ferrum,
Nil obstet tibi, dum ne sit te ditior alter.
Quid juvat immensum te argenti pondus et auri

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us dismiss our jests, and discuss the matter gravely.

25. *Olim.*] Sometimes. Ep. i. 10. 42. Virg. Æn. viii. 391.

27. *Sed tamen.*] These words are in frequent use to express the resumption of a sentiment which has been interrupted by a parenthesis. Unbroken in upon, the sense is—but lest we should be thought to trifle, let us consider the question seriously.

28. *Ille, &c.*] That farmer—yon tapster, &c.—all declare they toil with this view, that they may retire with a competency in their old age—as the ant draws together what it can, and adds to the pile which it heaps, &c.

29. *Caupo.*] The poet confirmed his position by the cases of the soldier, merchant, lawyer, and farmer; but here he substitutes the tapster for the lawyer—probably, as one who more indisputably labours for gain. For *some* jurisconsulti still gave legal advice gratuitously—for the sake of popularity, and as a step to the attainment of honours.

***Perfidus caupo.*] Sat. i. 5. 4.**

***Miles.*] Who, in addition to his pay, looked for a share in the spoils of war, and allotments of land at the close of his service.**

***Nautæ.*] Meaning *merchants* (as in line 6.) who were their own supercargoes. Od. ii. 13. 14. Epod. 16. 61.**

32. *Cibaria.*] That with which we are fed—supplies. The word is used in allusion to what follows, relative to the ant.

33. *Nam exemplo.*] The ant is an example —by the industry and care with which it is supposed to make provision for the winter.

***Parvula magni.*] Antithetically.**

36. *Quæ simul, &c.*] Which, however— interposes the poet, seizing the illustration, and turning it upon those who stopped short in its full application—when winter comes, keeps at home, and makes use of its previous acquisitions.

***Aquarius.*] When Aquarius saddens the inverted year—a periphrasis for winter. The old astronomers make the sun enter Aquarius xvii. Cal. Feb. or 16th Jan.—a rainy season.**

***Inversum annum.*] *I. e.* finished, or rather, perhaps, *renewed;* for the expression supposes the year to revolve in a circle. *Inversus* thus means *returned* to the point from which it set out. Juven. vii. 242.**

37. *Et illis utitur, &c.*] And wisely uses the *cibaria*, which it has provided—*i. e.* enjoys in the winter the fruits of its care.

38. *Quum te, &c.*] Though summer nor winter—fire, sea, nor sword, can divert you from gain—though you will let nothing obstruct your course, as long as there is one richer than yourself. You will not rest till you are the richest.

41. *Quid juvat, &c.*] Of what advantage

Furtim defossâ timidum deponere terrâ?
Quod, si comminuas, vilem redigatur ad assem.
At, ni id fit, quid habet pulchri constructus acervus?
Millia frumenti tua triverit area centum,
Non tuus hoc capiet venter plus, ac meus; ut si
Reticulum panis venales inter onusto
Forte vehas humero, nihilo plus accipias, quam
Qui nil portârit. Vel dic, quid referat intra
Naturæ fines viventi, jugera centum an
Mille aret? At suave est, ex magno tollere acervo.
Dum ex parvo nobis tantumdem haurire relinquas,
Cur tua plus laudes cumeris granaria nostris?
Ut tibi si sit opus liquidi non amplius urnâ,
Vel cyatho, et dicas: Magno de flumine mallem,
Quam ex hoc fonticulo, tantumdem sumere. Eo fit,

humo clàm egestâ occultare, non sine metu? *Respondes:* At si detrahatur *quidpiam*, redigetur *acervus* ad parvum assem. *Repono ego:* Atqui nisi illud agatur, quid præclari habet cumulus congestus? *Etsi* area tua contriverit centies mille tritici *modios*, non propterea venter tuus plus devorabit quàm meus: sicut si servorum unus *tu* sacculum panis onerato humero fortè deferas, nihil *tamen* amplius accipies, quàm qui nihil gestaverit. Aut dic quid intersit victitanti intra naturæ limites, *utràm* jugera centena colat, an millena. Verùm, *inquies*, jucundum est sumere ex ingenti cumulo. *Imò*, si tantundem relinquas nobis accipiendum è modico, quare tua horrea præferas vasculis nostris? perinde ac si egeas aquæ urnâ vel cyatho duntaxat, dicasque, Mallem tantundem haurire magno de fluvio, quàm de isto fonte parvulo. Hinc *verò* fit,

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is it to you to bury by stealth, frightened while you do it, a mass of gold and silver in the earth? The poet thus argues with the man who hoards up what he cannot, or has not the spirit to use.

42. *Defossâ.*] I. e. *effossâ*—in a hole dug in the ground.

43. *Quod si, &c.*] But, replies the hoarder, if you once lessen the heap, it may get reduced to a miserable *as*.

44. *At, ni, &c.*] Well, rejoins the poet, but what is the beauty of the heap thus piled up, if it be not lessened—what is the use of money, but to be spent? Theoc. xvi. 22.

45. *Millia, &c.*] Should your own *area* have threshed a hundred thousand *modii* of corn—though your lands produce thus much, your stomach will not, for that, contain more than mine.

Area.] A spot in the corn-fields, cleared for the purpose of threshing the crops.

46. *Hoc.*] For *ob*, or *ideo*. On account of this abundance. Sat. i. 2. 81; i. 3. 93; i. 4. 9. &c.

Ut si, &c.] In this respect you are like the slave who; though he carries the bread-bag, gets no more of the contents than the rest of his fellows.

47. *Reticulum panis.*] The bread-bag—the bag, or net, in which the bread was carried—of course, for the field-slaves.

Venales.] The slaves who, *exposed to sale*, had been purchased by their masters.

49. *Vel dic, &c.*] Or tell me—what difference can it make to the man who lives within the limits of nature, whether he ploughs a hundred or a thousand acres? He can himself consume the produce of neither.

Referat viventi.] The dative with *referre* thus used impersonally is an unusual construction.

Intra fines, &c.] Who consumes what nature requires, and no more.

50. *Jugera.*] *Jugerum* is a space containing twice 120 feet square; or 240 feet by 120—about two-thirds of an English acre.

51. *At suave, &c.*] But, says the hoarder, it is very agreeable to take what you want from a *large* heap.

52. *Dum, &c.*] So long as you, replies the poet, let me take from my little heap as much as you take from your large one, why, &c.

Haurire.] The word, strictly, is applicable only to liquids, but the poet already had in mind his illustration from the Aufidus.

Relinquas.] Colloquially for *concedas*.

53. *Cumeris.*] Vessels of osier or pottery, in which corn for immediate use was kept—containing five or six *modii*. The *modius* itself is about a peck. Ep. i. 7. 30.

54. *Ut tibi, &c.*] It is just as ridiculous as, if you wanted a glass of water, and said, I would rather take it from a great river than this little spring.

Urnâ, vel cyatho.] A jug or a glass of water. Literally, the *urna* = 4 *congii;* the *congius* = 6 *sextarii;* and the *sextarius* = 12 *cyathi.*

Liquidi.] I. e. *liquoris*. Water.

56. *Ex hoc, &c.*] Little spring before us.

Plenior, ut, si quos delectet copia justo,
Cum ripâ simul avulsos ferat Aufidus acer:
At qui tantuli eget, quanto est opus, is neque limo
Turbatam haurit aquam, neque vitam amittit in undis.
At bona pars hominum, decepta cupidine falso,
Nil satis est, inquit; quia tanti, quantum habeas, sis.
Quid facias illi? Jubeas miserum esse, libenter
Quatenus id facit; ut quidam memoratur Athenis
Sordidus ac dives populi contemnere voces
Sic solitus: Populus me sibilat; at mihi plaudo
Ipse domi, simulac nummos contemplor in arcâ.
Tantalus à labris sitiens fugientia captat
Flumina. Quid rides? mutato nomine de te
Fabula narratur: congestis undique saccis
Indormis inhians, et tamquam parcere sacris
Cogeris, aut pictis tamquam gaudere tabellis.
Nescis, quò valeat nummus? quem præbeat usum?

ut si qui requirant nimiam abundantiam, hos cum ripâ abreptos auferat Aufidus vehemens. Qui autem tantum desiderat, quantum necesse est, ille nec captat aquam cœno turbidam, nec vitam in fluctibus perdit. Sed magna pars mortalium fallaci cupiditate illusa, ait; Nihil sufficit, quoniam tanti æstimabere, quantum possidebis. Quid huic agas? sine *illum* esse infelicem, quandoquidem id sponte agit. Ita quidam narratur Athenis *extitisse* avarus et opulentus, verba plebis aspernari suetus hoc modo: Plebs me sibilat: *ego* verò mihimet domi applaudo, quoties nummos in arcâ conspicio. Tantalus sitibundus appetit fluvios à labiis recedentes. Cur rides? De te, nomine *solùm* mutato, fabula commemoratur. Dormis avidus super sacculos undequaque accumulatos: et cogeris abstinere velut à *rebus* sacris, vel delectari quasi tabulis pictis. *An* ignoras ad quid pecunia utilis sit ac necessaria?

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Eo fit, &c.] And what is the consequence? Why that the rapid Aufidus (the river Ofanto) sweeps away those, bank and all, who covet more than is needful—who, not content with the spring, prefer supplying their wants from a large river, like the Aufidus, and get drowned in its rapid stream—*i. e.* pay the penalty of exorbitant passions.

58. *Ferat.*] For *auferat.*

59. *Limo turbatam.*] Muddy, like the waters of a flooding stream.

60. *In undis.*] Scil. *Aufidi.*

61. *At bona pars.*] But a *good*—*i. e.* a *large* part of mankind, like the hoarder, whom the poet had been addressing.

Cupidine falso.] By desires which prompt them to trespass upon the *true* limits of nature—in contempt of all moderation.

62. *Nil satis, &c.*] Nothing is enough, they cry *(inquit).* You cannot have too much, because your importance grows with your wealth. The more you have, the more the world esteems you.

63. *Quid facias illi?*] What can you do with such a person? As if the poet addressed another relative to the hoarder.

Illi.] Strictly referrible to *bona pars;* but it must be applied to the hoarder—as being one of the *bona pars,* or like them.

Jubeas, &c.] Bid him i. e. let him be miserable, since he loves to be miserable—does so, in despite of your arguments.

64. *Ut quidam, &c.*] As a story is told of a rich and sordid fellow of Athens, accustomed thus to scorn the sentiments of the people.

66. *Sibilat, &c.*] The people hiss me in the streets, but I clap my own hands at home—theatrical phrases.

68. *Tantalus, &c.*] A Tantalus, who catches at the stream which glides from his lips. These are the words of the poet, at which the miser of the dialogue laughs.

69. *Quid rides?*] What do you laugh at? What is Tantalus to you, say you? Why are not you in the same circumstances?

Mutato nomine.] Put your own name for that of Tantalus, and his tale is yours; for he beheld the water before him, and could not reach it—it was useless to him; and you gaze at your money in the chest, and make no use of it.

71. *Indormis inhians.*] Over your bags piled together *in arcâ,* you sleep, as not daring to quit them—gasping, *i. e.* panting for more.

72. *Cogeris, &c.*] And are forced by your own avarice, which makes you shrink from the use of them, to spare your bags, as if they were things dedicated to the Gods; or to delight in the sight of them, as if they were pictures made solely to be admired.

73. *Nescis, &c.*] Do you not know what money is good for—the services it can do?

Panis ematur, olus, vini sextarius: adde,
Queis humana sibi doleat natura negatis.
An vigilare metu exanimem, noctesque diesque
Formidare malos fures, incendia, servos,
Ne te compilent fugientes, hoc juvat? horum
Semper ego optârim pauperrimus esse bonorum.
At si condoluit tentatum frigore corpus,
Aut alius casus lecto te affixit, habes, qui
Assideat, fomenta paret, medicum roget, ut te
Suscitet ac reddat natis carisque propinquis?
Non uxor salvum te vult, non filius; omnes
Vicini oderunt, noti, pueri atque puellæ.
Miraris, quum tu argento post omnia ponas,
Si nemo præstet, quem non merearis, amorem?
An sic cognatos, nullo natura labore
Quos tibi dat, retinere velis, servareque amicos?
Infelix operam perdas, ut si quis asellum
In campo doceat parentem currere frænis.
Denique sit finis quærendi; quoque habeas plus,
Pauperiem metuas minus, et finire laborem
Incipias, parto quod avebas; ne facias, quod

Ematur panis, olera, vini sextarius: adjunge *illa* quibus non concessis ægrè se habeat natura humana. *Verùm* an expedit vigilare pavidum, et diebus ac noctibus timere improbos prædones, incendia, servos, ne te deprædentur ac fugam arripiant? Ego *certè* ejusmodi bonis carere semper exoptaverim. At si corpus algore vexatum ægrotet, aliudve morbi genus affigat te cubili, præstò est qui adsit, medicamenta subministret, medicum precetur ut te sanum præstet ac restituat liberis et dilectis cognatis. *Non.* Non conjux, non filius, te incolumem cupit; te aversantur vicini cuncti, familiares, pueri et puellæ. *Scilicet* quando pecuniæ tu posthabes universa, *an* miraris quòd nullus exhibeat amorem, quem nequaquam mereris? Quinimo si cupias addictos semper habere *eos* quos tibi propinquos natura donet sine ullo labore, miser *sanè* operam perdas; non secùs ac si quispiam doceat asinum habenis regi, et per campum decurrere. Tandem sit modus acquirendi: et quandoquidem plusculum possides, *paulò* minùs *deinceps* time egestatem, atque incipe *aliquando* finire laborem, comparatis *facultatibus*, quas petebas. Ne verò *idem* agas quod

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74. *Panis ematur, &c.*] To buy bread, vegetables, wine, and other things which nature cannot comfortably do without—cannot, without discomfort, dispense with—necessaries—conveniences.

75. *Natura humana.*] Natural appetites—the wants of men.

Sibi doleat.] Would suffer.

76. *An vigilare, &c.*] To keep awake, half dead with fright—night and day to dread thieves, fires, slaves—is this a pleasure?

78. *Ne te comp., &c.*] Lest they plunder you and run away.

Horum, &c.] May I be the poorest—be utterly destitute of possessions which inflict such miseries on their owners.

80. *At, &c.*] But besides—another argument against sordid hoarding—if you are seized with a fever, or any other misfortune confines you to your bed, have you any one to sit beside you, &c.

Tentatum, &c.] Attacked with a cold, *i. e.* a fever.

83. *Suscitet.*] Cure you, and set you up again.

85. *Vicini oderunt, &c.*] Hate and wish you dead.

86. *Miraris, &c.*] Do you wonder, when you disregard every thing but money, if nobody returns the affection which you do not seek—pays what you do not earn?

88. *An sic, &c.*] Or *so*, i. e. by disregarding every thing for money, would you retain the relatives, whom nature supplies without any care of yours, and keep them friends?

90. *Infelix, &c.*] Miserable man! you must lose your labour, as surely as he would do, who should teach an ass to scour across the plains, obedient to the rein.

92. *Quærendi.*] Of seeking wealth.

Quoque habeas.] And instead of grasping in proportion to your gains, as you now do,—the more you have, dread poverty the less, &c.

93. *Laborem.*] Labour spent in toiling after riches.

94. *Parto.*] Scil. *eo.* That being now in your possession which you once prayed for, and declared you should be content with.

Ne facias, &c.] Do not do what Ummidius did—a man who, though so rich that he measured his money, because the quantity was too great to count—so sordid that his clothes were like a slave's, to his last hour

Ummidius, qui adeo opulentus (haud prolixa est narratio) ut pecuniam metiretur: tam parcus, ut nunquam se vestiret meliùs servo. *Is* ad ultimum *vitæ* finem reformidabat ne periret inopiâ ciborum. At illum securi discidit medium liberta Tyndaridarum fortissima. Quid ergo mihi suades? *inquis*, Vivamne sicut Mænius, aut Nomentanus? *Respondeo:* Continuò res oppositas conjungis adversis frontibus. Quando te avarum esse prohibeo, non te volo *esse* nequam et perditum. Est aliquod *discrimen* inter Tanaïm et socerum Viselli. Est mediocritas in rebus: adeóque sunt certi limites, ultra vel citra quos rectum stare non potest. Revertor *illuc* unde digressus fui. *Ergone* nullus, perinde ac avarus se probabit: et quisque laudabit sectantes diversa instituta? Et *invidiâ* contabescat, quòd capra alterius ferat ubera pleniora? nec se conferat majori numero pauperiorum? illum atque istum supergredi conetur?

Ummidius, qui tam (non longa est fabula) dives,
Ut metiretur nummos, ita sordidus, ut se
Non unquam servo melius vestiret, ad usque
Supremum tempus, ne se penuria victûs
Opprimeret, metuebat. At hunc liberta securi
Divisit medium, fortissima Tyndaridarum.
Quid mî igitur suades, ut vivam Mænius, aut sic,
Ut Nomentanus? Pergis pugnantia secum
Frontibus adversis componere? Non ego avarum
Quum veto te fieri, vappam jubeo ac nebulonem:
Est inter Tanaim quiddam socerumque Viselli:
Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.
Illuc, unde abii, redeo. Nemone ut avarus
Se probet, at potius laudet diversa sequentes?
Quodque aliena capella gerat distentius uber,
Tabescat? neque se majori pauperiorum
Turbæ comparet? hunc atque hunc superare laboret?

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dreaded lest the want of food should overtake him.

99. *At hunc, &c.*] But him—this Ummidius—a *liberta* cut in two with an axe—murdered.

Liberta.] His mistress, apparently.

100. *Fortissima Tynd.*] Another Clytemnestra. *Fortissima* applies not to Clytemnestra, but the *liberta*. The poet applauds the murder of such a wretch as Ummidius; and humorously calls women who murder their husbands, *Tyndaridæ*—as if descendants, like Clytemnestra, of Tyndarus. The allusion may be mainly to the *axe*, with which Clytemnestra is described as striking Agamemnon when quitting the bath. Juven. Sat. vi. 657.

101. *Quid mî, &c.*] What then, is this your advice to me, to live like Mænius or Nomentanus? Two persons often glanced at as spendthrifts and profligates—well known, of course, though the names may be assumed ones. Mænius, Sat. i. 3. 21. and Ep. i. 15. 26. Nomentanus, Sat. i. 8. 11; ii. 1. 22; ii. 3. 224.

102. *Pergis, &c.*] Will you still put extremes together, front to front—*prodigi* with *avari?*

104. *Vappam.*] *Vappa,* which usually expresses wine spoilt—wine which has lost its spirit and flavour,—is here applied to one who has squandered his property in profligate pursuits.

105. *Est inter Tanaim, &c.*] Of course these persons were as opposite in qualities, moral or personal, as the *avari* and *prodigi.* Tanais is said to have been a freedman of Mæcenas, and a *spado;* while Visellus's father-in-law was a person afflicted with hernia, or rather hydrocele. The allusion is sufficiently revolting.

106. *Est modus, &c.*] There is a measure, or rather a medium—a middle point in things; —there are lines of demarcation, on neither side of which can *right* stand.

108. *Illuc, &c.*] To the question, from which I diverged, I return. How is it that nobody lives content with his own lot, but lauds that of others?

Nemone, &c.] Is it that, like the miser, nobody is content with his own condition, but rather praises that of others—and pines with envy because his neighbour's goat has a fuller udder than his own—and does not compare himself with the crowds of poorer men,—but labours to outstrip this and that particular man, who is richer than himself?

111. *Majori turbæ, &c.*] The number of the poor—meaning, as Horace always does

Sic festinanti semper locupletior obstat;
Ut, quum carceribus missos rapit ungula currus,
Instat equis auriga suos vincentibus, illum
Præteritum temnens extremos inter euntem.
Inde fit, ut raro, qui se vixisse beatum
Dicat, et exacto contentus tempore vitæ
Cedat, uti conviva satur, reperire queamus.
Jam satis est: ne me Crispini scrinia lippi
Compilasse putes, verbum non amplius addam.

Profectò sic properanti semper impedimento erit ditior aliquis? quemadmodum quando ungula abripit currus repagulis emissos, auriga *conatur* assequi equos, qui præverterunt suos, spernens eum quem præcurrit inter ultimos euntem. Hinc fit ut rarò possimus invenire *hominem*, qui se dicat beatum vixisse, *quique* emenso vitæ spatio decedat contentus, ut conviva satiatus. *At* jam sufficit: nec *ullum* ultrà verbum adjiciam, ne suspiceris me suffuratum esse commentarios Crispini lippi.

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by the word *pauperes*, such as have enough for the demands of nature, but not more—is greater than that of the rich.

113. *Sic festinanti.*] To one thus eager in the chase of opulence, a richer man is always an obstruction—him therefore he strives to outstrip, as in a chariot-race the driver labours to overtake those who are before him, without regard to those who are in the rear.

114. *Carceribus.*] The starting point.

119. *Cedat.*] For *decedat.*

Uti conviva.] Lucret. iii. 951.

120. *Crispini.*] A philosopher and poet, branded by Horace for a fool and a prater. Sat. i. 3. 139.

Lippi.] *Lippus* expresses a person whose eyes are in an inflamed state, from whatever cause. The epithet is here plainly discreditable, and to make disease discreditable, the source of it must be so. That source, in this case, appears to be drunkenness, which notoriously produces similar effects. His enemies attempted to fasten the term upon Horace, invidiously; and though he applies it to himself, it may readily be supposed he does so, as the best mode of shewing his contempt for what was so manifestly libellous. Sat. i. 3. 25; i. 5. 30, &c.

SATIRA II.

AMBUBAIARUM collegia, pharmacopolæ,
Mendici, mimæ, balatrones, hoc genus omne
Mœstum ac sollicitum est cantoris morte Tigelli:
Quippe benignus erat. Contra hic, ne prodigus esse

Tibicinarum cœtus, pharmacopolæ, circulatores, mimæ, balatrones, omnes isti homines sunt tristes et anxii *ob* mortem Tigellii cantoris: nam munificus erat *erga illos.* E contrario alius timens haberi prodigus,

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SATIRE II.

The poet ridicules such as, attempting to shun one vice, rush into the opposite.

1. *Ambubaiarum.*] Girls from Syria, who flocked to Rome with music, and trafficked their beauties. The name is traced to a Syriac root, *anbub*, a pipe or flute.

Collegia.] Humorously applied to the bands of these public women.

Pharmacopolæ.] Sellers of drugs—quacks—fellows professing to perform wondrous cures.

2. *Mendici.*] Contemptuously—for idle vagabonds, who, as conjurors and fortune-tellers, swarmed in Rome.

Mimæ.] The lowest caste of itinerant players.

Balatrones.] Parasites—lickspittles, &c. Servilius Balatro, a man who, after squandering his property, became a hanger-on upon Mæcenas, or any body who had a dinner to give, has the credit of lending his name to designate this class of persons. He was one of the *Umbræ* who accompanied Mæcenas to Nasidienus's entertainment. Sat. ii. 8. 22.

3. *Cantoris Tigelli.*] The singer, contemptuously. M. Hermogenes Tigellius, a native of Sardinia, and a libertinus, was a musician of celebrity, and a great favourite successively of Cæsar, Cleopatra, and Augustus. He is said to have spoken of Horace's poetry as deficient in harmony, and thus to have incurred his resentment. Sat. i. 4. 72; i. 10. 90.

4. *Quippe benignus.*] He was such a nice,

etiam amico egenti nollet tribuere unde arceat frigus et sævam famem. Istum si interroges, quamobrem avi patrisque magnas opes perperam absumat voracitate injucundâ, emens dapes quaslibet *exquisitas* pecuniâ *fœnore* comparatâ: Respondet: quia timet æstimari *homo* parcus et animi exigui. Laudatur à quibusdam, reprehenditur ab aliis. Fufidius locuples agris, et pecuniâ fœnori datâ, reformidat existimationem perditi et decoctoris. Is de sorte deducit usuras quinas, et quo luxuriosior quisque est, eo ardentiùs consectatur: quærit nomina juvenum, qui virilem togam nuper induerunt sub patribus valdè parcis. Quis *autem* audiens talia, non statim exclamat: Proh summe Jupiter! Verùm *inquies*, ille *præclaros* fortasse sumptus facit, secundùm *ingens* lucrum. *Quin imò* vix tibi persuadere queas,

Dicatur, metuens, inopi dare nolit amico,
Frigus quo duramque famem propellere possit.
Hunc si perconteris, avi cur atque parentis
Præclaram ingratâ stringat malus ingluvie rem,
Omnia conductis coëmens obsonia nummis;
Sordidus atque animi quod parvi nolit haberi,
Respondet. Laudatur ab his, culpatur ab illis.
Fufidius vappæ famam timet ac nebulonis,
Dives agris, dives positis in fœnore nummis;
Quinas hic capiti mercedes exsecat; atque
Quanto perditior quisque est, tanto acrius urget.
Nomina sectatur, modo sumtâ veste virili,
Sub patribus duris tironum. Maxime, quis non,
Jupiter, exclamat, simul atque audivit? At in se
Pro quæstu sumtum facit hic. Vix credere possis,

NOTES.

good-natured gentleman—the language of those who shared his prodigalities.

Contra, &c.] Tigellius lavished his money upon scamps and vagabonds to escape the imputation of niggardliness. On the other hand, another fearful of being called, like Tigellius, a prodigal, would not give a destitute friend wherewithal to keep off cold and hunger.

Hic.] Another—not Tigellius.

7. *Hunc.*] A third—not, again, Tigellius—he was not a man of ancestral property. Tigellius threw away his money upon buffoons and idlers—this man in splendid dinners, to win the name of a generous and hospitable person.

Si perconteris.] If you ask him why he thus shamelessly wastes the noble property of his ancestors in ungrateful debauchery—purchasing costly dishes with borrowed money—he answers, because he does not like to be thought stingy, and a man of a pitiful spirit.

8. *Ingratâ.*] *I. e.* towards his ancestors, from whom he received the property he thus scandalously squanders. *Malus* has the same reference.

Stringat.] Strips, as boughs from a tree, till nothing is left.

9. *Conductis.*] Obtained of money-lenders, of course at ruinous interest.

12. *Fufidius.*] Dreading to have the character of a Mænius or a Nomentanus (Sat. i. 1. 104.) he spends nothing—neither upon himself nor others.

13. *Dives agris, &c.*] Rich in lands and money.

Positis in fœnore.] Employed in loans.

14. *Quinas, &c.*] Loans were usually made by the month, and the common rate of interest one per cent., that is, twelve per cent. per annum. Fufidius extorted *five*, i. e. at the rate of sixty per annum.

Hic.] This fellow—Fufidius.

Capiti.] The principal—the amount of the loan.

Mercedes.] The interest.

Exsecat.] Exacts, apparently; not deducts, for that would require *desecat*.

15. *Quanto, &c.*] The more desperate the condition of the borrower—or rather, perhaps, the more wasteful, the more expensive and dissolute his habits, the more exorbitant was Fufidius in his demands.

16. *Nomina sectatur, &c.*] He hunts out young fellows who have just taken the *Toga Virilis*—who are in want of immediate means for flourishing, and which their parents wisely withhold.

Modo sumtâ.] Just assumed—*i. e.* in the seventeenth year; but occasionally earlier, through the caprice or vanity of parents.

Nomina.] His object was to get the *names* of young heirs in his books. *Names* stand for debtors, repeatedly—habitually.

17. *Duris.*] The tone of the young men, and probably of the usurer.

Maxime, &c.] Who does not exclaim, as soon as he hears of these enormous exactions, Great Jupiter!—but he spends in proportion to his gains—does not he?

18. *In se.*] Upon himself—upon his enjoyments.

Quam sibi non sit amicus; ita ut pater ille, Terenti
Fabula quem miserum gnato vixisse fugato
Inducit, non se pejus cruciaverit atque hic.
Si quis nunc quærat: quo res hæc pertinet? Illuc:
Dum vitant stulte vitia, in contraria currunt.
Malthinus tunicis demissis ambulat; est qui
Inguen ad obscœnum subductis usque facetus.
Pastillos Rufillus olet, Gargonius hircum.
Nil medium est. Sunt, qui nolint tetigisse nisi illas,
Quarum subsutâ talos tegat instita veste;
Contra alius nullam, nisi olente in fornice stantem.
Quidam notus homo quum exiret fornice, Macte
Virtute esto, inquit sententia dia Catonis;
Nam simul ac venas inflavit tetra libido,
Huc juvenes æquum est descendere, non alienas
Permolere uxores. Nolim laudarier, inquit,
Sic me, mirator cunni Cupiennius albi.

quantum sibi sit inimicus. Adeò ut non iste crudeliùs sese discruciaverit pater ille, quem Terentii comœdia exhibet infelicem vixisse, *ex quo* filium *à se* fugaverat. *Quòd* si petat aliquis quorsum hæc spectant? Eò nempe: dum insani fugiunt vitia, incidunt in opposita. Malthinus prolixis tunicis incedit. *Alius* est qui succinctis usque ad umbilicum, *se* ridiculum *præbeat*. Rufillus pastillos redolet; Gargonius *verò* caprum. Nihil mediocre reperitur. Sunt qui renuant attrectare mulieres, præter eas quarum talos operit fascia *purpurea* stolæ subsuta. Alius è contrario nullam nisi prostantem in fœdo lupanari, *sicque se tuetur;* Cùm nobilis quispiam vir è fornice egrederetur, Cato divinus *ita* est affatus: Cresce virtute; quippe cùm fervens ardor libidinem accenderit, istuc venire adolescentes oportet; non *autem* corrumpere aliorum conjuges. Cupiennius *verò* sectator mulierum *vestes* candidas *gestantium*, ait: *Ego quidem* nolim ita commendari.

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20. *Non amicus.*] What an enemy he is to himself—how he grudges himself all expense!

Pater ille.] Menedemus in Terence's Heautontimorumenos.

Ita ut, &c.] So much so—so miserly—that that father whom Terence's play introduces as living in misery on account of his son, whom he had driven from home by his severities, did not inflict worse tortures upon himself than Fufidius.

23. *Quo res hæc pertinet?*] What is the object of these remarks—what do they aim at?

Illuc.] This—to shew, while fools avoid one vice they fall upon the opposite.

25. *Malthinus.*] Parades about with his tunic reaching down to his heels.

Ambulat.] Like *incedere—metiri viam,*—*ambulare* applies to persons who affect importance by their style of walking.

Tunicis demissis.] Equivalent to *discinctus.* Epod. i. 34; and Epod. iv. 8.

Est qui, &c.] Another *droll* has it tucked up to his middle.

27. *Rufillus, &c.*] Rufillus smells of perfumes; *Gargonius,* like a goat.

Pastillos.] Small pills or balls—scent-balls; or, perhaps, something in the way of lozenge to sweeten the breath.

28. *Sunt, qui nolint, &c.*] Some will have nothing to do with any women but those whose ancles the flounce of their dress covers, &c.—Some will intrigue with none but married women—others with none but harlots.

29. *Subsutâ.*] Strictly *subsutâ* connects with *instita,* not *veste.*

Instita.] The broad flounce of the dress, worn by married women—by women of character.

———————— *vestis*
Candida purpureâ talos incinxerat orâ.
Catull. lx. 308.

30. *Nullam, nisi, &c.*] None but harlots.

Fornice.] *Lupanar* — house of ill-fame, licensed by a magistrate—the Prætor Urbanus.

Stantem.] *I. e.* in view—at the entrance, inviting visitors.

31. *Macte, &c.*] As if *magis aucte*—an expression of approbation—or of encouragement to go on in the same career. Bravo!

32. *Sententia dia Catonis.*] For *Cato.* Lucilius had *Valeri dia sententia.* Part of the story only is told. Seeing, afterwards, the same person often in the same quarter, Cato said, I did not recommend you to *live* there, young man.

34. *Huc.*] I. e. *in fornices.*

Descendere.] Of course the *cellæ* of the *Lupanaria* were *under ground.*

36. *Sic me.*] *Thus* praised—*i. e.* for doing what Cato recommended.

Mirator, &c.] The admirer of married women—who wore white dresses. The *meretrices* wore black.

At vos qui exoptatis non felicem esse adulteris exitum, non pœniteat attendere, quales ærumnas ferant usquequaque, et quòd voluptas eis eveniat plurimis anxietatibus perturbata, et quidem infrequens, *ac* sæpius non sine gravibus periculis. *Ergo auscultate.* Iste *mœchus è* tecto *se* præcipitavit. Hic flagris mulctatus *est ad* necem *usque.* Ille *noctu* fugiens incurrit in sævas grassatorum manus. Alius pecuniâ redemit corpus * * * * * * * * * * * * * * * * Meritò *factum* cuncti *dicunt.* Galba *verò* negabat. Sed quàm securior est merx in mediâ conditione! Libertinarum dico *scilicet:* erga quas Sallustius non minùs insanum se præstat, quàm qui *matronas* sectatur. Verùm enimvero si vellet ille esse munificus ac liberalis, quantùm facultates et ratio permitterent, et quatenus decet esse moderatè liberalem; donaret quantum sufficeret, neque sibi detrimentum afferret et probrum. At *contrà* illud solum in se æstimat,

Audire est operæ pretium, procedere recte
Qui mœchis non vultis, ut omni parte laborent,
Utque illis multo corrupta dolore voluptas,
Atque hæc rara cadat dura inter sæpe pericla.
Hic se præcipitem tecto dedit; ille flagellis 41
Ad mortem cæsus; fugiens hic decidit acrem
Prædonum in turbam; dedit hic pro corpore nummos;
Hunc perminxerunt calones; quin etiam illud
Accidit, ut cuidam testes caudamque salacem
Demeteret ferrum. Jure omnes: Galba negabat. 46
Tutior at quanto merx est in classe secundâ!
Libertinarum dico, Sallustius in quas
Non minus insanit, quam qui mœchatur. At hic si 49
Qua res, qua ratio suaderet, quaque modeste
Munifico esse licet, vellet bonus atque benignus
Esse; daret quantum satis esset, nec sibi damno
Dedecorique foret; verum hoc se amplectitur uno,

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37. *Audire, &c.*] It is worth your while—it will repay your labour—you, who have no wish that adulterers should prosper, to hear in what troubles they get involved on every side—how much their pleasures are corrupted by pains—and amidst what perils the unfrequent pleasure falls.

Audire, &c.] Affecting a grave parody of these verses of Ennius:—

Audire est operæ pretium, procedere rectè
Qui rem Romanam Latiumque augescere vultis.

41. *Hic se, &c.*] One adulterer threw himself headlong from the roof—to escape the vengeance of the husband.

Ille, &c.] Another was with scourges cut to death, or almost to death. The story is told of Sallust the historian, Gell. xvii. 8. from Varro.

Dedit hic, &c.] Another paid with his purse to save his person—to escape scourging, or the calamity mentioned in line 45.

42. *Fugiens hic, &c.*] Another, in making his escape, fell into the hands of a furious band of robbers.

44. *Calones.*] The followers of a camp, or, strictly, military slaves; but among domestic slaves, those who were employed in the roughest and coarsest offices, bore, as here, the same name. Sat. i. 6. 103. Ep. i. 14. 42.

46. *Jure omnes, &c.*] All agree they were rightly served—they only met with their deserts.

Galba.] Galba, whoever he might be, had, of course, been a sufferer in his intrigues.

47. *Tutior at quanto, &c.*] But how much safer—exposed to fewer perils—is the *article*—the commerce, or intercourse with women of the *second* class.

48. *Libert. dico.*] I mean that of the *libertinæ*. As if the *matronæ* constituted the *first* class, and the *meretrices* the *third*.

In quas, &c.] With respect to whom Sallustius is as *mad* as the adulterer. The sense is this:—The intercourse with women of the second class is safer than with married women; but Sallustius, by the lavish extravagance with which he throws away his money upon them, proves himself as *insane* as the adulterer—as little guided, that is, by common prudence.

Sallustius.] Said to be Crispus Sallustius—the nephew of the historian. Od. ii. 2.

49. *At hic si, &c.*] But if he wished to be liberal, as far as circumstances might warrant, and as far as a man could be liberal without being prodigal, he would give what would satisfy the case, and not what involves ruin and disgrace.

50. *Res.*] The state of his funds.

Ratio.] The occasion—in reference to the transient nature of the connection. Some *proportion* is almost always conveyed by the word.

Modeste munifico.] Liberal within the bounds of moderation.

51. *Munifico.*] For *munificum.* Sat. i. 1. 19.

52. *Damno.*] Ruin of property.

53. *Dedecori.*] Ruin of character.

Hoc amat, hoc laudat: matronam nullam ego tango. 54
Ut quondam Marsæus, amator Originis ille,
Qui patrium mimæ donat fundumque laremque:
Nil fuerit mi, inquit, cum uxoribus unquam [alienis.
Verum est cum mimis, est cum meretricibus, unde
Fama malum gravius, quam res trahit. An tibi abunde 59
Personam satis est, non illud, quidquid ubique
Officit, evitare? Bonam deperdere famam,
Rem patris oblimare, malum est ubicumque. Quid inter-
Est, in matronâ, ancillâ, peccesne togatâ?
Villius in Faustâ Sullæ gener, hoc miser uno
Nomine deceptus, pœnas dedit usque superque 65
Quam satis est, pugnis cæsus ferroque petitus,
Exclusus fore, quum Longarenus foret intus.
Huic si mutonis verbis mala tanta videntis
Diceret hæc animus: Quid vis tibi? numquid ego a te 69
Magno prognatum deposco consule cunnum,

prædicat, venditat. Ego nullam tango matronam; sicut olim Marsæus iste Originis amasius, qui mimæ tribuit paterna prædia, et domum; dicitque: Mihi *quidem* nulla *consuetudo* fuerit unquam cum conjugibus aliorum. Atqui est cum mimis, est cum meretricibus; à quibus graviorem perniciem depromit existimatio, quam res *familiaris*. Sufficitne tibi fugere personam, non *autem* quodcunque ubicunque nocet? Perdere bonam existimationem, dilapidare patrimonium, semper malum est. Quid refert utrùm pecces in matronâ *an in* libertinâ, *an in* meretrice? Villius Syllæ gener, infelix eo duntaxat nomine illusus, ob Faustam pœnas luit secundùm et ultra meritum, pugnis contusus, ferro appetitus; ejectus domo, cùm Longarenus esset intus. Quin si libidinis tot et tanta incommoda cernentis nomine mens tali *homini* loqueretur ista: Quid petis? quando meus ardor fuerit accensus, an ego à te flagito mulierem illustri consule genitam,

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Hoc se amplectitur, &c.] But in this he hugs himself—this he loves—this he lauds, "I touch nobody's wife;"—and so that he can make this boast, he cares nothing about the waste of his property.

55. *Quondam.*] Sometimes—or, often.

Ut quondam Marsæus.] Like Marsæus, that lover of Origo, who while he squanders his estates upon the *Mima*, says, by way of excuse, I have nothing to do with other people's wives.

Originis.] Origo was one of three distinguished *Mimæ* and Cyprians of the day. The names of the others were Citheris (or Licoris) and Arbuscula. For Arbuscula, see Sat. i. 10. 77.

58. *Verum est.*] But then you (addressing Marsæus) have with *mimæ* and with harlots—*unde*, from whom the character suffers more than property.

59. *An tibi, &c.*] What is it quite enough for you to shun the *persona*, and not whatever, every where, does harm? If you lose your good name, and ruin your fortune, it matters little whether it be with other people's wives, or your own mistress, or with public harlots.

60. *Personam.*] That is, the *matrona*—the respectable person—the person of rank. Neither the *libertina*, nor the *meretrix* had any pretensions to this designation.

Ubique.] With every class of women.

61. *Bonam deperdere, &c.*] To lose your good name, and ruin your patrimony is every where and always bad—a disreputable thing.

63. *Pecces.*] *Peccare*, therefore, is to hazard character and property.

Ancillâ.] *I. e.* one who *had been* an *ancilla*—the *libertina*.

Togatâ.] *I. e.* the *meretrix*. Compare 82.

64. *Villius, &c.*] This connects with *quid interest*, thus: Villius *did* think there was a difference—he pursued the high-born dame, and suffered for his folly.

Villius in Faustâ, &c.] Villius was not the husband of Fausta, and therefore *not* the son-in-law of Sylla (the dictator), but one of her lovers, and one who was prompted to intrigue with her from her distinguished rank in society—*deceptus hoc nomine*. T. Annius Milo was her husband, among whose friends Cicero mentions Villius. Ep. ad Fam. ii. 6.

In Faustâ.] In his intrigue with Fausta.

66. *Pugnis cæsus, &c.*] Struck with the fists, and stabbed with a sword.

67. *Exclusus fore.*] For *foribus*. Shut out of doors, while Longarenus, another of Fausta's lovers, and one more favoured, was admitted within.

68. *Huic.*] Villius.

Si mutonis animus.] If his passions, seeing the fatal consequences attending Villius's madness, should say to him, &c.

70. *Magno prognatum consule, &c.*] The

et stolâ vestitam? Quod responsum daret? *nempe* illustri patre orta est puella. Verùm quanto meliora et his contraria suadet natura suis opibus locuples! Si modò tu bene uti velis, et non confundere evitanda cum exoptandis; an credis nihil interesse utrùm egeas, per tuam vitiosam cupiditatem, an per rerum *penuriam?* Quapropter ut non doleas *aliquando*, abstine deperire matronas: unde plus mœroris percipitur, quàm utilitatis ex re colligitur. Neque hæc quamvis sit inter lapillos candidos et virides, femur habet mollius aut crus rectius quàm tuum, ô Cerinthe, imò sæpius pulchrius *est* plebeiæ. Adde quòd *hæc* mercem portat haud fucatam: ac si quid est venustum, haud venditat et ostentat: *neque* satagit occultare quod pravum est. Ista est consuetudo divitibus, quando emunt equos, obtectos

Velatumque stolâ, mea quum conferbuit ira?
Quid responderet? Magno patre nata puella est.
At quanto meliora monet pugnantiaque istis
Dives opis natura suæ, si tu modo recte
Dispensare velis, ac non fugienda petendis
Immiscere! Tuo vitio rerumne labores,
Nil referre putas? Quare, ne pœniteat te,
Desine matronas sectarier, unde laboris
Plus haurire mali est, quam ex re decerpere fructus.
Nec magis huic, niveos inter viridesque lapillos
Sit licet, hoc, Cerinthe, tuo tenerum est femur aut crus
Rectius, atque etiam persæpe togatæ est.
Adde huc, quod mercem sine fucis gestat, aperte,
Quod venale habet, ostendit, nec, si quid honesti est,
Jactat habetque palam, quærit, quo turpia celet.
Regibus hic mos est: ubi equos mercantur, opertos

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daughter of the mighty consul — meaning Sylla, the dictator. It is obvious from this line, that Villius was the lover, not the husband of Fausta.

71. *Velatumque stolâ.*] Dressed in the matron's long white robe.

Ira.] Ardour of passion—ὀργή.

72. *Puella.*] Fausta, Milo's wife. *Puella* and *virgo* are frequently used for married women. Od. iii. 14. 10.

73. *At quanto, &c.*] But how much better, and the very opposite of these things, does nature advise.

74. *Dives opis, &c.*] Who supplies richly the means of enjoyment, if you would only, &c.

76. *Tuo vitio rerumne, &c.*] Do you think it a matter of indifference, whether you get into trouble through your own fault, or through that of nature *(rerum)*. Nature is not to blame—the fault is all your own. Liberal as she is, you despise her gifts, and suffer for pursuing what she bids you avoid.

78. *Unde.*] *From which*—the pursuit of other men's wives; or, *from whom*, the wives, there is more of ill to drain, than of fruit to pluck—from whom you are more likely to incur mischief than advantage.

79. *Ex re.*] From the accomplishment of your wishes.

80. *Nec magis, &c.*] Nor to her (the *matrona)*, though she be covered with pearls and emeralds—*i. e.* nor has she, for that *(hoc)*, a softer, &c. than yours, Cerinthus, &c.

81. *Cerinthe.*] Eminent for the beauty of his person—on the testimony of Tibullus.

Hoc.] For *ob hoc*—on account of her jewels.

82. *Togatæ.*] The *femur aut crus* of the *togata* are often superior. Line 63.

83. *Mercem sine fucis, &c.*] She (the *togata)* carries her wares without disguise. Her charms are native—independent of ornament, *i. e.* she is not covered with jewels, like the *matrona*.

84. *Nec, si, &c.*] *Nec* must be referred to *quærit*, not to *jactat habetque*, for *aperte ostendere* and *palam habere* mean precisely the same thing. The sense appears to be—nor, though she thus exposes her charms, does she seek (like the *matrona)* to hide her deformities —a sense, which requires *quod honestum* for *quid honesti;* and *honestum* occurs in MSS.

86. *Regibus hic mos, &c.*] These admirers of women of rank are often the dupe of their own imaginations—they are caught by externals. Rich men, when they buy horses, manage the matter much better.

Ubi equos, &c.] When they are buying horses, they examine them covered, lest, if a beautiful figure, as is often the case, stand upon, *i. e.* accompany, a tender foot, *that* (the beautiful figure) should

Inspiciunt, ne, si facies, ut sæpe, decora
Molli fulta pede est, emtorem inducat hiantem,
Quod pulchræ clunes, breve quod caput, ardua cervix.
Hoc illi recte: ne corporis optima Lyncei
Contemplere oculis, Hypsææ cæcior, illa
Quæ mala sunt, spectes. O crus, O brachia! Verum
Depygis, nasuta, brevi latere ac pede longo est.
Matronæ præter faciem nil cernere possis,
Cetera, ni Catia est, demissâ veste tegentis.
Si interdicta petes, vallo circumdata, (nam te
Hoc facit insanum) multæ tibi tum officient res,
Custodes, lectica, ciniflones, parasitæ,
Ad talos stola demissa et circumdata palla,

considerant, ne facies (quod non rarò *fit*) elegans, si tenerâ ungulâ subnixa fuerit, *in errorem* impellat emptorem avidum; eò quòd *sint* decoræ clunes, breve caput, erecta cervix. Illi rectè *quidem* hoc *faciunt*. *Tu ergo pariter* ne oculis acutissimis intueare *partes* corporis formosas: Hypsæâ *verò* cæcior, ea quæ deformia sunt aspicias. O crus *venustum!* ô brachia *concinna! at* * * * grandiori est naso, brevi latere, et pede longiori. *Prætera* nihil matronæ præter vultum videre queas, cæteras *partes* abscondentis prolixâ stolâ; nisi *fortè* Catia est. Quòd si cupias *cernere* denegata, *quasi* munimentis cincta; (quippe hoc te insanire facit) plurimæ res tunc impedimento tibi sunt; custodes, lectica, cinerarii, parasitæ, stola ad talos demissa, et palla circumjecta,

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gull the buyer—eager to purchase, because the head, neck, and hind-quarters are good.

88. *Molli pede.*] A tender foot—the worst quality a horse can have. If the *mollis pes* be taken like Virgil's *crura mollia*, for a good point—meaning fine flexible legs—then there will be nothing left for inspection—no faults for detection. There is no evidence that the ancients judged of a horse's age by the mouth. Besides, *ut sæpe* would be without its due significance, on any other supposition than that a good-looking horse has often bad feet.

89. *Quod pulchræ, &c.*] Compare Virg. Georg. iii. 79, 80.

90. *Hoc illi, &c.*] This they, the buyers of horses, do right. Do not *you* contemplate the beauties of the person with the eyes of Lynceus, and the defects, as if you were blinder than Hypsæa.

Lyncei.] Son of Aphareus, one the Argonauts—a man of so keen and long a sight, that he was said to penetrate to the depths of Orcus.

91. *Hypsæâ.*] Some lady, probably, who was enamoured of an ugly person.

92. *O crus, &c.*] What legs—what arms! The exclamation of some admirer of women of rank, at the sight of one whom he sees walking, and can judge of her only by the gait and air—because she is closely wrapped up.

Verum, &c.] But, replies the poet, the lady, about whose legs and arms you are in such ecstacies, has a long nose, a great foot, &c.

93. *Depygis.*] *I. e.* ἄπυγος; or, as in Epod. 8. 5. *aridis natibus.*

Nasuta.] Has too long a nose.

Brevi latere.] Her waist is too short—she is defective in figure, by a want of proportion, or symmetry.

94. *Matronæ præter, &c.*] You can see nothing but the face of a *matron*, muffled up as she is, unless she is a Catia, from head to foot.

95. *Catia.*] A lady of rank, recorded for impudently wearing short dresses, to shew her beautiful ancles.

96. *Interdicta petes.*] Meaning ladies of rank.

Interdicta.] *I. e.* by circumstances—interdicted as rigorously as if by the prætor.

Vallo circumdata.] Again, by circumstances—enclosed as if by the entrenchments of a camp.

97. *Hoc facit, &c.*] It is *this*—the difficulty of approach, which inflames you.

Officient.] Will stand in your way, and obstruct the accomplishment of your wishes.

98. *Custodes.*] *I. e.* in effect. Servants, who by their numbers and constant attendance, precluded private interviews. Eunuchs and duennas, expressly as *custodes*, were not yet probably in request, or in fashion. But compare Juven. vi. 235. and 347.

Lectica.] The palanquin, in which the lady is carried when out of doors, on the shoulders of six or eight men. Cat. x. 16. and 20.

Ciniflones.] Attendants on the toilette—dressers, and especially for the hair.

Parasitæ.] Female friends—assiduous in their attendance for selfish purposes. Like the parasite with the men.

99. *Stola.*] The distinguishing dress of the *matrona*, reaching to her heels. See line 29.

Palla.] A long and loose mantle which enveloped the whole person—thrown over the *stola.*

multa impedientia *ne* res à te manifestè videatur. Altera nihil impedit. *Per Coas enim vestes* licet tibi cernere ferè quasi nudam; si pravo sit crure, aut pede; latus oculis dimetiri queas. An *verò* mavis decipi, et mercedem tibi priùs extorqueri, quàm merx exhibeatur? *Qui matronas sectatur* cantat, ut venator leporem in celsâ nive prosequitur: appositum *verò* sine labore nec attingere dignatur; et apponit, Huic similis est meus amor, contemnit enim in propatulo constituta, ardua verò desiderat. An *igitur* ejusmodi cantilenâ speras corde tuo abigi posse anxietates, solicitudines, mœroresque molestissimos? Annon satius est investigare quem finem natura ponit cupiditatibus, quid sibi denegatum patienter ferat, et quid doleat; atque inutile amputare à solido? An quando sitis urit tibi fauces, aurea quæris pocula? An fame urgente spernis omnia præter pavonem et rhombum?

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Non ego *certè*. Quippe amo Venerem promptam et expeditam.

Plurima, quæ invideant pure apparere tibi rem.
Altera nil obstat; Cois tibi pæne videre est
Ut nudam; ne crure malo, ne sit pede turpi,
Metiri possis oculo latus. An tibi mavis
Insidias fieri, pretiumque avellier, ante
Quam mercem ostendi? *Leporem venator ut altâ*
In nive sectetur, positum sic tangere nolit,
Cantat, et apponit: *Meus est amor huic similis; nam*
Transvolat in medio posita, et fugientia captat.
Hiscine versiculis speras tibi posse dolores,
Atque æstus, curasque graves e pectore tolli?
Nonne, cupidinibus statuat natura modum quem,
Quid latura, sibi quid sit dolitura negatum,
Quærere plus prodest, et inane abscindere soldo?
Num tibi, quum fauces urit sitis, aurea quæris
Pocula? num esuriens fastidis omnia præter
Pavonem rhombumque? tument tibi quum inguina, num, si
Ancilla aut verna est præsto puer, impetus in quem
Continuo fiat, malis tentigine rumpi?
Non ego; namque parabilem amo Venerem facilemque.

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100. *Rem.*] The whole person, which you are so eager to survey.

101. *Altera nil obstat.*] The other—meaning the *libertina* or *togata*—or both. She interposes no obstruction. With her there is no such impediment.

Cois, &c.] Dressed in transparent silks of Cos, you may see her figure almost as distinctly as if she were naked. Tibull. ii. 3. 53. Ovid, Art. Am. ii. 298.

102. *Ne crure, &c.*] You can measure with your eye her whole figure, and tell whether she has an ill-made leg, or an ugly foot, or not.

103. *An tibi mavis, &c.*] Would you rather be entrapped—be tricked, and have the purchase-money plucked from you, before the goods are shewn?—The question is put by the poet to the enamorato of women of rank; in reply to which he quotes a line or two of a well-known song.

105. *Leporem, &c.*] Though the hunter tracks the deep snow in pursuit of the hare, yet he will not touch her a-squat, or fixed in her form.

107. *Et apponit.*] And adds, still in the words of the same song:—My love is like the hunter—it flies over, it disregards what is before him, (attainable without trouble, like the *meretrices*,) and captures what flies from it—*i. e.* chases that which, to be caught, must be pursued (the *matronæ*). The words seem an imitation of Callimachus, Ep. xxxiii.

109. *Hiscine, &c.*] Is it with pretty verses like these, that you expect to remove your pains, and ardours, and anxieties?

111. *Nonne, &c.*] Is it not more to the purpose to inquire what limits nature prescribes to the passions—to consider what, though withheld, she can bear, and what she cannot without pain—*i. e.* what restraints she can and cannot submit to?

113. *Inane, &c.*] To cut away the hollow from the solid—to distinguish fancies from realities.

114. *Num tibi, &c.*] When thirst is burning your throat, do you ask for golden cups? &c.

119. *Parabilem amo, &c.*] I love an accessible and easy Venus. I share the sentiments of Philodemus.

Illam, Post paulo, sed pluris, si exierit vir,
Gallis; hanc, Philodemus ait, sibi, quæ neque magno
Stet pretio, neque cunctetur, quum est jussa venire.
Candida rectaque sit; munda hactenus, ut neque longa,
Nec magis alba velit, quam det natura, videri.
Hæc ubi supposuit dextro corpus mihi lævum,
Ilia et Egeria est; do nomen quodlibet illi;
Nec vereor, ne, dum futuo, vir rure recurrat,
Janua frangatur, latret canis, undique magno
Pulsa domus strepitu resonet, vepallida lecto
Desiliat mulier, miseram se conscia clamet,
Cruribus hæc metuat, doti deprensa, egomet mi.
Discinctâ tunicâ fugiendum est ac pede nudo,
Ne nummi pereant, aut pyga, aut denique fama.
Deprendi miserum est; Fabio vel judice vincam.

Quæ verò dicit: Paulò pòst; at majori pretio; si vir discesserit: illam Philodemus ait Gallis *relinquendam:* sibi *autem peti eam,* quæ nec cariori pretio constet, nec moretur venire cùm advocatur: candida sit, et recta, adeò concinna, ut non cupiat apparere grandior, aut candidior, quàm natura concessit. * * * * * hæc *mihi* Ilia et Egeria est; illi tribuo quascunque blanditias. Nec metuo * * * * ne vir redeat rure; fores effringantur; canis latret; ædes ingenti fragore concussæ undique percrepent: fœmina pallens descendat è cubili; *ancilla* conscia exclamet se infortunatam; hæc timeat cruribus; deprehensa doti; ego *denique* mihi. Fugiendum est veste non cinctâ, et pedibus nudis; ne luant nummi, nates, vel demum existimatio. Miserum est deprehendi; vincam etiam Fabio judice.

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120. *Illam, &c.*] Philodemus says—in some epigram probably—that *that* one, meaning she who makes difficulties, and says, "I will admit you by and bye, not now"—"you must pay a higher price"—"if my husband goes out, you shall come"—is fitter for the Galli; but that the *other*, who neither haggles for a high price, nor delays to come when she is bidden, is for him.

121. *Gallis.*] The priests of Cybele—whose physical condition enables him to bear delay.

123. *Candida, &c.*] Let her—the lady to please me—be fair and tall, and not dressed to seem fairer and taller than nature meant she should—she is *Ilia*, &c.

Recta.] I. e. *erecta.* Tall. Compare Catull. x. 20.

Longa.] Scil. *magis*—by the aid of high-heeled shoes, and towering head-dresses.

Munda hactenus, &c.] Well-dressed, but stopping short of all attemps to appear fairer and taller than she really is.

124. *Magis alba.*] Whiter—by the use of paint.

126. *Ilia.*] Rhæa Sylvia, the mother of Romulus and Remus.

Egeria.] Numa's well-known nymph of the grotto.

129. *Vepallida.*] Deadly pale.

130. *Conscia.*] Scil. *furti.* The *ancilla*—the confidante of her mistress's intrigue.

131. *Cruribus hæc, &c.*] The *ancilla* in a fright for her legs—lest they should be confined in the stocks—lest she should be sentenced to the stocks by her master.

Doti deprensa.] The detected wife—in a fright for her dowry—forfeited, if convicted of adultery.

133. *Ne nummi, &c.*] Compare line 43.

134. *Deprendi, &c.*] It is a miserable business to be detected in adulterous intercourse. That I will prove to the satisfaction even of Fabius—I shall force him to confess.

Fabio.] Fabius is said to have been a Stoic, and in his books to have maintained the Stoic doctrine, that pain and mortification are no evils. Sat. i. I. 13.

SATIRA III.

Cunctis hoc inest vitium cantoribus, ut cum familiaribus rogati cantare semper renuant; minimè rogati nunquam cessent. Id habebat Tigellius ille Sardus. Augustus, qui cogere potuisset, si rogaret per benevolentiam patris, et suam, nihil obtinebat. Quòd si placeret, ab ovo usque ad poma repetebat, Io Bacche, nunc supremâ voce, nunc infimâ quæ resonat *in* fidibus quatuor. In illo homine nihil simile erat: qui interdum currebat quasi hostem fugeret, aliàs *lentus incedebat*, tanquam Junonis sacra portaret. Aliquando famulos habebat ducentos, sæpiùs decem. Nunc jactitans reges et præfectos,

OMNIBUS hoc vitium est cantoribus, inter amicos
Ut nunquam inducant animum cantare rogati,
Injussi nunquam desistant. Sardus habebat
Ille Tigellius hoc. Cæsar, qui cogere posset,
Si peteret per amicitiam patris atque suam, non
Quicquam proficeret; si collibuisset, ab ovo
Usque ad mala citaret Io Bacche! modo summâ
Voce, modo hac, resonat quæ chordis quatuor ima.
Nil æquale homini fuit illi. Sæpe velut qui
Currebat fugiens hostem, persæpe velut qui
Junonis sacra ferret; habebat sæpe ducentos,
Sæpe decem servos; modo reges atque tetrarchas,

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SATIRE III.

The poet's purpose is to shew that the faults of our friends should be gently handled—chiefly on the ground that our own require a similar indulgence.

1. *Cantoribus.*] The word is applied to both vocal and instrumental performers. Sat. i. 2. 3.

Hoc vitium, &c.] This is the common fault of musical people.

2. *Nunquam inducant, &c.*] When asked, they can never persuade themselves to sing—they always refuse.

4. *Ille, &c.*] Emphatically—*that* Tigellius of Sardinia—as a person whom every body knew. Tigellius was distinguished for his musical powers, his intimacy with Augustus, and his prodigalities. Sat. i. 2. 3.

Hoc.] This common fault of musical people.

Cæsar.] Octavius Cæsar—Augustus.

Qui cogere posset.] Who could compel—*i. e.* whose rank was such as to make his request a *command.*

5. *Patris.*] Julius Cæsar, by whom Octavius, the son of his niece, was adopted. Tigellius had been equally a favourite with Julius Cæsar.

Non quicquam proficeret.] Could not succeed with him.

6. *Ab ovo, &c.*] From the eggs to the apples—proverbial for—from the beginning to the end of a *cœna.* Eggs, it appears, were the first things served, and fruits, it is well known, constituted the *secunda mensa*, or dessert. Cicero, Ep. ad Div. ix. 20. has *integram famem ad ovum affero;* and Apuleius calls *ova*, the *cœnæ gustulum.*

7. *Citaret.*] *Citare* is a frequentative of *ciere*, and of course implies repetition.

Modo summâ, &c.] I. e. *Modo voce quæ resonat quatuor chordis summa; modo hac, &c.* Sometimes with the highest sound of the tetrachord, and sometimes with the lowest. Now high, now low. The terms appropriate to the instrument are applied to the voice.

Bacche.] The short *e* is lengthened by virtue of the *arsis*—not common with Horace's contemporaries.

9. *Nil æquale, &c.*] In that Tigellius nothing was steady or uniform. Not only had he the common fault of singers—perverseness—but in every thing he was full of caprice and contradiction. The poet enumerates several instances, and thus paves the way for his main purpose—the toleration of our friends' faults.

Sæpe velut qui, &c.] Often he ran like one who was flying from an enemy—very often he stalked along like the *canephori*, who bear on their heads the baskets in the processions of Juno. *Ut Attica virgo;* Sat. ii. 8. 13. When enjoining on his son the observance of propriety in walking, Cicero tells him not to pace too slowly, lest *pomparum ferentis similis videatur.*

12. *Tetrarchas.*] Persons who had the authority, without the name of royalty. Ori-

"One minute in the highest key, then in the lowest on the tetrachord. There was no consistency in the man". 5th ed.

quare in peccatis amicorum adeò perspicax es, velut aquila, aut anguis Epidaurius? Verùm tibi vicissim accidit ut etiam vitia tua alii pariter inquirant. *Sic quidam aiunt:* Ad iram *ille* paululùm est pronior: parùm idoneus acutis naribus istorum hominum: illudi potest quòd toga delabitur *ei* inconcinnè tonso; atque laxior calceus pedi non bene adhæret. Sed probus est vir, *inquam ego, adeò* ut nemo sit probior: sed tibi amicus: sed mens magna tegitur eo corpore non ita *bellè* composito. Uno verbo temet examina: utrùm vitia quæpiam tibi natura ingeneraverit, vel prava consuetudo. Etenim filix comburenda crescit in agris incultis. Huc potiùs deveniamus, quòd amatori connivent vitia amicæ vel maxima non videntur, quin et jucunda sunt: quemadmodum Balbino polypus Agnæ. Optarem *ut* sic deciperemur erga amicos: et

Cur in amicorum vitiis tam cernis acutum,
Quam aut aquila aut serpens Epidaurius? At tibi contra
Evenit, inquirant vitia ut tua rursus et illi.
Iracundior est paulo, minus aptus acutis
Naribus horum hominum; rideri possit eo, quod 30
Rusticius tonso toga defluit, et male laxus
In pede calceus hæret; at est bonus, ut melior vir
Non alius quisquam, at tibi amicus, at ingenium ingens
Inculto latet hoc sub corpore: denique te ipsum 34
Concute, num qua tibi vitiorum inseverit olim
Natura, aut etiam consuetudo mala; namque
Neglectis urenda filix innascitur agris.
Illuc prævertamur, amatorem quod amicæ
Turpia decipiunt cæcum vitia, aut etiam ipsa hæc 39
Delectant, veluti Balbinum polypus Hagnæ.
Vellem in amicitiâ sic erraremus, et isti

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26. *Acutum.*] For *acute.*

27. *Aquila.*] Like the lynx, proverbially sharp-sighted.

Serpens.] Like the eagle and lynx; and for that reason often represented in mythology as the guardians of treasures.

Epidaurius.] Either on account of Epidaurus (in Argolis) abounding in snakes, or of the tame serpents sacred to the tutelary deity of the place, Æsculapius, who was worshipped under the form of a serpent—and subsequently so at Rome.

28. *Inquirant, &c.*] And they whose faults you scan so closely, will scan yours in their turn.

29. *Iracundior, &c.*] If a friend is a little hasty—apt to fall into a passion—to the sharp noses of these gentlemen he seems not fit for friendship.

30. *Horum hom.*] Of these gentlemen, who can see every body's faults but their own.

Rideri possit eo, &c.] Or he seems to you (one of *horum hominum)* a subject for ridicule, because his hair is ill-cut, or his *toga* hangs slovenly, or his shoes—sandals rather—do not fit, &c.

31. *Rusticius.*] Construable with *tonso*—not *defluit.*

Tonso.] Dative. With his hair cut rudely—rustically—not according to the fashion of town. In town the hair was cut with great care and precision; in the country less attention of course was paid to appearances—hence *rusticius.*

Defluit.] Hangs loosely—trails on the ground—not worn gracefully.

Male.] Must be construed with *hæret*—not with *laxus.* The sandal fits ill—does not sit close, because too large and loose.

32. *At, &c.*] But to compensate for all these sad defects, there is not a better man in the world—he is your friend too—and under that rough exterior lurk great talents.

34. *Inculto.*] Careless about his dress.

Denique te ipsum, &c.] Give yourself a thorough shaking—sift your own qualities, and see whether nature *ab origine,* or evil habits subsequently, have not generated some faults in yourself.

37. *Neglectis, &c.*] For in neglected fields springs up the worthless fern—so in the best natures, unless cultivated by philosophy, vices shoot.

Urenda.] Good for nothing but to be burnt.

38. *Illuc prævertamur, &c.*] But let us dismiss such matters; or rather, before we go farther in that direction, let us turn our attention to this point—that the vilest defects of a mistress cheat the blind adorer, or even are the very things which charm him—as Hagna's *polypus* does Balbinus. Lucret. xi. 1154. Ovid, Art. Am. ii. 657.

40. *Polypus.*] This disease—a tumour in the nose—Celsus describes, vi. 8. 2.—Ep. 12. 4.

Hagnæ.] Ἄγνης—a Greek *libertina.*

41. *Vellem in am. &c.*] I wish we made the same mistakes with respect to our friends,

"Here is a man a little quick-tempered, ill able to bear the sharp criticism of our modern wits; no doubt he is open to ridicule, as one who is shorn in country style, whose toga hangs loosely, whose badly fastened shoe fits his foot ill; and yet he is a good man, so that you will not find a better; a friend to you, and under a rough exterior is concealed a great genius." Globe Ed.

'and than such errors had a fair name
given them by right feeling'' Eth ed

multum demissus homo "a poor soul"
Eth ed

Errori nomen virtus posuisset honestum.
At pater ut gnati, sic nos debemus, amici
Si quod sit vitium, non fastidire: strabonem
Appellat Pætum pater; et Pullum, male parvus
Si cui filius est, ut abortivus fuit olim
Sisyphus; hunc Varum distortis cruribus; illum
Balbutit Scaurum pravis fultum male talis.
Parcius hic vivit; frugi dicatur. Ineptus
Et jactantior hic paullo est; concinnus amicis,
Postulat ut, videatur. At est truculentior atque
Plus æquo liber; simplex fortisque habeatur.
Caldior est; acres inter numeretur. Opinor,
Hæc res et jungit, junctos et servat amicos.
At nos virtutes ipsas invertimus, atque
Sincerum cupimus vas incrustare. Probus quis
Nobiscum vivit, multum demissus homo; illi
Tardo cognomen pingui et damus. Hic fugit omnes

virtus decorum nomen imposuisset isti errori. Verùm debemus non aspernari vitium amici, si aliquod inest; velut pater filii *nævos haud fastidit.* Strabonem pater vocat Pætum: et Pullum dicit, qui filium habet pusionem, qualis abortivus extitit pridem Sisyphus: hunc *qui* distortus *est* cruribus appellat Varum: illum *verò* malè nixum pravis talis, balbutiendo Scaurum nuncupat. *Sic igitur si* quis amicorum parciùs victitat, appelletur frugalis. Qui nimis importunus atque jactabundus fuerit, *dicamus;* cupit lepidus videri familiaribus: sed est asperior et paulò liberior: *is* æstimetur sincerus et animosus: ferventior est, inter fortes censeatur. Hoc, ut arbitror, et amicos sociat et consociatos retinet. At nos ipsas virtutes malè interpretamur, et vas purum inficere volumus. *Si* bonus aliquis nobiscum vivit: homo *est* abjectus valdè, *inquimus.* Isti lento damus cognomen crassi. Ille dolos omnes eluctatur,

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and that the professors of wisdom would assign an honourable name to the blunder.

43. *At pater, &c.*] But indeed as a father does not spurn, nor quarrel with the defects of his child, so ought not we with the faults of a friend.

44. *Strabonem.*] His squinting child a father calls a *Pætus. E* short before *str.* See Sat. i. 1. 20.

45. *Male parvus.*] If a child is stunted in his growth—like a dwarf—as was Sisyphus some time ago, the father calls him a *Pullus.*

47. *Sisyphus.*] Marc Antony, the triumvir, had a child of very diminutive dimensions, whom, for his shrewdness, he used to call Sisyphus.

Hunc, &c.] A child with distorted legs, or knock-kneed, his father called a *Varus;* and another with a club-foot, a *Scaurus.*

48. *Balbutit.*] *I. e.* gives him the fond and flattering epithet, &c. The *Pæti, Pulli, Vari, Scauri,* were the names of distinguished families in Rome, derived originally from some corresponding defects in some members of the family.

49. *Parcius hic vivit.*] Such an one lives a little too *close*—he should be called then a good manager—a man who looks carefully after his affairs.

Ineptus, &c.] Another is a bit of a coxcomb, and babbles too much—he should be thought, as he wishes to be, a person whose object is to make himself agreeable to his friends—he only mistakes the means, or is unable to make use of them.

Ineptus.] Cicero describes the person entitled to this epithet, De Orat. ii. 17.

51. *At est truculentior, &c.*] But another is too blunt or rough, and free-spoken—he should be regarded as frank and brave—free from all duplicity, and too honourable to conceal his sentiments.

53. *Caldior.*] For *calidior.* If he is of too warm a temper, he should be classed with the spirited, or ardent.

54. *Hæc res, &c.*] This would be the way to unite friends, and keep them united.

55. *At nos, &c,*] But *we*—not only do we make bad worse, but we make good bad—we convert the very virtues into vices, and treat the sound vessel as if it were a cracked one.

56. *Incrustare.*] To spread adhesive matter on the seams of a cracked vessel, to keep it together.

Probus quis, &c.] Lives there among us a good honest man—a man of retired habits, shrinking from the conflicts of ambition—to him we give the name of idler and blockhead. Both epithets refer to *demissus. Tardus pro considerato.* Livy xxii. 39.

Probus—demissus.] Cicero couples these terms—*eaque omnia, quæ* proborum, demissorum, *non acrium, non pertinacium, non acerborum sunt, valde benevolentiam conciliant.* De Orat. ii. 43.

58. *Hic fugit, &c.*] Another eludes all tricks and treacheries, and lays himself open to no attacks—leaves no point exposed to assault—instead of calling such a person—living, as we do, in an age when envy and

Insidias, nullique malo latus obdit apertum ;
Quum genus hoc inter vitæ versetur, ubi acris
Invidia atque vigent ubi crimina; pro bene sano
Ac non incauto, fictum astutumque vocamus.
Simplicior quis et est, qualem me sæpe libenter
Obtulerim tibi, Mæcenas, ut forte legentem
Aut tacitum impellat quovis sermone molestus ;
Communi sensu plane caret, inquimus. Eheu!
Quam temere in nosmet legem sancimus iniquam !
Nam vitiis nemo sine nascitur; optimus ille est,
Qui minimis urgetur. Amicus dulcis, ut æquum est,
Quum mea compenset vitiis bona, pluribus hisce,
Si modo plura mihi bona sunt, inclinet. Amari
Si volet hac lege, in trutinâ ponetur eâdem.
Qui, ne tuberibus propriis offendat amicum,
Postulat, ignoscet verrucis illius : æquum est,
Peccatis veniam poscentem reddere rursus.
Denique, quatenus excidi penitus vitium iræ,
Cetera item nequeunt stultis hærentia, cur non

et nemini improbo expositum latus præbet, quandoquidem conversetur cum iis hominibus, apud quos regnant vehemens invidia et criminationes: *hunc* non prudentem et cautum, *sed* versipellem et malitiosum dicimus. Si quis apertior (qualem non rarò tibi me sponte exhibui, ô Mæcenas) ut lectioni vacantem vel cogitabundum casu interpellet quâcunque allocutione importunus; dicimus, sensu communi omnino est *ille* destitutus. Eheu quàm injustam conditionem nobis statuimus imprudenter! nullus enim sine vitiis nascitur: *atque* is qui levioribus premitur perfectissimus habetur. Benignus amicus, ut par est, meas virtutes cum vitiis comparans: in illas majores (si quidem majores habeo virtutes *quàm vitia)* propendeat, si diligi cupiat: *ac* pari conditione in eâdem librâ ponderabitur. Quisquis vult amicum non lædere suis tuberibus, parcat ejus verrucis. Justum est, ut qui postulat indulgentiam *suis* delictis, *is* parem referat. Denique quoniam omnino resecari vitium iracundiæ, aliaque stultis inhærentia minimè possunt; quare non

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calumny are in full vigour—a sensible and careful man, we give him the name of a false and crafty fellow.

60. *Genus hoc inter, &c.*] In the present state of society.

63. *Simplicior, &c.*] If any one be a little too unceremonious—unobservant of circumstances, like myself, who have often, voluntarily, *i. e.* unsummoned, broken in upon you —so that he troublesomely, with any kind of gossip, interrupts a person when reading, or in silent meditation—we exclaim, the man has not even common sense!

Simplicior.] A man who disregards little matters of etiquette, which others studiously observe, to win the favour of the great—too frank or too heedless to be very observant of times and circumstances.

64. *Mæcenas.*] The poet thus dextrously makes Mæcenas bear testimony to his frank and independent conduct.

67. *Quam temere, &c.*] How thoughtlessly do we thus sanction severe laws against ourselves!—If we judge others harshly, we must expect they will exercise the same severity towards ourselves.

69. *Qui minimis urgetur.*] The best man is he who has the fewest or smallest faults.

Amicus dulcis, &c.] The syntax of the sentence requires *cum* (*quum*) to be taken as a conjunction, as there is nothing else to couple *compenset* and *inclinet*. A kind—a real friend, whilst, as is just, he balances my good qualities with my bad ones, should incline to my outnumbering good qualities, provided they do outnumber—*i. e.* should let me have the full benefit of them in his estimate of me.

71. *Amari.*] The sense demands *amare*. If he *will love* me on these terms, he shall be weighed in the same balance—shall be loved on the same terms.

76. *Denique, &c.*] In short, as the fault of anger cannot be utterly extirpated.

77. *Cetera item, &c.*] Scil. *vitia*. And other faults which cleave to *fools*—using here, in mockery, the language of the Stoics, who called all *fools* and *madmen* who could not practice the doctrines which *they* (the Stoics) preached.

Cur non, &c.] Why does not reason—the judgment, as especially occupied with proportions—use her own weights and measures; and, according as is each offence, *(res)*, so punish the delinquency?—*i. e.* apportion penalties to injuries—severe penalties for great offences, and lighter ones for less.

"Another avoids every snare set for him, and never
exposes himself to attack, as he lives in the
present age, where keen envy and calumnies
are so rife; he is a sober-minded careful man,
but we call him false and sly." Bk. 5

Ponderibus modulisque suis ratio utitur, ac, res
Ut quæque est, ita suppliciis delicta coercet?
Si quis eum servum, patinam qui tollere jussus
Semesos pisces tepidumque ligurrierit jus,
In cruce suffigat; Labeone insanior inter
Sanos dicatur? Quanto hoc furiosius atque
Majus peccatum est: paullum deliquit amicus,
(Quod nisi concedas, habeare insuavis) acerbus
Odisti, et fugis, ut Rusonem debitor æris,
Qui nisi, quum tristes misero venere Calendæ,
Mercedem aut nummos unde unde extricat, amaras
Porrecto jugulo historias, captivus ut, audit.
Comminxit lectum potus, mensâve catillum
Evandri manibus tritum dejecit: ob hanc rem,
Aut positum ante meâ quia pullum in parte catini

ratio adhibet examen et judicium suum, atque pœnis cohibet peccata, secundùm rei cujusque meritum? Si aliquis cruce plectat eum famulum, qui jussus auferre catinum, delibârit semesos pisces, et jusculum *adhuc* tepens; *ille* dementior Labeone putabitur à sapientibus? *At* quanto gravius illo et tetrius est delictum *istud?* amicus peccavit aliquantulum: quod si non ignoscas, censeberis amarior et ferocior: aversaris et fugis non secùs ac Rusonem pecuniæ debitor; qui, quoties tristes Calendæ infelici advenerunt, nisi fœnus aut pecuniam *creditam* undecunque expedit; veluti captivus cogitur auscultare importunas scriptiones, protenso collo. Lectum *discubitorium* urinâ inquinaverit ebrius, vel mensâ detruserit catinum Evandri manibus contrectatum; propter hoc, vel quòd esuriens præripuerit pullum in meâ parte patinæ constitutum,

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78. *Suis.*] Her own—such as it becomes her to use—such as are defined by her laws.

80. *Si quis, &c.*] If any man should crucify that slave of his, who, when bidden to remove from the table a dish, should lick up the half-eaten fish and warm sauce, could he —madder than Labeo as he plainly would be—be reckoned among the *sane?* Or—without the interrogation—he would, among sane people, be said to be madder than Labeo.

82. *Labeone.*] According to one of the Scholiasts, this M. Antistius Labeo—a man of prætorian rank, was said to have libelled Augustus, and for that reason to have been thus stigmatised by the adulatory poet. Suet. Oct. 54.

83. *Quanto hoc furiosius, &c.*] Frantic as is the act of the man who should crucify his slave for licking the dishes, how much more so is the act of him who renounces his friend for trifles?

Hoc.] This may be an ablative, referring to the mad act of the slave's master; or a nominative, applying to the act of the man who renounces his friend. It is the acts of these two persons which are compared—not the faults of the slave, and of the discarded friend —still less the faults of the slave and the *discarding* friend.

84. *Paullum deliquit am.*] Your friend has done some small matter to offend you, and you hate him, and shun him, &c.

85. *Quod, &c.*] An offence so insignificant, that if you do not excuse it, you must be regarded as a most implacable person.

86. *Odisti.*] Scil. *eum.*

Rusonem.] Some well-known money-dealer, whose severity on the day of payment—of principal or interest—the debtors could only soften by affecting to listen to his long-winded stories.

87. *Tristes.*] The calends or ides of the month—days on which interest was payable, and loans returnable—*sad* days for the unprepared debtor. Epod. 2. 69.

88. *Mercedem aut num.*] Interest or principal.

Amaras.] Bitter to the unwilling auditor.

89. *Historias.*] Supposed to have been grave political history, written by Ruso; but more probably long-winded stories which he was fond of retailing, and glad to command a listener. Od. iii. 7. 20. After all, perhaps, nothing more is meant than his threats of enforcing his claims, and lectures on the wrongs he was suffering from delay of payment. The not being prepared was ground enough for the debtor's not liking to face his creditor.

Porrecto jugulo.] With outstretched neck —resignedly—without excuse; like a captive awaiting execution.

Audit.] Listens—an unwilling auditor.

90. *Lectum.*] The triclinary seat—the table-couch.

Potus.] When tipsy.

Catillum.] Valued by you on account of the celebrity of the artist; or for its antiquity, and the memory of the original possessor.

91. *Evand. man. tritum.*] *I. e.* either carved by the hands of Evander, a distinguished artist of the day; or, which seems more probable, rubbed by the hands, *i. e. used* by the old Arcadian—a relic which once belonged to him. Æn. viii.

Ob hanc rem.] For this, *i. e.* for either of the trifling offences just enumerated.

an amicus idcirco minùs dulcis mihi fuerit? *Ergo* quid agam si furatus sit *quidpiam*, vel si credita fidei *suæ* revelârit, aut promissis non steterit? Qui contendunt paria esse delicta, hærent quando venitur ad *inquisitionem* veritatis: sensus *communis* et mores reclamant, ipsaque utilitas, *quæ* ferè *est* parens justi et æqui. Quando è primis terris homines prodierunt, mutum ac vile pecus; pro glande et cubili certabant unguibus et pugnis, tum fustibus ac deinceps armis, quæ demum indigentia finxerat; donec invenerunt vocabula et appellationes, quibus significarent sermonem et cogitationes *suas*. Postea inceperunt bello abstinere, urbes moliri, leges condere, ne ullus esset fur, latro, mœchus. Etenim ante Helenam mulieres fuerunt caussa bellorum funesta: at illi interciderunt obscurâ morte, quos ruentes in libidinem obviam, belluarum instar,

Sustulit esuriens, minus hoc jucundus amicus
Sit mihi? quid faciam, si furtum fecerit, aut si
Prodiderit commissa fide, sponsumve negârit?
Quîs paria esse fere placuit peccata, laborant,
Quum ventum ad verum est; sensus moresque repugnant,
Atque ipsa utilitas, justi prope mater et æqui.
Quum prorepserunt primis animalia terris,
Mutum et turpe pecus, glandem atque cubilia propter
Unguibus et pugnis, dein fustibus, atque ita porro
Pugnabant armis, quæ post fabricaverat usus,
Donec verba, quibus voces sensusque notarent,
Nominaque invenere; dehinc absistere bello,
Oppida cœperunt munire et ponere leges,
Ne quis fur esset, neu latro, neu quis adulter.
Nam fuit ante Helenam cunnus deterrima belli
Caussa, sed ignotis perierunt mortibus illi,
Quos Venerem incertam rapientes more ferarum,

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93. *Hoc.*] For this—that is, for seizing the chicken which you had destined for your own eating.

95. *Fide.*] The old form for *fidei*. Od. iii. 7. 4.

Prodiderit, &c.] Betrayed what had been entrusted to his honour—or denied his bail—*i. e.* denied that he had given security for a friend—renounced his responsibility.

96. *Quis.*] The Stoics, who professed to regard all offences in the same light, and deserving of the same punishment.

Laborant, &c.] Are gravelled, when an appeal is made to specific facts.

Fere.] Must be coupled with *laborant*—not with *placuit;* for the principles of the Stoics were absolute. They were puzzled to justify in particular cases—such as the poet suggests.

97. *Sensus.*] The common instincts of nature revolt against the doctrine. *Sensus enim cujusque, et natura rerum, atque ipsa utilitas clamat quodammodo, non posse adduci, ut inter eas res, quas Zeno exequaret, nihil interesset.* Cic. de Fin. iv. 19.

Mores.] The habits of society—the daily practice of life, which distinguish between great and small offences.

98. *Atque utilitas, &c.*] According to the principles of the Epicureans, who made general utility the basis of justice.

99. *Quum prorepserunt.*] This account of the origin and progress of society is in accordance with the sentiments of the Epicureans. Lucret. v. 933.

Primis terris.] When men were first created.

Animalia.] Men.

100. *Mutum et turpe, &c.*] Who, like cattle, had not learned to speak, and like them also lived, without cultivation, on the spontaneous fruits of the earth.

Glandem, &c.] Lucret. v. 937.

101. *Pugnis.*] With their fists — from *pugnus.*

102. *Armis, &c.*] With their nails and fists, then with clubs, and next with weapons, which necessity, or rather the occasion for further force, had invented, &c.

103. *Donec verba, &c.*] Till they contrived words and names to give meaning to their voices, and expression to their feelings.

105. *Ponere leges, &c.*] To institute laws against robbery, adultery, &c.

107. *Nam.*] *Nam* refers to *neu quis adulter.*

Ante Helenam, &c.] Before the days of Helen, woman was the most fatal source of war.

108. *Mortibus ignotis.*] Unknown, because their names have not been handed down by poets.

Illi quos, &c.] But those ravishers, who, before Helen's time, seized their vagrant Venuses, the stronger slew, as the bull does his rivals in the herd.

109. *Venerem incertam.*] Not bound by

Viribus editior cædebat, ut in grege taurus.
Jura inventa metu injusti fateare necesse est,
Tempora si fastosque velis evolvere mundi.
Nec natura potest justo secernere iniquum,
Dividit ut bona diversis, fugienda petendis;
Nec vincet ratio hoc, tantumdem ut peccet idemque,
Qui teneros caules alieni fregerit horti,
Et qui nocturnus sacra Divûm legerit. Adsit
Regula, peccatis quæ pœnas irroget æquas;
Nec scuticâ dignum horribili sectere flagello.
Nam ut ferulâ cædas meritum majora subire
Verbera, non vereor, quum dicas, esse pares res
Furta latrociniis, et magnis parva mineris
Falce recisurum simili te, si tibi regnum
Permittant homines. Si dives, qui sapiens est,

prosternebat viribus superior, tanquam taurus in armento. Leges institutas contra injustum confitearis oportet, si mundi tempora et annales perscruteris. Neque valet natura distinguere æquum ab injusto, sicut discernit bonum à malo *et res* evitandas ab exoptandis. Nec ratio probabit istud, quòd tam graviter delinquat *is* qui novellas brassicas disruperit in alterius hortulo, quàm *ille* qui noctu rapuerit Deorum sacra. Statuatur lex pares delictis pœnas decernens: neque gravibus flagris cædas *eum qui* lorum *duntarat* meritus est. Etenim haud metuo ne ferulâ *tantùm* plectas graviori dignum castigatione, si quidem asseveras æqualia esse latrociniis furta; et prædicas eâdem te falce amputaturum magna et parva *crimina*, si regnum tibi deferant homines. *At enim* si sapiens *quisque* est opulentus,

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legal or matrimonial ties; and hence is added *more ferarum.*

110. *Ut in grege.*] The stronger bull kills the other bulls in the herd.

111. *Jura inventa, &c.*] If you turn over the history of the world, you must acknowledge, that laws were invented from the fear of injustice. Laws had their source in the violence of men—they were indispensable to protect man from his fellows.

112. *Fastos.*] The records or registers of events—strictly, *fasti* is applicable to Roman affairs only.

Evolvere.] The writings of old being in *rolls.*

113. *Nec natura, &c.*] Neither can nature separate the just from the unjust, as she divides the good from the contrary, and the shunable from the desirable; nor will the *(ratio)* arguments or authority of the Stoics establish this point—that the man who steals young cabbages from a neighbour's garden, and he who plunders the temples, commits crimes of equal atrocity—that all offences are equal.

Natura.] Meaning original and uninformed instincts do not distinguish the just from the unjust—no! experience does this—it is a matter to be gathered from the effects and tendencies of things. Our senses tell us at once what is agreeable, or the reverse, &c.

116. *Fregerit.*] Broken off from the stem, and carried away.

117. *Legerit.*] Collects and carries off in the night the sacred images of the Gods, and the valuable utensils of public worship.

Adsit regula, &c.] The connection. As nature does not discriminate and define the just and unjust; and philosophy cannot convince us that all offences are equally criminal—therefore let there be laws to impose penalties proportioned to offences—and do not scourge with the horrible *flagellum* the man who deserves only the *scutica* or *ferula. Flagellum, scutica, ferula.*—The specific differences of these instruments are not defineable—but the *flagellum* is the severest, and the *ferula* the lightest.

120. *Nam, &c.*] For I have no fears that you would scourge with the *ferula* the man who deserves to be lashed with the *flagellum.*

Ut—non vereor.] Instead of *ut*, by the general usage, *ne* would follow *non vereor.* The *ut* is probably a colloquialism.

121. *Quum, &c.*] Since you pronounce pilferings to be as bad as murders and highway robberies—and threaten you would cut down with the same scythe all offences, great and small, if you were a king.

Pares res.] Instead of *paria*, in agreement with *furta.*

122. *Magnis parva.*] Instead of *magna et parva.* Though strictly only qualifying *falce*, *simili* is here made to govern *magnis.* You will cut down the small with the same scythe as that with which you cut the great.

123. *Si tibi regnum permittant.*] The phrase is selected with reference to the silly paradox of the Stoics. If they would give you sovereign power!—why do you wish for what you have? The Stoic *is* a king.

124. *Si dives, &c.*] If the wise man—according to the doctrine and language of the Stoics, is a rich man, a good cobbler, the only handsome man and a *king* too—why do you wish for what you have—*i. e.* sovereign power to punish all offences equally.

et peritus sutor, et solus pulcher, imò etiam rex; quare petis *id* quod possides? *Ohe*, respondet *ille:* Nequaquam intelligis quid loquatur magister Chrysippus: Sapiens nunquam sibi fecit crepidas aut soleas; sapiens tamen sutor est. Quâ *ratione?* Quemadmodum licèt taceat Hermogenes, nihilominus est bonus cantor ac musicus: sicut *etiam* Alfenus *ille* solers, relicto quolibet artis *suæ* instrumento, et clausâ tabernâ, erat sutor: ita sapiens artifex est cujusvis operis perfectissimus, ita rex solus. *Attamen* barbam tibi vellunt petulantes pueri; quos baculo si non abigas, premeris turbâ circumsistente, et infelix vociferando frangeris, ô magnorum regum maxime. Ne prolixior sim; quamdiu te lavatum ibis, ô rex, dato quadrante, nec te comitabitur quispiam satelles, nisi fatuus Crispinus; mihi quoque amici faciles indulgebunt, si quod stultus *ego* admisero delictum; et vicissim illorum peccata facilè tolerabo, et vivam privatus te rege felicior.

Et sutor bonus, et solus formosus, et est rex;
Cur optas, quod habes? Non nôsti, quid pater, inquit,
Chrysippus dicat. Sapiens crepidas sibi nunquam,
Nec soleas fecit; sutor tamen est sapiens. Quî?
Ut, quamvis tacet Hermogenes, cantor tamen, atque
Optimus est modulator; ut Alfenus vâfer, omni
Abjecto instrumento artis, clausâque tabernâ,
Sutor erat: sapiens operis sic optimus omnis
Est opifex solus, sic rex. Vellunt tibi barbam
Lascivi pueri, quos tu ni fuste coërces,
Urgeris turbâ circum te stante, miserque
Rumperis et latras, magnorum maxime regum!
Ne longum faciam: dum tu quadrante lavatum
Rex ibis, neque te quisquam stipator, ineptum
Præter Crispinum, sectabitur; et mihi dulces
Ignoscent, si quid peccâro stultus, amici,
Inque vicem illorum patiar delicta libenter,
Privatusque magis vivam te rege beatus.

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126. *Non nôsti, &c.*] You do not understand,—says the Stoic in reply, what our father, Chrysippus, means.

127. *Chrysippus.*] One of the fathers of the Stoic philosophy—flourishing in the third century, B. C. Sat. ii. 3. 44. Chrysippus was the first to illustrate thus absurdly the principles of Zeno, who, in the spirit of Solomon, had taught that *wisdom* was better than rubies.

Sapiens, &c.] Though the philosopher never made his own *crepidæ* or *soleæ*, he is still a *sutor*. The writer has Alfenus already in mind.

Crepidas—soleas.] The difference is not known with any precison—both were *sandals;* and both made by the *sutor*, as well as the *calceus*.

128. *Quî?*] How.

129. *Ut, quamvis, &c.*] Just as Hermogenes Tigellius, though not actually singing or playing, is the best *musician* still.

130. *Ut Alfenus, &c.*] Just as Alfenus, after he had thrown every tool of his trade away, and shut up his shop, was a *sutor* still.

Alfenus.] Alfenus Varus, a man who, though originally a shoemaker and following his trade at Cremona, became, under the instructions of Sulpicius, an eminent lawyer at Rome—attained to the consulate, and at his death was honoured with a public funeral.

Vafer.] As a lawyer—dextrously and cunningly turning every thing to the advantage of his client. Sat. ii. 2 131.

133. *Vellunt, &c.*] Yet the saucy boys in the streets—so little reverence does your kingship ensure—pluck your beard for you; and unless you keep them *(quos)* off with your stick, you get hustled by a crowd of them round you, and impotently burst with rage, &c.

Vellunt tibi barbam.] Τὸν πώγωνα τίλλειν τινί—proverbial for ignominious treatment.

Barbam.] The would-be philosophers—the babblers of Stoic paradoxes—the subjects of Horace's mockery, cultivated their beards with great assiduity.

136. *Rumperis.*] Scil. *irâ*. Virg. Ecl. vi. 26.

137. *Ne longum.*] Scil. *sermonem*.

Quadrante.] The fourth part of the *as*—the price paid by the poor at the public baths. The rich had their own baths at home. Persius v. 126.

138. *Quisquam stipator, &c.*] With nobody in your royal suite but the fool Crispinus.

139. *Crispinum.*] Sat. i. 1. 120.

Dulces.] *Dear*, as in line 69.

140. *Peccâro stultus.*] *Stultus* as the Stoics style us. Compare line 77.

142. *Privatusque.*] And though but a poor humble individual, I shall be happier than *your majesty*.

SATIRA IV.

EUPOLIS, atque Cratinus, Aristophanesque, poetæ,
Atque alii, quorum comœdia prisca virorum est,
Si quis erat dignus describi, quod malus, aut fur,
Quod mœchus foret, aut sicarius, aut alioqui
Famosus, multâ cum libertate notabant.
Hinc omnis pendet Lucilius hosce secutus,
Mutatis tantum pedibus numerisque; facetus,
Emunctæ naris, durus componere versus.
Nam fuit hoc vitiosus; in horâ sæpe ducentos,
Ut magnum, versus dictabat stans pede in uno;
Quum flueret lutulentus, erat, quod tollere velles;

Eupolis, Cratinus, et Aristophanes, aliique veteris comœdiæ auctores, si quispiam merebatur notari velut improbus, aut fur, aut adulter, aut homicida, vel qualitercunque infamis; *hunc* carpebant multâ cum libertate. Hos totus Lucilius imitatur et sequitur, mutatis solummodo pedibus ac numeris, perurbanus, acri judicio, durus in condendis versibus. Etenim fuit *in hoc* vitiosus. *Unâ* horâ sæpe versus ducentos, stans in uno pede (quasi *aliquid* magnum) dictabat: cùm flueret cœnosus, habebat quod velles delere:

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SATIRE IV.

Nettled at the libellous construction put upon his Satires, the poet explains the motives which prompted him to write, and appeals to the candour of his friends for a more equitable judgment.

1. *Eupolis, &c.*] Poets of the old comedy. They were all three cotemporaries in the latter part of the fifth century, B. C. Persius names the same three, as the chiefs of the school, i. 123; and Quintilian also, x. 1. Eupolis was a favourite with Horace, Sat. ii. 3. 12. Cratinus he represents, Ep. i. 19. 2. as one who denounced the verses of water-drinkers. The works of both of them are wholly lost; while eleven pieces of Aristophanes have survived—to justify the eulogia of the admirers of the school.

2. *Comœdia.*] The old critics trace three stages in the history of the comic drama—the old—the middle—and the new. In the first not only known characters, but their names were introduced; in the second, the characters were disguised by assumed names; and in the third, personality was wholly excluded.

Alii, quorum, &c.] And other writers of the old comedy. Sat. i. 10. 16.

3. *Si quis, &c.*] If any body deserved to be shewn up for being a scoundrel, or thief, or because he was an adulterer, or a cut-throat, or infamous in any other way, they branded him without ceremony or reserve—in perfect freedom, unfettered by any libel-law.

6. *Hinc omnis, &c.*] On this Lucilius wholly depends. His merit consists wholly in the freedom and fearlessness with which he lashed the vices of the town.

Hosce secutus.] Imitating these writers of the old comedy in every thing but their versification.

Lucilius.] A native of Aurunca, a town of Latium, and the first writer of Roman satire in a systematic form. Died 650 U. C. Pers. i. 114. Juv. i. 165.

7. *Pedibus.*] Lucilius wrote in hexameter verse—the old comic writers in iambics chiefly.

Numerisque.] The rhythm of the verse—the contexture of accented syllables, upon which the flow and music of verse mainly depend.

Mutatis.] Hinting, apparently, at a *change* for the worse. There is an equivoque in the word. Compare Sat. ii. 2. 58.

Facetus.] With wit and humour.

8. *Emunctæ naris.*] With a clean nose, and therefore of a clear scent—an acute and shrewd fellow, opposed to *naris obesæ*. Epod. 12. 3.

Durus componere.] A rough hand at making verses—whose versification was unlicked.

9. *Nam fuit hoc, &c.*] For in this respect —his haste and carelessness—he was *bad*.

In horâ sæpe, &c.] Often would he make two hundred lines in an hour—as if it had been a fine achievement.

10. *Dictabat.*] He would dictate—or make. The imperfect expressing the habit or frequency of the act.

11. *Quum flueret lut. &c.*] When he flowed or rolled along turbidly, like a flooding stream, —there was what you would like to remove—

Garrulus, atque piger scribendi ferre laborem,
Scribendi recte; nam ut multum, nil moror. Ecce,
Crispinus minimo me provocat: Accipe, si vis,
Accipiam tabulas; detur nobis locus, hora,
Custodes; videamus, uter plus scribere possit.
Dî bene fecerunt, inopis me quodque pusilli
Finxerunt animi, raro et perpauca loquentis;
At tu conclusas hircinis follibus auras,
Usque laborantes, dum ferrum molliat ignis,
Ut mavis, imitare. Beatus Fannius, ultro 21
Delatis capsis et imagine; quum mea nemo
Scripta legat, vulgo recitare timentis ob hanc rem,
Quod sunt, quos genus hoc minime juvat, utpote plures

verbosus, et segnis exantlare laborem scribendi, rectè *inquam* scribendi; etenim multa *scribere* nihili æstimo. Ecce *verò* Crispinus me lacessit minimo *digito*. *Heus tu*, inquit, sume, si lubet; sumam vicissim tabellas jam, assignetur nobis locus, hora, observatores: videamus uter plura scribere valeat. Rectè egerunt Dii, quòd me finxerunt ingenii mediocris et parvi, raró et pauca valdè loquentis. Tu verò quamtumlibet æmulare ventos hœdinis pellibus inclusos, semper laborantes, donec ignis emolliat ferrum. Fortunatus Fannius, illatis sponte scriniis, et suâ effigie; dum nullus mea scripta legit; *et ego* metuo *illa* recitare populo, quoniam sunt quibus non placent ejusmodi *scriptiones:* nempe complures *extant*

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the bad, that is, which was mixed with the good — precisely that which *mudded* the stream. Sat. i. 10. 50.

12. *Garrulus.*] Full of words—not terse and close in thought or expression.

Piger, &c.] Too idle to bear the labour of writing correctly. Greek for *in ferendo labore* —like *durus componere versus*, line 8.

Laborem.] The pains required for correctness and effect.

13. *Nam ut multum.*] For as to the great quantity which he could write, or any body else can—I care nothing. This is the kind of merit on which Crispinus plumes himself.

14. *Crispinus min. &c.*] Crispinus challenges me to make verses with him against time—he proposes to decide by a bet, and *give me the odds*. In the absence of analogous phrases the rationale of *minimo provocat* has never been satisfactorily assigned, though the sense is perhaps scarcely susceptible of doubt.

Accipe, &c.] Take your tablets, and I will take mine, &c. Crispinus speaks. Sat. i. 1. 120.

16. *Custodes.*] To see that all is fair—that the verses are made on the spot, &c.

17. *Dî bene fecerunt, &c.*] I thank the Gods for making me, &c.

Quodque.] The *que* couples *inopis* and *pusilli*.

Inopis.] With no mental riches producible on demand.

Pusilli.] Nor much disposed to produce what is in my power—without ambition or ostentation.

18. *Raro, &c.*] Inclined to speak but rarely, and then in few words.

19. *At tu conclusas, &c.*] But do *you*—by all means—imitate, as you plainly wish, the wind of the smith's bellows, blowing till the fire melts the iron.

Hircinis follibus.] Bellows made of goatskin.

21. *Beatus, &c.*] Horace cannot compete with Crispinus, nor like the happy Fannius, has he people to puff him.

Fannius.] Fannius Quadratus, according to the Scholiast, a miserable poet, but a man of property, with no family. His friends, to curry favour—in chace of a legacy—deposited a copy of his works and his bust in the public libraries. Sat. i. 10. 80.

Ultro.] Fannius is delighted with the honour, though obtained solely through the manœuvres of his interested friends.

22. *Capsis.*] The case, or portefeuille, enclosing the copy of Fannius's writings.

Delatis.] Taken to and deposited, either in the Palatine library, built by Augustus, 726 U. C.; or if, as is probable, the satire was written before that date, perhaps in the one built by Asinius Pollio, from the spoils of the Dalmatian triumph. Pliny vii. 31. For the practice of exhibiting *busts* in the public libraries, see Pliny H. N. iii. 2.

Imagine.] Bust.

Quum, &c.] Fannius finds friends to place his poems, &c. in the public libraries, while nobody reads my verses.

Mea scripta, &c.] Instead of *scripta mei timentis*, &c.

23. *Timentis, &c.*] And I am afraid to recite them in public.

Ob hanc rem.] On this account, because there are some who do not at all like—*i. e.* who have a great dislike to this kind of writing.

24. *Utpote plures.*] That is, the many who deserve to be told of their faults.

Genus hoc.] Scil. *scribendi*. These satires.

Culpari dignos. Quemvis mediâ elige turbâ;
Aut ab avaritiâ aut miserâ ambitione laborat.
Hic nuptarum insanit amoribus, hic puerorum;
Hunc capit argenti splendor; stupet Albius ære;
Hic mutat merces surgente a sole ad eum, quo
Vespertina tepet regio; quin per mala præceps
Fertur, uti pulvis collectus turbine, ne quid
Summâ deperdat, metuens, aut ampliet ut rem.
Omnes hi metuunt versus, odere poetas.
Fœnum habet in cornu, longe fuge; dummodo risum
Excutiat sibi, non hic cuiquam parcet amico;
Et quodcunque semel chartis illeverit, omnes
Gestiet a furno redeuntes scire lacuque,
Et pueros et anus. Agedum, pauca accipe contra:
Primum ego me illorum, dederim quibus esse poetis,
Excerpam numero; neque enim concludere versum

reprehensione digni. *Enimvero* quemlibet è medio populo assume; inquinatus est avaritiâ vel ambitione infelici. Ille nuptas, iste pueros, sectatur. Alium perstringit fulgor argenteorum *vasorum:* Albius amat ænea. Ille negotiatur ab oriente sole, ad eum quo terra occidentalis incalescit: imò rapidè currit per ærumnas, tanquam pulvis vento sublatus; timens ne de acervo *suo* aliquid detrahatur, vel ut opes augeat. Isti omnes reformidant carmina, poëtas aversantur. Habet fœnum ad cornu, *inquiunt*, procul fuge: ut sibi cachinnos moveat ille, amicorum parcet nemini: et quicquid semel scriptitârit, cupiet sciri à cunctis revertentibus à clibano vel fonte, à juvenibus ac vetulis. Heus tu, quæpiam contraria exaudi. Ego me primum eximam è numero eorum, quos poëtas esse concesserim. Namque haud dixeris satis esse versum finire:

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25. *Quemvis, &c.*] To confirm the assertion that such persons are numerous, the poet adds—choose any one you like out of the crowd—take the first man you meet with, &c.

26. *Aut ab avaritiâ, &c.*] He is tormented with avarice or ambition.

Miserâ.] The miserable pursuit of something which he cannot obtain, or which, if he obtains, he has not the spirit to make use of. *Misera* will apply to both *avaritia* and *ambitio.*

28. *Hunc capit, &c.*] One has a passion for plate—silver articles or pieces of antique workmanship.

Albius ære.] Albius is as much infatuated with bronze pieces—both collectors. Ep. i. 6. 17. Od. iv. 8. 2.

29. *Hic, &c.*] The merchant will, for gain, go from east to west. Merchants, among the Romans, in their traffic with foreign nations, were their own supercargoes, and hence by Horace are often called *navitæ.* Sat. i. 1. 29.

Ad eum.] Scil. *solem.* From the rising sun to that sun with which the western regions glow—from east to west.

30. *Quin per mala, &c.*] Nay, through any perils headlong he rushes, as the dust swept by the whirlwind.

32. *Metuens, &c.*] In dread lest he should lose aught of his capital, or not augment it. Ep. i. 1. 45.

Summâ deperdat.] As if *de summâ perdat.*

34. *Fœnum habet, &c.*] That is, a satirist—a wild bull. He has hay upon his horn—get out of his way. The exclamation of such as dread the severity of satirists. Mischievous cattle, it may be inferred, had hay bound upon their horns, to put people on their guard.

Dummodo.] If he can but find food for laughter, he will not spare even a friend.

35. *Sibi.*] For his own diversion.

36. *Et quodcunque, &c.*] And whatever he has once scrawled on his papers, he will desire—he will not be easy till all the old women and children of the town are acquainted with it.

37. *A furno.*] From the baker's—from the public ovens.

Lacu.] One of the tanks or reservoirs filled by the aqueducts. The *lacus Servilius* is mentioned by Cic. Ros. Am. 32.

38. *Agedum.*] Come, come, listen to a few words in reply—you who have such a horror of *poets.*

39. *Primum ego, &c.*] In the first place, *I* should take myself out of the number of those whom I allowed to be poets. I should not call myself a poet at all—for writing these satires.

Poetis.] Gr. for *poetas.* Sat. i. 1. 19.

40. *Neque enim, &c.*] For neither would you say that packing or stringing verses was sufficient to constitute a poet.

et si quispiam, velut ego, scribat similia *quotidiano* sermoni, hunc poëtam esse nequaquam censebis. *Verùm* cui fuerit ingenium, cui mens divinior, et facundia res grandes elocutura, *huic* tribue insignem hanc appellationem. Eam ob rem nonnulli dubitârunt *utrùm* comœdia esset poëma, an non; quia vehemens spiritus virtusque nec dictioni nec rebus inest: tantúmque definitis numeris oratio pura distinguitur oratione *solutâ*. *Dices:* Atqui fervens pater excandescit, quoniam filius luxuriosus meretricem deperit amicam, uxorem *verò* ingenti cum dote respuit, atque temulentus cum faculis ante noctem discurrit: quod grande probrum est. *Respondeo:* An *quæso* Pomponius his minora audiret, si pater *ejus* viveret? Itaque non sufficit versum componere meris vocibus, quem si resolvas, eodem modo quilibet irascatur ac pater personatus. His *versibus* quos ego jam *scribo*,

Dixeris esse satis; neque, si quis scribat, uti nos,
Sermoni propiora, putes hunc esse poetam.
Ingenium cui sit, cui mens divinior, atque os
Magna sonaturum, des nominis hujus honorem.
Idcirco quidam, comœdia, necne, poema
Esset, quæsivere; quod acer spiritus ac vis
Nec verbis, nec rebus inest; nisi quod pede certo
Differt sermoni, sermo merus. At pater ardens
Sævit, quod meretrice nepos insanus amicâ
Filius uxorem grandi cum dote recuset,
Ebrius et (magnum quod dedecus) ambulet ante
Noctem cum facibus. Numquid Pomponius istis
Audiret leviora, pater si viveret? Ergo
Non satis est, puris versum perscribere verbis;
Quem si dissolvas, quivis stomachetur eodem,
Quo personatus pacto pater. His, ego quæ nunc,

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43. *Ingenium cui, &c.*] You would give the honour of that name to the man, and to him only, who has genius, &c.

Ingenium.] An aptitude resulting from original formation.

Mens divinior.] Susceptible of divine conceptions—a reach of thought so much beyond the common powers of humanity, as to be thought to approach the divine.

Os magna sonaturum.] A tongue to frame expressions equal to the magnitude and elevation of his conceptions.

45. *Idcirco.*] On this account—because such are the qualities and characteristics of the true poet.

Quidam comœdia, &c.] Some have made it a question—some have doubted whether a comedy was a poem or not, because, &c. Consult Cic. Orat. 20. for precisely the same sentiments.

46. *Acer spiritus, &c.*] The fiery and forcible expression of passion—neither in the language nor the subjects is there energy or force.

47. *Nisi quod pede, &c.*] Except that it differs from the tone of conversation by metrical structure, it is the common style of conversation. *Apud quos*, (the comic poets) *nisi quod versiculi sunt, nihil est aliud quotidiani dissimile sermonis.* Cic. Orat. 20.

48. *At pater, &c.*] But—says some one, objecting to the doctrine of Horace—the father (alluding to Menedemus in Terence's Heautont.) rages with passion and fervour enough, when his dissolute son, infatuated with a harlot mistress, refuses a wife with a splendid dowry, &c.

51. *Magnum quod dedecus, &c.*] A most scandalous act—rioting in the streets with torches before dark—exhibiting thus these drunken scenes before the eyes of their fellow citizens.

52. *Numquid, &c.*] Well, but would Pomponius (of course, some profligate youth well known) would he, if his father had been alive, hear *milder* reproaches from him?

53. *Ergo, &c.*] Therefore the natural expressions of passion upon ordinary, familiar, or domestic occasions, will not constitute poetry. It is not enough to write verses in *plain* terms, without ornament, elegance, or selection.

54. *Puris verbis.*] Words employed on common occasions—plain, direct terms.

55. *Quem si, &c.*] A verse, which if you break *i. e.* loosen from the restrictions of metre—any father might rave in the same way as the one in the comedy—might use the same terms.

56. *Personatus.*] The father, who is introduced in Terence's comedy—the character represented.

His, ego, &c.] From these lines which I am now writing—or from those which Lucilius wrote—if you should take away the metre, and change the order of the words, you would not find the limbs of the scattered poet—as you would if you broke up the lines which follow of Ennius.

Olim quæ scripsit Lucilius, eripias si
Tempora certa, modosque, et quod prius ordine verbum est,
Posterius facias, præponens ultima primis;
Non, ut si solvas, "*Postquam discordia tetra*
Belli ferratos postes, portasque refregit;"
Invenias etiam disjecti membra poetæ.
Hactenus hæc: alias, justum sit, necne, poema;
Nunc illud tantum quæram; meritone tibi sit
Suspectum genus hoc scribendi. Sulcius acer
Ambulat et Caprius, rauci male, cumque libellis;
Magnus uterque timor latronibus; at bene si quis
Et vivat puris manibus, contemnat utrumque.
Ut sis tu similis Cœli, Birrique, latronum,
Non ego sum Caprî, neque Sulci; cur metuas me?
Nulla taberna meos habeat, neque pila, libellos,
Queis manus insudet vulgi, Hermogenisque Tigelli;

et quos olim scripsit Lucilius, si auferas quasdam mensuras ac numeros, atque posteriori loco statuas vocabulum quod erat prius, extrema ponens ante prima; non *erit idem* ac si dissolvas *hæc:* Postquam tetra discordia refregit postes ferratos et portas belli. *In his enim* reperias adhuc partes discerpti poëtæ. Sed ista huc usque. Alio tempore *expendam utrùm comœdia* sit verum carmen, an non. Jam verò id unum scrutabor, an jure invisum tibi sit istud scribendi genus. Sulcius ardens incedit, *pariter* et Caprius, miserè rauci, et cum libellis: atque latronibus valdè formidabiles. Sed quisquis probè et innocenter vivit, spernat utrumque. Sis tu licèt prædonum Cœli atque Birrhi similis, non ego *proinde* sim Caprii aut Sulcii. Quare ergo times me? *Adde* quòd nulla taberna vel columna meos habet libros, quos terat manus plebis et Hermogenis Tigellii.

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58. *Tempora modosque.*] Precisely the *pedes numerique* of line 7. The *tempora* are the feet consisting of long or short syllables, or *times;* and the *modi* are here the *numeri*—the measure or melody which a change in the collocation of the words would destroy.

60. *Postquam,* &c.] When dire discord broke down the barred-up gates of war. Here, though scattered, you would still find the limbs of the poet. It is poetry independently of the metre.

61. *Belli ferratos postes.*] Virgil borrowed the phrase. Æn. vii. 621.

62. *Disjecti membra.*] Alluding to the limbs of Absyrtus scattered by Medea.

63. *Hactenus, &c.*] So much for this. On some other occasion I will inquire whether a comedy be a genuine poem or not—entitled at all points to be called a poem.

64. *Nunc illud, &c.*] *Illud* for *hoc.* Now I will discuss this matter only—whether this species of writing—these satires, and such as mine, so written, are deservedly hated.

65. *Sulcius et Caprius, &c.*] Officially employed, it should seem, in criminal prosecutions—zealous officers. Nothing seems to be implied to their discredit—they were the terror of *robbers* only. According to the Scholiast, they were *acerrimi delatores et causidici.* But every thing relative to the subordinate departments of the courts, and especially to the police, must, in the absence of specific details, be obscure.

66. *Ambulat.*] Stalk along the forum—the word indicates a feeling of self-importance. Sat. i. 2. 25.

Rauci male.] Miserably hoarse—from vociferating in the courts. Mart. iv. 8. 2.

Cumque libellis.] With the *libelli* in their hands—or in bags—containing the charges and perhaps details of evidence—briefs.

68. *Puris.*] Scil. *a cæde.*

Utrumque.] Sulcius and Caprius.

69. *Ut sis, &c.*] Although you may be like Cœlius and Birrius, *latrones* (persons likely to fall into the clutches of Sulcius and Caprius), yet as I am not an officer, or prosecutor, like Sulcius and Caprius—why should you be afraid of me?

71. *Nulla taberna, &c.*] Let no shop or bazaar have my poems, to be handled by the greasy fingers of the canaille, and of Hermogenes Tigellius. I do not wish them to be exposed to sale—or to *publish* them (in the modern sense). If they are published, it is against my wishes, and therefore I cannot fairly be charged with a malicious or libellous design.

Taberna—pila.] Booksellers appear to have exhibited their wares in shops detached from dwelling-houses—or in stalls under or along colonnades. Ep. ad Pis. 373.

72 *Tigelli.*] As if, among other things,

Præterea nemini recito præterquam familiaribus, et invitus quidem; nec ubicunque, nec ante quoscunque. *Sat* multi sunt qui scripta recitent in medio foro, et qui dum in balneis sunt; *ubi* clausus locus *facit* vocem jucundè resonantem. Illud placet vanis, non observantibus an stultè, an tempore minimè opportuno id agant. At *enim* amas vellicare, inquis: idque agis improbo animo. Unde *verò* illud quæsivisti *quod* mihi objicis? *An* demum adstipulatorem habes aliquem eorum quibuscum vixi? *Imò* qui absentem amicum carpit; qui *eum* non tuetur *ab* alio reprehendente; qui gaudet excitare effusos cachinnos hominum, et haberi dicax; qui sponte fingit quæ non vidit; qui non potest silere arcana; ille est perniciosus; istum cave, ó Romane. *Porrò* frequenter aspicias tribus in lectis quaternos epulari:

Nec recito cuiquam, nisi amicis, idque coactus,
Non ubivis, coramve quibuslibet. In medio qui
Scripta foro recitent, sunt multi, quique lavantes:
Suave locus voci resonat conclusus. Inanes
Hoc juvat, haud illud quærentes, num sine sensu,
Tempore num faciant alieno. Lædere gaudes,
Inquit, et hoc studio pravus facis. Unde petitum
Hoc in me jacis? est auctor quis denique eorum,
Vixi cum quibus? Absentem qui rodit amicum;
Qui non defendit, alio culpante; solutos
Qui captat risus hominum, famamque dicacis;
Fingere qui non visa potest; commissa tacere
Qui nequit; hic niger est, hunc tu, Romane, caveto.
Sæpe tribus lectis videas cœnare quaternos,

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Tigellius had affected the character of a literary man, and frequented the booksellers' shops. In Sat. i. 2. 3. Tigellius is said to be dead; but as the 24th line of that Satire is referred to in the 91st of this, the precedence seems indisputable. Still Horace's talk of Tigellius's death might have been a mere hoax.

73. *Nec recito, &c.*] Nor do I recite my verses to any but my friends, and then only when forced by their importunity—not every where, or in presence of every body.

74. *In medio foro, &c.*] Many repeat their verses in the middle of the forum, and many at the baths—I am not one of them.

76. *Suave locus, &c.*] The place—meaning the baths—enclosed as it is, sweetly echoes the voice. The circumstance which partly impels these contemptible persons.

Inanes.] But they are empty-headed fellows who can be thus tickled.

77. *Haud quærentes.*] Who never inquire whether what they do be done with common sense, and at a proper time—with no tact or perception of propriety.

Sine sensu.] *I. e.* without *common* sense. Sat. i. 3. 66.

78. *Alieno.*] Unsuitable, as in the forum, or at the baths, where people have something else to do than to listen to recitations. *Dextro tempore,* Sat. ii. 1. 18; *lævo,* Sat. ii. 4. 4.

Lædere gaudes.] You delight in mischief—says the person with whom the poet affects to be arguing.

79. *Et hoc, &c.*] And this—the mischief—you do, like a bad man, studiously—by design, to gratify your malignant feelings.

Unde petitum, &c.] This reproach which you thus throw, like a stone, at me—where did you pick it up?

80. *Est auctor quis, &c.*] Is any one of those, with whom I have lived, your authority? Does any one of the friends—who know me best—say this?

81. *Absentem, &c.*] Every thing of the kind is quite alien from my disposition. The man who backbites a friend—who does not even defend his friend against the attacks of others, &c.

83. *Qui captat, &c.*] Whose object is to raise a loud laugh among his companions, and gain the reputation of a wit, at the expense of a friend, &c.

84. *Fingere qui non, &c.*] Who can fabricate falsehoods, and betray the confidence of a friend.

85. *Niger.*] *He* is a worthless fellow—against *him*, Roman, be on your guard—not against *me*. The word is opposed to *candidus*, physically and morally. The Greeks used μέλας in the same way.

Romane.] Scil. Imbued with the Roman virtues of frankness and honour.

86. *Sæpe, &c.*] You may often see fours on three seats dining. In a party of a dozen, you will often see one, and him in the inferior seat, scatter his sarcasms upon every body, except the host. Sat. ii. 8. 23.

Tribus lectis.] The guests reclined on

E quibus imus amet quavis aspergere cunctos,
Præter eum, qui præbet aquam; post hunc quoque potus,
Condita quum verax aperit præcordia Liber.
Hic tibi comis et urbanus, liberque videtur,
Infesto nigris; ego, si risi, quod ineptus
Pastillos Rufillus olet, Gargonius hircum,
Lividus et mordax videor tibi! Mentio si qua
De Capitolini furtis injecta Petillî
Te coram fuerit; defendas, ut tuus est mos:
Me Capitolinus convictore usus amicoque
A puero est, causâque meâ permulta rogatus
Fecit; et incolumis lætor quod vivit in Urbe;
Sed tamen admiror, quo pacto judicium illud
Fugerit.—Hic nigræ succus loliginis; hæc est
Ærugo mera; quod vitium procul afore chartis,
Atque animo prius, ut si quid promittere de me
Possum aliud vere, promitto. Liberius si

quorum unus omnes cupit proscindere quâcunque *ratione* excepto eo qui aquam suppeditat: *atque* hunc etiam *paulò* pòst ebrius, quando Bacchus veridicus revelat secreta mentis. *Attamen* iste comis et lepidus et sincerus existimatur tibi inimico pravis. Ego *verò*, si risi quòd insulsus Rufillus redolet pastillos, Gargonius *autem* caprum; à te prædicabor malignus et dicax. *Quin imò audi.* Si mentio quædam fiat de furtis Petillii Capitolini, te præsente; *protinus*, ut soles, tueris: *aisque*, Me Capitolinus à pueritiâ convivam habuit et familiarem, rogatusque bene multa egit in mei gratiam: gaudeo certè quòd Romæ sospes degit: attamen demiror quâ ratione effugerit istam damnationem. *En* ille humor est atræ sepiæ: illud merum virus: quod malum à scriptis *meis* atque antea *ab* animo *meo* longè futurum sincerè spondeo, quantùm de me aliquid spondere licet. *At verò*, si quidpiam locutus fuero nimis liberè,

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couches, three or four on each—on three sides of the table. The fourth was open for the access of servants.

87. *Aspergere.*] Besprinkle or bespatter with any filth *(quavis)* all the party, except the man who supplies the water. The word *aqua* suggested *aspergere.*

88. *Qui præbet aquam.*] A periphrasis for the entertainer. Sat. ii. 2. 68. Od. iii. 19. 6. Water was in great demand at a Roman feast—it was required for bathing the feet and hands—and diluting the wine.

Post hunc, &c.] Scil. *aspergere.* The host —when the buffoon gets tipsy, and Bacchus opens his heart, &c.

89. *Condita, &c.*] Who prompts his votary to produce whatever is buried in his bosom.

90. *Hic tibi, &c.*] Such a person as this —intolerable as he really is—seems to you to be agreeable, and witty, and frank.

91. *Infesto nigris.*] To you, who are so hostile to satirists, like me, who tell nothing but truth, and whom you venture to call *nigri.*

Ego, &c.] But if *I* have ridiculed the coxcomb Rufillus because he smelt, &c. Sat. i. 2. 27.

93. *Lividus, &c.*] I am thought envious and malevolent by you—you who are in fact the envious person.

Mentio si qua, &c.] For, if in your presence, any notice were taken of the robberies committed by Petillius Capitolinus, you would defend him, &c.

94. *Petillî.*] The story glanced at is obscure. Petillius is said by the scholiast Cruquius to have had the care of the Capitol, and thence to have acquired the appellation of Capitolinus. While in office he was prosecuted on a charge of purloining the *corona* of Jupiter, but acquitted out of consideration for Augustus, whose friend he was.

95. *Ut tuus est, &c.*] As you often do, in your own amiable manner!

96. *Me Capitolinus, &c.*] Capitolinus has been on the most intimate terms with me from a boy, and at my request has conferred many favours on me. I am delighted that he escaped a sentence of exile, but still I wonder how he managed to get an acquittal. Sat. i. 10. 26.

100. *Hic nigræ, &c.*] Now this is the very liquor of the black cuttle-fish—this is mere rust—meaning, this is sheer envy and malignity—the blackest venom of malice.

101. *Ærugo.*] The rust or oxyde of copper —of which ink or blacking of some sort was made.

Quod vitium.] A vice (malevolence) which I undertake to say shall never appear in my writings—nor in my heart *before* I write—if there be any one thing else about which I can truly promise, &c.

102. *Ut.*] If *id* were substituted for *ut,* the construction would be clearer.

Prius.] To appear in his writings, malevolence must *first* be felt in his heart *(animo).* The poet disclaims both. Ep. ad Pis. 108.

103. *Liberius, &c.*] If I shall have said

aut casu nimis festivè, hanc mihi licentiam cum indulgentiâ condonabis. *Etenim* optimus pater *meus ad* id me consuefecit, indigitando exempla singulorum vitiorum, ut ea evitarem. *Sic* quoties me admonebat ut victitarem parcè, frugaliter, et contentus iis bonis quæ ille mihi comparâsset, *aiebat:* Advertisne quàm difficulter victitet filius Albii, et quàm miser sit Barrus? *Hoc* graviter doceat quemque, ut patrimonium dilapidare caveat. Cùm *me* avocaret à fœdis amoribus meretricum, *dicebat:* Ne imitare Sectanum. *Quando præcipiebat* ne sectarer adulteras, cùm liceret frui permissâ voluptate; *Certè* pulchra non est existimatio Trebonii deprehensi, inquiebat. *Porrò* philosophus offeret tibi rationes, *propter quas* hoc fugere, illud quærere expediat: mihi sufficit pro viribus custodire institutam à veteribus disciplinam, atque integram continere vitam et existimationem tuam, quamdiu pædagogo indiges: *at,* posteaquam ætas confirmârit tuum corpus ac mentem, natabis sine subere. Ita me puerum *ille* præceptis imbuebat: et, seu moneret ut aliquid agerem, *addebat:* Ducem habes quo facias istud;

Dixero quid, si forte jocosius; hoc mihi juri
Cum veniâ dabis: insuevit pater optimus hoc me,
Ut fugerem, exemplis vitiorum quæque notando.
Quum me hortaretur, parce, frugaliter, atque
Viverem uti contentus eo, quod mî ipse parasset:
Nonne vides, Albî ut male vivat filius? utque
Barrus inops? magnum documentum, ne patriam rem
Perdere quis velit. A turpi meretricis amore
Quum deterreret: Sectani dissimilis sis.
Ne sequerer mœchas, concessâ quum Venere uti
Possem: deprensi non bella est fama Trebonî,
Aiebat. Sapiens, vitatu quidque petitu
Sit melius, causas reddet tibi; mî satis est, si
Traditum ab antiquis morem servare, tuamque,
Dum custodis eges, vitam famamque tueri
Incolumem possum: simulac duraverit ætas
Membra, animumque tuum, nabis sine cortice. Sic me
Formabat puerum dictis; et, sive jubebat,
Ut facerem quid, Habes auctorem, quo facias hoc,

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any thing too freely—indulged at all too far a sportive humor—you will allow me this right, and excuse the exercise of it.

105. *Insuevit.*] My father accustomed me to this—*i. e.* to shun, &c.

Hoc.] Accusative, depending on *insuevit* by an unusual construction.

Hoc, ut fugerem, &c.] He accustomed me to this—he taught me thus to shun vices, by shewing me the effects of them in the conduct of others: and so (by implication the poet says) I early learned to express freely an abhorrence of vice.

107. *Quum me hortaretur, &c.*] When my father would exhort me to live economically, and content with what he had provided for me, he used to say—

109. *Nonne vides, &c.*] Do not you see, how ill Albius's son lives? *i. e.* what a miserable condition he is in? how pennyless Barrus is?

110. *Magnum documentum.*] The wretched state to which they have reduced themselves is a great lesson, to teach people not to squander their patrimony.

112. *Sectani.*] Sectanus, as well as Albius's son, Barrus and Trebonius, were of course persons whose characters and conduct were well known.

114. *Deprensi.*] Detected in an intrigue with somebody's wife.

115. *Aiebat.*] He used to say—the imperfect, as usual, expressing the habit.

Sapiens, &c.] The philosopher will give you the grounds and principles of moral distinctions—why one thing is to be shunned, and another sought.

Quidque.] The *que* couples *vitatu* and *petitu.*

116. *Mî satis est, &c.*] It is enough for *me* if I can preserve in you the good habits transmitted from the ancients—*i. e.* if I can transmit them to you.

119. *Duraverit.*] Shall have given strength and maturity to your mind and body.

120. *Nabis, &c.*] You will no longer require your father's assistance and care.

Sic, &c.] Thus he gave me instruction when I was a boy—by words of this kind.

121. *Sive jubebat, &c.*] If he bade me do any thing, he pointed out to me one of the Select Judges—there, said he, you have an authority, or an example for doing what I recommend.

Unum ex judicibus selectis objiciebat;
Sive vetabat, An hoc inhonestum et inutile factu,
Necne, sit, addubites, flagret rumore malo quum
Hic atque ille? Avidos vicinum funus ut ægros
Exanimat, mortisque metu sibi parcere cogit;
Sic teneros animos aliena opprobria sæpe
Absterrent vitiis. Ex hoc ego sanus ab illis,
Perniciem quæcunque ferunt; mediocribus, et queis
Ignoscas, vitiis teneor; fortassis et isthinc
Largiter abstulerit longa ætas, liber amicus,
Consilium proprium. Neque enim quum lectulus aut me
Porticus excepit, desum mihi: Rectius hoc est;
Hoc faciens vivam melius; sic dulcis amicis
Occurram; hoc quidam non belle; numquid ego illi
Imprudens olim faciam simile? Hæc ego mecum
Compressis agito labris; ubi quid datur otî,

simulque afferebat aliquem è Judicibus selectis: seu dehortaretur, *subjungebat:* An ambigeres utrùm illud indecorum atque perniciosum factu sit an non, quandoquidem turpi famâ laborat hic et ille? *Certè* non secùs ac funus vicini terret ægrotos edaciores, atque abstinere cogit mortis metu; ita juvenum mentem non rarò à peccatis avertit ignominia alterius. Per ejusmodi institutionem carui *majoribus* iis vitiis quæ exitium creant; tantùmque exiguis conflictor, et quibus *facilè* indulgeas. Ex his etiam multum absterget ætas provectior, amicus sincerus, ratio propria. Enimvero quando versor in cubili, vel in porticu, nequaquam mihi desum. *Tunc autem sic reputo:* Istud melius est, id agens rectiùs vivam: ita me præstabo gratum familiaribus: hoc non bene quidam *fecit;* egone imprudens aliquando faciam idem quod iste? Similia tacitus ego mecum revolvo: cùm *verò* per tempus licet,

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123. *Judicibus selectis.*] Selected, that is, by the Prætor Urbanus, as assessors or jurors in the highest criminal courts. The number varied at different periods, as well as the *orders* from which they were selected—sometimes they were taken exclusively from the senate; at others from the knights; and at one time from both orders, as well as from some, the *tribuni ærarii*, who were neither senators nor knights.

124. *Sive vetabat.*] Or if he forbade my doing a thing, he would say—Can you doubt whether that be discreditable and unprofitable or not, when such and such an one is spoken of so opprobriously?

126. *Avidos.*] The sick—though still longing for their usual luxuries.

127. *Exanimat.*] Alarms them—compels them to think of their health, and abstain from their wonted indulgences.

128. *Sic teneros, &c.*] So the disgraces of others often deter young minds from the vices which produce them.

129. *Ex hoc, &c.*] It is from this kind of education—from the being thus early taught to observe the consequences of vice in others, that I am now free from all those faults which bring after them loss of character and property.

130. *Queis ignoscas.*] Pardonable.

131. *Fortassis et isthinc, &c.*] Many of them too, perhaps, time, advice, and reflection will remove.

132. *Longa ætas.*] That is, the experience which longer life brings, and the cooling down of the passions.

Liber amicus.] A friend who will frankly tell me of my faults, and thus check the indulgence.

133. *Consilium.*] My own reflection on the consequences of indulgence.

Neque enim, &c.] For neither while reclining on my couch, nor walking in the porticos, do I neglect this self-examination.

134. *Rectius hoc.*] I say to myself—this is more correct—*i. e.* the something which had presented itself to his mind, than what he had been in the habit of doing.

135. *Hoc faciens, &c.*] If I do so—I shall be more comfortable.

Sic dulcis, &c.] If I do so and so, I shall be dearer to my friends—they will like me the better.

136. *Hoc quidam, &c.*] Such an one did not do that well—that was a very bad act of his.

Numquid, &c.] Is it possible I can ever be so silly as to do any thing like that?

138. *Compressis labris.*] I meditate in silence.

Ubi quid, &c.] In a leisure hour, I amuse myself on paper—I scribble my verses.

In membranis ludens scribo. *Atque* hoc unum est è vitiis illis minoribus; cui si veniam deneges, magna poëtarum multitudo accedat, opem mihi latura: (complures enim sumus) teque ad multitudinem illam te adjungere, tanquam Judæi compellemus.

Illudo chartis: hoc est mediocribus illis
Ex vitiis unum; cui si concedere nolis,
Multa poetarum veniat manus, auxilio quæ
Sit mihi, (nam multo plures sumus) ac veluti te
Judæi cogemus in hanc concedere turbam.

NOTES.

139. *Hoc est mediocribus, &c.*] This—my habit of scribbling—is one of the little foibles to which I alluded, &c.

140. *Cui si, &c.*] Which if you will not excuse, a large body of poets may come, to help me (for we are more in number than ever); and like the Jews, we will compel you to join our party, and be one of ourselves—the Jews, 'who compassed heaven and earth to make proselytes.'

SATIRA V.

Magnâ Româ egressum me excepit Aricia parvo hospitio. Comitabatur *me* Heliodorus, rhetor, inter Græcos eruditissimus. Hinc *perreximus* ad mercatum Appii *oppidi*, plenum nautis et cauponibus iniquis. Hoc iter partiti sumus pigri, *quod* unicum *fuisset viatoribus* altiùs quàm nos succinctis. Appia *via* est molesta lentè progredientibus. Ego istîc bellum facio ventri ob aquam, quia *ibi* pessima est;

EGRESSUM magnâ me excepit Aricia Româ
Hospitio modico; rhetor comes Heliodorus,
Græcorum longe doctissimus. Inde Forum Appî,
Differtum nautis, cauponibus atque malignis.
Hoc iter ignavi divisimus, altius ac nos
Præcinctis unum: nimis est gravis Appia tardis.
Hîc ego, propter aquam, quod erat teterrima, ventri

NOTES.

SATIRE V.

The poet describes a journey from Rome to Brundusium, which he took in company with Heliodorus—in imitation, apparently, of Lucilius, who had in the same way detailed the incidents of a tour from Rome to Capua, and from thence to the Straits of Sicily. At Anxur Horace joined Mæcenas, for whose sake, probably, the journey was both undertaken and described. Had descriptions of tours been common, the piece, from the insignificance of the details, might be supposed to have been levelled at some of them.

1. *Excepit Aricia.*] *I. e.* Horace and his friend reached Aricia, the evening of the day on which they left Rome.

2. *Hospitio modico.*] Where the accommodations were very moderate—the house small, and no very liberal supply of provisions.

3. *Inde, &c.*] Scil. *me excepit.* The next day we arrived at *Forum Appii*—a place crowded with bargemen and cheating victuallers.

Forum Appî.] A small town on the *Via Appia*, where commenced the canal which cut the Pomptine marshes, and terminated near the temple of Feronia. *Fora*, as well as *Conciliabula*, were small towns, where there was a court of justice, and a market.

4. *Malignis.*] As using *fraudulent* measures. Sat. i. 1. 29.

5. *Hoc iter, &c.*] Of this stage—*i. e.* from Rome to Forum Appii—which more active people perform at once, we, who were lazy, made two.

Altius præcinctis.] For persons who tuck up their clothes higher than we did—*i. e.* who are more active. The phrase is applicable only to such as wear loose and flowing dresses. The Greeks used εὔζωνος in the same sense. Sat. ii. 8. 10.

6. *Nimis est gravis Appia, &c.*] Scil. *Via.* The state of the road presents new obstacles to travellers not disposed to exert themselves. Line 95. The substitution of *nimis* for *minus* is indispensible, for *minus gravis* would supply a reason for *quicker* progress.

Tardis.] Slow or idle travellers.

7. *Hîc ego, &c.*] At Forum Appii, on account of the detestable water, I declare war upon my stomach—I blockade the port, and let in no supplies. I take no supper.

Manus est parum [illegible].

"[illegible] to those who go
The [illegible] road [illegible] life when [illegible]."

Coningham

'... waiting till they have done eating." "watching my fellow travellers while they eat". Covington

Indico bellum, cœnantes haud animo æquo
Exspectans comites. Jam nox inducere terris
Umbras, et cœlo diffundere signa parabat:
Tum pueri nautis, pueris convicia nautæ
Ingerere. Huc appelle: trecentos inseris! ohe!
Jam satis est. Dum æs exigitur, dum mula ligatur,
Tota abit hora. Mali culices, ranæque palustres
Avertunt somnos; absentem ut cantat amicam
Multâ prolutus vappâ nauta, atque viator
Certatim: tandem fessus dormire viator
Incipit; ac missæ pastum retinacula mulæ
Nauta piger saxo religat, stertitque supinus.
Jamque dies aderat, quum nil procedere lintrem
Sentimus; donec cerebrosus prosilit unus,
Ac mulæ, nautæque caput, lumbosque saligno
Fuste dolat: quartâ vix demum exponimur horâ.
Ora, manusque tuâ lavimus, Feronia, lymphâ.

cœnantes comites impatienter exspectans. Jam nox properabat terris umbras inducere, ac stellas cœlo spargere. Mox servi nautis, nautæ servis dicteria inferre *cœperunt:* Huc navem applica; trecentos introducis: ohe, jam sat *multi* sunt. Hora integra absumitur, dum pecunia exigitur, dumque mula alligatur. Molesti culices et ranæ palustres impediunt soporem. Nauta nimio refertus vino ac viator certatim canunt amicam absentem. Denique viator fatigatus dormire incipit: tumque ignavus nauta ad saxum ligat funem mulæ ad pabulum dimissæ, atque dormit supinus. Jam verò lux fulgebat, quando advertimus cymbam minimè progredi, donec iracundus quidam exilit, et mulæ nautæque caput ac lumbos verberat saligno fuste. Tandem vix horâ quartâ descendimus *è navi: statimque* faciem et manus abluimus aquâ tuâ, ô Feronia.

NOTES.

8. *Haud animo, &c.*] Waiting with no little impatience for my *supping* companions.

9. *Comites.*] These must have been persons who were going to be fellow-passengers in the boat.

11. *Tum pueri, &c.*] Then the servants (in attendance on their masters) and the boatmen began to fling their abuse at each other.

12. *Huc appelle.*] One of the servants exclaims—push up your boat here.

Trecentos, &c.] You are taking in three hundred—oh! enough. The words of the servant, alarmed at the crowding state of the boat—thinking there would be no room to stir. If the words be assigned, as they may be, perhaps with more propriety, to the boatman—he protests against the numbers as more than he can conveniently take.

13. *Dum æs, &c.*] While the fare is taking, and the mule harnessing, an hour goes—an hour is consumed in these matters.

Trecentos.] Like *sexcenti*, of frequent occurrence as round numbers.

Mula, &c.] The boat was drawn by a mule walking on the bank of the canal.

14. *Mali culices, &c.*] The confounded gnats, and the frogs of the marshes, prevent all sleeping.

15. *Absentem ut, &c.*] At the same time the boatman, well drenched with bad wine, is singing the charms of his mistress, and a passenger in the same condition, is vying with him in a similar attempt.

16. *Viator.*] One of the passengers. The Scholiast makes the *Viator* to be the *mule-driver;* but it will be observed, it is the boatman who fastens the mule's halter to a stone, and the boatman whom the enraged passenger in the morning thrashes, as well as the mule—without farther notice of the *Viator.*

Prolutus.] Drunk. Virg. Æn. i. 739.

17. *Tandem.*] At last the Viator being wearied begins to fall asleep. *Therefore* he is *in* the boat, otherwise he would be left behind.

18. *Ac missæ, &c.*] And the boatman, himself drunk and sleepy, finding the passengers dropping asleep, fastens to a stone the ropes of the mule, who is sent to graze—*i. e.* suffered to do so within range of the tether.

20. *Nil procedere.*] When we find the boat standing still.

21. *Cerebrosus, &c.*] One of the passengers, a passionate fellow, starts up, and belabours with a good willow club the head and shoulders of both boatman and mule.

23. *Quartâ.*] We had scarcely landed at ten o'clock—a third of the day was gone. The Romans reckoned their hours from the sun's rising at the equinox—our seven o'clock was their first hour, &c.

24. *Feronia.*] Sometimes a nymph, as here, on account of her fountain, near the termination of the canal, and sometimes, as at Anxur, the wife of Jupiter. Virg. Æn. vii. 799.

Lavimus.] From the old form *lavĕre.*

Deinde *verò* pransi lentè procedimus *ad* tria *passuum* millia: ac pervenimus Anxur extructum super rupes eminus *apparentes* ob candorem. Illuc debebant convenire optimus Mæcenas atque Cocceius, legati ambo ad negotia missi gravissima; *cæterùm* assueti reconciliare amicos abalienatos.. Illic ego lippientes oculos collyrio inunxi. Interim accessit Mæcenas et Cocceius, unâque Fonteius Capito, vir ad amussim factus, *ita* gratiosus Antonio, ut nemo magis. Sponte deseruimus Fundos, *ubi* Prætor *erat* Aufidius Luscus, deridentes munera scribæ insanientis, prætextam, latum clavum, et batillum ignis.

Millia tum pransi tria repimus, atque subimus
Impositum saxis late candentibus Anxur.
Huc venturus erat Mæcenas optimus, atque
Cocceius; missi magnis de rebus uterque
Legati, aversos soliti componere amicos.
Hîc oculis ego nigra meis collyria lippus
Illinere. Interea Mæcenas advenit, atque
Cocceius, Capitoque simul Fonteius, ad unguem
Factus homo, Antonî, non ut magis alter amicus.
Fundos Aufidio Lusco Prætore libenter
Linquimus, insani ridentes præmia scribæ,
Prætextam, et latum clavum, prunæque batillum.

NOTES.

25. *Millia tum, &c.*] Then taking some refreshment, we creep along three miles, and enter Anxur—a town built upon the white cliffs.

26. *Anxur.*] Or *Tarracina,* (now Terracina), said to be called Anxur, from Jupiter *ἄξυρος imberbis*—its tutelary deity.

27. *Huc, &c.*] Hither—to Anxur, Mæcenas and Cocceius were to come, both despatched as commissioners on important matters.

28. *Cocceius.*] Scil. *Nerva.* He was the ancestor of the emperor of that name.

29. *Aversos soliti.*] Accustomed to conciliate the alienated friends—who had before brought them together.

Amicos.] Meaning Antony and Octavius. The first negociation appears to have been 714 U. C. The present was in 717 U. C. Mæcenas and Cocceius alone were concerned the first time—probably before Horace's introduction to Mæcenas.

30. *Hîc oculis, &c.*] Here, while waiting for Mæcenas, *I*—emphatically—the *lippus,* took the opportunity of rubbing some black collyrium upon my eyes. Horace is obviously jesting—humouring the malicious report, that he was *lippus,* an invidious epithet (equivalent, apparently, to sot or drunkard) which his enemies were attempting to fasten upon him. Comp. Sat. i. 1. 121.

32. *Capito Fonteius.*] Capito was Antony's friend; Mæcenas, Octavius's; and Cocceius a common friend—a mediator.

Ad unguem factus, &c.] A man of the highest accomplishments. The phrase seems borrowed from the sculptors, who elaborate every part, even to the finger-nail;—or according to some, with perhaps less probability, from the sculptor *proving* the smoothness of the surface with his own finger-nail. But see Ep. ad Pis. 294.

33. *Antonî, non, &c.*] As not another person was more so. Antony's most confidential friend.

34. *Fundos.*] A small town on the Via Appia, between Tarracina and Formiæ, where Aufidius Luscus, though only a *scriba,* assumed the rank and state of the prætor—whether by prætor be meant the local chief magistrate, or the Prætor Urbanus under whose authority the *scriba* was acting at the time.

Auf. Lusc. Prætore.] In the præturate—or reign of Aufidius—in the mock-heroic style.

Libenter.] Annoyed by the airs of Aufidius, or the sooner to give vent to their merriment at the ridiculous reception.

Lusco.] Blind of one eye—humorously used as a *proper* name.

35. *Præmia.*] The insignia of office.

Scribæ.] The public *scribæ* were the secretaries of the Quæstors, Ædiles, Prætors, &c. They were classed in *decuriæ;* allotted to different departments by the Prætor Urb. and paid by the Treasury. Horace was himself a Scriba Quæstorius, if not at this time, soon afterwards. Sat. ii. 6. 36.

Insani.] So absurd as to assume the insignia of the prætor.

36. *Latum clavum.*] This was a broad stripe of purple, or rather two *fasciæ* or *plagulæ* (slips or ribbands) sewed on the breast of the tunic, and worn by senators. The knights had a narrower slip of the same colour, called *angustus clavus.*

Prætextam.] Scil. *togam.* The toga with an edging of purple—common to all superior magistrates, at Rome, in *municipia,* and colonies.

Prunæque batillum.] A small pan, or stove, filled with live coals for burning incense, and borne before the magistrate on occasions of solemnity.

In Mamurrarum lassi deinde urbe manemus,
Murænâ præbente domum, Capitone culinam.
Postera lux oritur multo gratissima; namque
Plotius, et Varius, Sinuessæ, Virgiliusque
Occurrunt; animæ, quales neque candidiores
Terra tulit, neque queis me sit devinctior alter.
O qui complexus! et gaudia quanta fuerunt!
Nil ego contulerim jucundo sanus amico.
Proxima Campano ponti quæ villula, tectum
Præbuit, et parochi, quæ debent, ligna salemque.
Hinc muli Capuæ clitellas tempore ponunt.
Lusum it Mæcenas, dormitum ego, Virgiliusque:
Namque pilâ lippis inimicum et ludere crudis.
Hinc nos Cocceii recipit plenissima villa,
Quæ super est Caudî cauponas. Nunc mihi paucis
Sarmenti scurræ pugnam Messîque Cicirri,
Musa, velim memores; et quo patre natus uterque

Postea fatigati commoramur in civitate Mamurrarum, Murænâ hospitium, Capitone cœnam dante. Postera dies illuxit longè amœnissima. Etenim Plotius, Varius, atque Virgilius obviàm *nobis* fuerunt Sinuessæ: homines tales, *ut* nec meliores terra protulerit, nec quisquam sit me conjunctior *cum illis*. O quales amplexus, et quàm magna lætitia extitit! Ego, *dum mente* sanâ *ero*, nihil æquabo fideli amico. Villula quæ vicina *est* ponti Campano hospitium dedit: parochi verò quæ debent ligna et salem *præbuerunt*. Inde muli Capuæ deponunt clitellas tempestivé. Mæcenas ivit lusum; ego verò ac Virgilius dormitum *ivimus*; nam pilæ *ludus est* noxius lippis atque crudis. Istinc ad Cocceii villam pergimus copiosissimam, quæ sita est supra tabernas Claudii. Jam precor, ó Musa, *ut* mihi referas paucis verbis Sarmenti scurræ certamen atque Messii Cicirri; et quo patre ambo geniti

NOTES.

37. *In Mamurrarum, &c.*] *I. e.* at *Formiæ*—the place had formerly belonged to the family of the Mamurræ. Od. iii. 17. 6.

38. *Murænâ.*] A brother of Mæcenas's wife, who had, it seems, a house at Formiæ. He, of course, was from home.

Capitone culinam.] Capito supplied the supper—he had provisions with him, in case of any lack of supplies on the road.

40. *Plotius, &c.*] These were the three most distinguished poets of the day. They joined the party, and it may be supposed had not met at Sinuessa by accident. They were all friends of Mæcenas. Sat. i. 10. 8.

Varius.] Od. i. 6. 1.

41. *Candidiores.*] Such as the earth has produced none more honorable, nor to whom any body is more attached than myself.

44. *Nil ego, &c.*] Nothing, as long as I am in my senses, and able to judge of the value, can *I* compare, &c.

45. *Campano ponti.*] The bridge across the Savo (now Savone). *Campano*—as if this bridge brought the party into Campania.

46. *Parochi, &c.*] Officers, along the main roads, bound to supply persons travelling on the business of the state with certain necessaries—at the expence of the district, apparently, and of course niggardly done, as all purveyance of the kind is sure to be. Besides fuel and salt, mentioned here, they supplied forage for horses.

47. *Tempore.*] They reached Capua *early*. The mules were unloaded, and of course the party proposed to stay the night there. Capua Epod. 16.

48. *Lusum it, &c.*] *I. e.* to play at tennis, or rackets—unless the *lusus trigonis* is meant. Sat. i. 6. 126.

49. *Namque, &c.*] It is a game that does not suit the *lippi*, like me; nor the *crudi*, like Virgil.

Lippis.] Horace, of course, was more disposed to take a nap, and alleges this mock excuse with a smile at the malice of his enemies, who would take occasion to say he was tipsy.

Crudis.] Troubled with indigestion—possibly not to be taken seriously, any more than *lippis*.

50. *Cocceii villa, &c.*] The well-supplied villa received us, which stands above—higher up the hill, than the *cauponæ* of Caudium—miserable places where the party must have slept, had not Cocceius's villa been near.

51. *Caudi.*] A small town on the Via Appia, between Capua and Beneventum, memorable for the defeat of the Romans by the Samnites, 433 U. C.

Nunc mihi, &c.] At Cocceius's villa occurs a quarrel between two low fellows, one of whom is in the suite of Mæcenas. Horace details the scene in a mock-heroic tone.

52. *Pugnam.*] Battle of words only.

Messi Cicirri.] Messius, with the *nom de guerre* of Cicirrus (κίκιῤῥος) *i. e.* cock—dunghill-cock.

53. *Quo patre, &c.*] From what ancestry sprang each of the combatants.

pugnam inierint. Illustris Messii origo *ab* Oscis: Sarmenti domina *etiamnum* vivit. Ab istis prognati majoribus in certamen devenere. Sarmentus prior *locutus:* Aio te esse similem equi indomiti. Cachinnos sustulimus. Tum Messius, Accipio, inquit: simulque caput agitat. *Continuò Messius* dixit; O quid agas, si cornu tuâ fronte non esset amputatum, quandoquidem ita mutilatus minaris? Nimirum turpis cicatrix ei deformârat hirsutæ frontis *partem* sinistram. *Hinc* plures jocos in vultum Campanumque morbum jactans, orabat ut saltaret *ad modum* Cyclopis pastoris; neque enim larvâ aut cothurnis tragicis ipsum indigere. Ad ista *denique* Cicirrus plurima retorsit: interrogabat, numquid jam ex voto *sua* vincula consecrâsset Laribus: quamvis esset scriba, nihilominus heræ jus *in eum* superesse: quærebat tandem quare fugisset aliquando *ipse*, cui sufficeret una farris libra, *scilicet* adeò tenui et parvo. Hilariter sanè peregimus eam cœnam.

Contulerit lites. Messî clarum genus Osci;
Sarmenti domina exstat. Ab his majoribus orti
Ad pugnam venere. Prior Sarmentus; Equi te
Esse feri similem dico. Ridemus; et ipse
Messius, Accipio; caput et movet. O, tua cornu
Ni foret exsecto frons (inquit) quid faceres, quum
Sic mutilus miniteris? At illi fœda cicatrix
Setosam lævi frontem turpaverat oris.
Campanum in morbum, in faciem permulta jocatus,
Pastorem saltaret uti Cyclopa, rogabat;
Nil illi larvâ aut Tragicis opus esse cothurnis.
Multa Cicirrus ad hæc, donasset jamne catenam
Ex voto Laribus, quærebat? scriba quod esset,
Deterius nihilo dominæ jus esse. Rogabat
Denique, cur unquam fugisset; cui satis una
Farris libra foret, gracili sic, tamque pusillo?
Prorsus jucunde cœnam produximus illam.

NOTES.

54. *Messi.*] Of Messius the illustrious race was Oscan, *i. e.* Campanian—labouring under the worst imputations.

55. *Sarmenti domina.*] Sarmentus's mistress,—*i. e.* his owner—is still living. Sarmentus had been a slave, though now in Mæcenas's establishment, apparently as a sort of private secretary. Mæcenas was delighted with his scurrilities. Plut. in Ant. Juvenal. v. 3. The practice seems to have prevailed among the rich of admitting persons of this description, to entertain their guests with buffooneries.

56. *Sarmentus, &c.*] Sarmentus begins. I say, you are like a wild horse—alluding to his bulk, and blustering manner perhaps. Sarmentus himself was a little fellow.

57. *Ridemus, &c.*] At this attack we all laugh, and Messius himself says,—I agree with you; and throws his head up and down, like a horse.

58. *O, tua, &c.*] Sarmentus follows up his blow—If your head had not had its horn cut out—*i. e.* if you had your horn still upon your head—what would you not do, when, mutilated as you are, you threaten in this manner?

Cornu exsecto.] As if a horn had been cut out—alluding to a frightful scar in his forehead.

60. *At, &c.*] For the bristly brow of his face, on the left, an ugly scar disfigured.—*At* seems to express *scilicet*, or *nimirum*—very unusual.

62. *Campanum in morb.*] Campanian disease, as the source of the scar. This disease, whatever it might specifically be, was regarded as disreputable.

63. *Rogabat, &c.*] After cutting his jokes upon this disease, and his disfigured face, he begged him to dance the Cyclops—to exhibit in the character of a Cyclops. He had no need of a mask, or of buskins—*i. e.* he was ugly enough and bulky enough, without any artificial aids, to represent the character to perfection.

65. *Multa, &c.*] In reply to these things, Cicirrus asked Sarmentus, whether he had presented his chain to the Lares, according to his vow? Sarmentus had been a slave.

66. *Scriba quod, &c.*] He then told him—that the right of his mistress over him was not a whit the less because he was a secretary—hinting that he was a *runaway* slave.

67. *Rogabat denique, &c.*] At last he asked him, what he could run away for at all? For a fellow, so slim and puny, a pound of flour must have been abundance.

69. *Farris libra.*] The slave's allowance.

70. *Prorsus, &c.*] With this squabble, &c. we passed a very pleasant evening, and sate late.

Tendimus hinc recta Beneventum; ubi sedulus hospes
Pæne, macros, arsit, dum turdos versat in igne:
Nam vaga per veterem dilapso flamma culinam
Vulcano summum properabat lambere tectum.
Convivas avidos cœnam servosque timentes
Tum rapere, atque omnes restinguere velle videres.
Incipit ex illo montes Apulia notos
Ostentare mihi, quos torret Atabulus, et quos
Nunquam erepsemus, nisi nos vicina Trivici
Villa recepisset lacrymoso non sine fumo,
Udos cum foliis ramos urente camino.
Hic ego mendacem stultissimus usque puellam
Ad mediam noctem exspecto: somnus tamen aufert
Intentum Veneri; tum immundo somnia visu
Nocturnam vestem maculant, ventremque supinum.
Quatuor hinc rapimur viginti et millia rhedis,
Mansuri oppidulo, quod versu dicere non est,
Signis perfacile est: venit vilissima rerum
Hîc aqua; sed panis longe pulcherrimus, ultra
Callidus ut soleat humeris portare viator;

Inde rectà nos contulimus Beneventum, ubi hospes officiosior propemodum deflagravit, cùm turdos macilentos ad focum torreret. Enimvero exarsit ignis, et flamma per vetustam culinam grassata propè attingebat tectum. Mox aspexisses convivas famelicos atque famulos trepidantes cœnam præripere, et cunctos allaborantès extinguere. Exinde Apulia cœpit ostendere montes mihi cognitos, quos adurit Atabulus; quosque nunquam præteriissemus, nisi nos excepisset villa Trivici proxima, haud sine fumo lacrymas eliciente, *dum in* foco incenderentur humidi rami cum frondibus. Illic ego demens mendacem meretricem expecto *frustrà* ad mediam usque noctem. Tum verò sopor *me* invasit * * * * *

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Inde rhedis vehimur per quatuor et viginti millia *passuum*, commoraturi in parvâ urbe quam indicare non licet versu *hexametro; signis autem* est facillimum: ibi venditur aqua rerum vilissima: et panis *est* optimus certé; *adeò* ut prudens viator consueverit sponte humeris ferre;

NOTES.

71. *Beneventum.*] A town on the confines of the Samnites and the Hirpini—said to have been called Maleventum, till a Roman colony was settled there, who gave it the more propitious name. Fest. Plin. &c.

Sedulus hospes, &c.] Where the bustling host, while turning some half-starved birds at the fire, was himself almost burnt up. The party stopped at a caupona.

73. *Vaga per veterem, &c.*] In the roof was a hole for the escape of the smoke. Some fat may be supposed to have fallen into the fire, the flames of which flashed up towards the said smoke-hole, and in their way caught the old dry timbers of the roof.

74. *Lambere.*] To lick the roof—reach it.

75. *Avidos.*] Scil. *edendi.* Hungry—prompted by hunger to snatch the half-dressed birds from the flames.

Timentes.] As if taking the opportunity of plundering, and dreading their master's detecting them.

76. *Restinguere.*] Scil. *ignem.*

Videres.] Instead of *videre licebat.* Then might you see, &c. Sat. i. 8. 34.

77. *Ex illo.*] After quitting Beneventum.

Notos.] Horace was himself an Apulian, and *knew* the country.

78. *Atabulus.*] Considered as peculiar to the Apulian hills—a dry, cold, withering wind; *not* a hot, burning wind, or why require a fire at the Villa? Plin. H. N. xvii. 24. *Torrere,* as well as *urere,* applies to *cold.*

79. *Erepsēmus.*] For *erepsissemus*—which we never should have surmounted, had not, &c.

Vicina.] Near Trivicus, a town on the borders of Campania.

80. *Lacrymoso.*] With smoke that brought the tears into Horace's eyes—as it might well do in any one's eyes, *lippus* or not.

81. *Udos, &c.*] Wet boughs burning on the hearth.

86. *Hinc rapimur, &c.*] From hence—the *villa vicina Trivici*—we sweep along at a great rate in cars, four and twenty miles, to put up at a little town, &c.

87. *Oppidulo, &c.*] Equotutium (now Scotuccio). The name of which I cannot get into *my* verse (hexameter); but which is easily described.

88. *Venit, &c.*] Here water—the commonest commodity in the world—is *sold.* It was fetched from a distance.

89. *Ultra.*] Gets bread at Equotutium, and carries it *on.* *I. e.* to Canusium.

90. *Callidus, &c.*] The traveller who knows

Nam Canusî lapidosus, aquæ non ditior urna,
Qui locus a forti Diomede est conditus olim.
Flentibus hîc Varius discedit mœstus amicis.
Inde Rubos fessi pervenimus, utpote longum
Carpentes iter et factum corruptius imbri.
Postera tempestas melior; via pejor ad usque
Bari mœnia piscosi; dehinc Gnatia lymphis
Iratis exstructa dedit risusque jocosque,
Dum flammâ sine tura liquescere limine sacro
Persuadere cupit. Credat Judæus Apella;
Non ego: namque deos didici securum agere ævum;
Nec, si quid miri faciat natura, deos id
Tristes ex alto cœli demittere tecto.
Brundusium longæ finis chartæque viæque.

quia Canusii *est* lapidosus; urna *autem* aquæ haud felicior: quod oppidum ædificatum est quondam à strenuo Diomede. Illinc Varius tristis abscessit ab amicis dolentibus. Hinc Rubos perreximus fatigati, quòd longius iter fecerimus, atque ob pluviam molestius. Postridie tempus fuit magis opportunum, *at* via deterior usque ad muros Barii piscosi. Deinde Egnatia infensis aquis condita præbuit risum ac ludum, quòd persuadere volunt thura sine igne incendi in templi aditu. Fidem habeat Judæus recutitus, ego *certè* minimè *credam*. Quippe Deos accepi tranquillam vitam ducere: ac, si quidpiam mirandum edat natura, illud nequaquam à numinibus solicitis immitti è summis ædibus Olympi. Brundusium terminus *fuit* prolixi itineris, *erit* etiam *hujus* descriptionis.

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the road, and what he has to expect at Canusium.

91. *Canusî.*] At Canusium (Canosa) the bread is stony—hard as stone. From what cause can only be matter of conjecture.

Aquæ non ditior.] The urn with which water is drawn from the wells is *no fuller of water* at Canusium—*i. e.* there is the same scarcity there as at Equotutium.

92. *Qui locus.*] The genuineness of the verse is doubted, from the solecism LOCUS *conditus est.*

94. *Rubos.*] Now Ruvo. The distance from Canusium is stated in Anton. Itin. 23 miles.

Fessi, &c.] The party set out in the morning from Equotutium—not Canusium.

95. *Et factum corruptius, &c.*] The journey was worse—more disagreeable from the wet.

96. *Postera, &c.*] The next weather. The next day the weather was better; but the road worse, &c.

97. *Bari.*] Barium was a fishing town—where there was some trade in fish.

Gnatia.] Or Egnatia, a small town on the coast, now Monopoli.

Lymphis iratis.] Either, says the Schol. Cruq. because there was a want of water, or the water was bad,—or because the town was built at the foot of the hills, and so liable to be flooded by the torrents in rainy seasons.—Perhaps, built so close to the water's edge, as to be washed by the waves in stormy weather, or by spring-tides.

98. *Dedit, &c.*] Gnatia occasioned much laughing and joking, because the natives wished to persuade us that in the temple *tus* melted without fire.

99. *Flammâ sine, &c.*] Pliny speaks of *this* miracle, apparently, H. N. ii. 111. If, says he, a piece of wood is placed upon a sacred stone there, forthwith a flame is visible.

100. *Apella.*] Some well-known individual may be meant here—but more likely in allusion to the supposed credulity of the Jews.

101. *Didici, &c.*] From the doctrines of Epicurus—that the Gods do not trouble themselves with human affairs. Lucret. vi. 157.

102. *Nec, si, &c.*] Nor do the Gods, if any thing extraordinary occurs in nature, send it from the skies.

103. *Tristes.*] As if disturbed in the enjoyment of tranquillity.

104. *Brundusium.*] The end of my long journey, and of my long poem. The distance was 320 miles, and the journey occupied fifteen days.

SATIRA VI.

Non, quia, Mæcenas, Lydorum quicquid Etruscos
Incoluit fines, nemo generosior est te;
Nec quod avus tibi maternus fuit atque paternus,
Olim qui magnis regionibus imperitarent,
Ut plerique solent, naso suspendis adunco
Ignotos, ut me libertino patre natum.
Quum referre negas, quali sit quisque parente
Natus, dum ingenuus; persuades hoc tibi vere,
Ante potestatem Tullî atque ignobile regnum,
Multos sæpe viros nullis majoribus ortos
Et vixisse probos, amplis et honoribus auctos:
Contra, Lævinum, Valerî genus, unde Superbus
Tarquinius regno pulsus fuit, unius assis
Non umquam pretio pluris licuisse, notante
Judice, quo nosti, populo; qui stultus honores
Sæpe dat indignis, et famæ servit ineptus;

O Mæcenas, quòd nobilior te nullus sit ex Lydis, quotquot Tusciæ terram habitârunt, aut quòd habuisti avos paternos ac maternos, qui pridem magnis exercitibus præfuere, non *propterea*, more multorum, subsannas obscuros, sicut me libertini patris filium: quando affirmas nihil referre quo parente quilibet oriundus, dummodo probus sit. Bene *profectò* existimas ante Servii auctoritatem atque imperium haud illustre, plerosque sæpius viros ignotis ortos majoribus et bonos extitisse, et magnis dignitatibus amplificatos: è contrario Lævinum è Valerii stirpe, per quam Tarquinius Superbus dejectus imperio est, uno asse pluris nunquam æstimatum esse judicio populi: quem scis insanum frequenter attribuere dignitates immeritis, et stolidè famam sequi;

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SATIRE VI.

The poet compliments Mæcenas on the liberality of his sentiments—his just contempt for the bare claims of birth, and generous estimate of personal merit. It is to this independency of judgment on the part of Mæcenas, that Horace is indebted for his patron's friendship, next to his own father's judicious management of his education, which taught him to deserve it.

1. *Non, quia, &c.*] Though none of the Etrurians are more noble by birth than yourself, and though your ancestors once governed large dominions, you do not, as many do, regard with contempt the low-born, like myself, for instance, the son of a *libertinus*.

Lydorum quicquid, &c.] No one of all who emigrated from Lydia to Etruria—*i. e.* none of the Etrurians. Horace follows the authority of those who represent the Etrurians as colonists from Lydia. Herod. i. 94. Dionys. Hal. i. 27.

Etruscos fines.] Between the Tyrrhenian sea and the Tiber.

5. *Naso suspendis.*] Turn up your nose at, &c.

7. *Quum, &c.*] Since you deny that it is a matter of any importance from what parents a man is sprung, provided he be well-educated—well-bred—a gentleman in spirit and conduct.

8. *Persuades hoc, &c.*] You persuade yourself of this truly—you have no doubt that before the sovereignty of Servius Tullius, the slave, there had lived many a low-born man honoured and honourable.

9. *Ignobile regnum.*] A sovereignty held by a person of servile birth.

10. *Nullis majoribus, &c.*] The sons of nobody, as Servius Tullius, the sixth king of Rome, whom Livy, iv. 3. describes as *nullo patre natus.* The Greeks used ἀπάτωρ in the same contemptuous sense.

12. *Contra, &c.*] On the other hand, you know very well that Lævinus, though the descendant of that Valerius who expelled the Tarquins, was never thought of any worth or importance by the very people who, as you know, often confer honours on the most worthless, dazzled by names and titles.

Lævinum.] The *Schol. Porphyrion* represents him as a man of such disreputable habits, that he could never advance in the career of honours beyond the quæsturate

14. *Licuisse, &c.*] Was never valued at more than a single *as*—was in the lowest estimation.

15. *Quo nosti, &c.*] And you know what sort of judges the people are. *Quo,* a Greek construction, for *quem.*

16. *Famæ servit.*] Are the slaves of a name—look to nothing but a name.

nec non admirari titulos atque imagines. *Ergo* quid nos decet agere à vulgo planè differentes? Nam certè populus dignitatem Lævino deferre mallet, quàm Decio ignoto: et Appius Censor arceret *me*, si libero parente non essem genitus; et quidem jure, quia non mansissem in propriâ conditione. Verùm enim gloria splendente *suo* curru nexos allicit tam obscuros quàm illustres. Quid *prodest* tibi, Tulli, resumere ablatum clavum, et creari tribunum? *Scilicet* aucta est invidia, quæ minor erga privatum foret. Etenim cùm primùm aliquis demens mediam tibiam inseruit cothurno

Qui stupet in titulis et imaginibus. Quid oportet
Nos facere, a vulgo longe lateque remotos?
Namque esto: populus Lævino mallet honorem
Quam Decio mandare novo; Censorque moveret
Appius, ingenuo si non essem patre natus—
Vel merito, quoniam in propriâ non pelle quiêssem.
Sed fulgente trahit constrictos gloria curru
Non minus ignotos generosis. Quo tibi, Tulli,
Sumere depositum clavum, fierique tribuno?
Invidia accrevit, privato quæ minor esset.
Nam ut quisque insanus nigris medium impediit crus

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17. *Titulis et imag.*] Roman nobility was estimated by the number of ancestors who had held the higher offices in the state. Their *busts*, with inscriptions *(titulis)* attached, were placed conspicuously in the *atrium*. The busts *(imagines)* were of wax.

Quid oportet, &c.] The question is asked *not*, apparently, with reference to the single correct judgment of the people in the case of Lævinus, but to their *general* conduct in the disposal of honours.

Quid oportet nos, &c.] With our knowledge of the people, and exemption from vulgar prejudices, what should *we* do? The answer implied seems to be—why, not subject ourselves to their caprice—which appears also to be the point aimed at in the succeeding supposition.

19. *Namque, &c.*] For suppose the people would more readily (as there can be no doubt they would generally) give the consulate to a Lævinus than to a Decius—or suppose the censor (as prejudiced in his way as the people) should expel me from the senate on account of my birth—" what then?" appears to have been at his tongue's end—" what real injury to Decius or me?"—but feeling the apparent arrogance of the sentiment, the poet checks the expression, and sportively adds—it would be no more than I deserved, if I could not rest quietly in my own skin—*i. e.* if I willingly thrust myself into situations where I was liable to such mortifications—knowing the prejudices which possess both people and censor.

20. *Decio.*] P. Decius Mus, the *novus homo* —a plebeian, and the first of his family who attained to high office. He devoted himself in the field of battle for the service of the republic 415 U. C.

21. *Appius.*] Ap. Claudius Pulcher—notorious for the severity with which he exercised the office of censor, 443 U. C.

22. *In propriâ non pelle, &c.*] Alluding to Æsop's fable of the ass in the lion's skin.

23. *Sed fulgente, &c.*] But still, it will be objected, Glory chains to her car the low-born as well as the high. All men, whatever their birth, are fond of distinctions; and the field should be freely open to all, according to their merits.

24. *Quo tibi, &c.*] Why, what advantage has it been to you, Tullius, to take the *clavus*, and become a tribune?

Tulli.] This Tullius, or Tillius, is said by the Scholiast Cruq. to have been expelled from the senate, as a Pompeian, by Cæsar; and on Cæsar's death, to have *resumed* the *latus clavus*, one of the senatorial insignia, with the rank of *tribunus militum*. But the account does not apply to the case, and seems to have been given under a misapprehension. Tullius must have been a *novus homo*, or at least a public man *for the first time*—that is the very point of illustration, and any other supposition can scarcely be in congruity with *Invidia accrevit, &c.*

Quo tibi.] Scil. *profuit*. In this phrase *quo* seems to be the old *quoi*, for *cui*.

25. *Depositum.*] The word presents a difficulty; but, looking to the phrase in line 28, DEMISIT *pectore clavum*, it may seem to be synonymous with *demissum*, and then all is consistent.

Tribuno.] Greek construction, for *tribunum*. Sat. i. 1. 19. The *tribunus militum* was entitled to the *latus clavus*. Cic. pro Cluent. 54.

26. *Invidia, &c.*] You were less liable to envy or jealousy, as a private person.

27. *Nam ut, &c.*] As soon as any body is mad enough to assume the senatorial distinc-

Pellibus, et latum demisit pectore clavum;
Audit continuo: Quis homo hic, aut quo patre natus?
Ut, si qui ægrotet, quo morbo Barrus, haberi
Et cupiat formosus, eat quacumque, puellis
Injiciat curam quærendi singula; quali
Sit facie, surâ, quali pede, dente, capillo:
Sic, qui promittit, civis, urbem sibi curæ,
Imperium fore, et Italiam, et delubra Deorum;
Quo patre sit natus, num ignotâ matre inhonestus,
Omnes mortales curare et quærere cogit.
Tune Syri, Damæ, aut Dionysî filius, audes
Dejicere e saxo cives, aut tradere Cadmo?
At Novius collega gradu post me sedet uno;
Namque est ille, pater quod erat meus. Hoc tibi Paulus,
Et Messala videris? at hic, si plostra ducenta,
Concurrantque foro tria funera, magna sonabit,
Cornua quod vincatque tubas: saltem tenet hoc nos.
Nunc ad me redeo libertino patre natum,

et laticlavio pectus operuit, statim audit, Quis est vir iste? cujus filius? Quemadmodum si quispiam *eodem* quo Barrus morbo laboret, et velit censeri pulcher: quâ libet pergat, desiderium puellis creabit sciscitandi singula; quali sit vultu, quali surâ, pede, dente, capillo: ita qui pollicetur curaturum se populum, civitatem, imperium, Italiam, et templa numinum; *is* cunctos homines cogit sollicitè percontari quo sit editus parente, an obscurus matre ignobili. Num tu filius Syri, Damæ, vel Dionysii, audes è rupe *Tarpeiâ* præcipitare cives, aut Cadmo tradere? At, *inquies*, Novius collega uno post me gradu considet: est enim ipse quod erat parens meus. Ob id *nempe* tibi videris *esse* Paulus et Messala? Verùm hic, si ducenti carri tresque pompæ funebres in foro simul procedant, tollet vocem ingentem cornua et buccinas superantem. Id saltem nos detinet. Jam revertor ad me parentis libertini filium;

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tions, he hears it asked—the inquiry immediately is—who is he?

Nigris pellibus.] Black straps, with which the senator's sandals were fastened—bound round the leg to the calf—a kind of cross-gartering.

Insanus.] So mad as to be dazzled with honours, or, rather, as to court the acquisition of honours, without the means of securing them.

28. *Latum clavum.*] Sat. i. 5. 36.

30. *Ut, si qui, &c.*] Just as any person, if affected with the same disease as Barrus—*i. e.* with the desire of being thought handsome—excites, wherever he goes, the curiosity of the young women to look at his face and features—so the man who undertakes to govern the state, sets all the world inquiring as to his birth, &c.

Barrus.] Sat. i. 4. 110.

31. *Et cupiat, &c.*] The construction of *ægrotet* ET *cupiat* is loose and colloquial, but not for that reason to be submitted to the torture of correction. The desire of being thought handsome *is* the disease.

34. *Civis, urbem, &c.*] These are said by the Schol. Cruq. to have been the terms of the oath on taking office.

38. *Tune, &c.*] Do you, says one of the people to a new tribune of low birth,—do you, a son of a Syrus, or Dama, or Dionysius, dare to hurl Roman citizens from the rock, or hand them over to Cadmus, the public executioner?

Syri, &c.] Common names of slaves.

39. *Dejicere, &c.*] To precipitate from the Tarpeian rock—a power exercised by the tribunes.

Cadmo.] Said by the Schol. Acron to have been an executioner of the time, notorious for the savage performance of his office.

40. *At Novius, &c.*] But, replies the tribune, why do you throw my birth in my teeth? My colleague, Novius, is inferior to me by a step—if I am the son of a slave, he has been a slave himself—or, if I am the son of a *libertinus*, of one whose father was a slave, my colleague's father was himself a slave. *Libertus* and *libertinus* seem to have been sometimes confounded at this period.

41. *Hoc tibi, &c.*] What, for that—because your colleague is worse than you, do you think yourself as noble as a Paulus, or a Messala?

Paulus.] Od. i. 12. 38.

42. *Messala.*] Valerius Messala Corvinus.

At hic.] But he, *i. e.* Novius, though he is still lower than you, yet if two hundred waggons, and three funerals met in the forum, will shout louder than the horns, &c.—he has a voice to out-bray the trumpets, &c.

43. *Funera.*] In funeral processions attended with any extraordinary parade, trumpets sounded as they passed through the forum.

44. *Saltem hoc.*] That at least we like in him.

45. *Nunc ad me, &c.*] But now I return to

cui exprobrant universi originem è patre libertino, eò quòd nunc sum tuus conviva, ô Mæcenas: quondam verò præfectus essem Romanæ legioni. Hoc ab illo differt: quamvis enim dignitatem *istam* mihi fortasse meritò quispiam invidere queat, *at* non pariter tuam amicitiam; maximè cùm dignos eligere cures, perversâ ambitione longè *pulsâ*. *Ob* hoc me fortunatum appellare nequeo, quòd fortuitò nactus *sim* te amicum: nulla quippe fortuna mihi dedit te: *sed* eximius primò Virgilius, ac deinde Varius, narraverunt quis essem. Cùm verò steti coràm te, modica dixi interruptis verbis; (nam verecundia elinguis haud sinebat plura loqui). Non me illustris parentis filium, non equo me generoso vehi circa meos agros, sed, quod eram, commemoravi. Tu pauca, ut soles, respondisti. Discedo: meque post novem menses accersis: præcipisque esse inter amicos *tuos*. Illud ego magni facio

Quem rodunt omnes libertino patre natum;
Nunc, quia sum tibi, Mæcenas, convictor; at olim,
Quod mihi pareret legio Romana tribuno.
Dissimile hoc illi est: quia non, ut forsit honorem
Jure mihi invideat quivis, ita te quoque amicum,
Præsertim cautum dignos assumere, pravâ
Ambitione procul. Felicem dicere non hoc
Me possunt, casu quod te sortitus amicum:
Nulla etenim tibi me fors obtulit; optimus olim
Virgilius, post hunc Varius, dixere, quid essem.
Ut veni coram, singultim pauca locutus,
(Infans namque pudor prohibebat plura profari)
Non ego me claro natum patre, non ego circum
Me Satureiano vectari rura caballo;
Sed, quod eram, narro; respondes, ut tuus est mos,
Pauca: abeo; et revocas nono post mense, jubesque
Esse in amicorum numero. Magnum hoc ego duco,

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myself, the son of a *libertinus*—whom every body carps at, as the son of a *libertinus*.

47. *Nunc, quia, &c.*] Now they carp at me because I am in the habit of familiar intercourse with you; at first—some time ago, it was because I was the tribune of a Roman legion.

49. *Dissimile, &c.*] This, the being a tribune, is unlike that—the having you for my friend. The two things are very different, because, though any one may perhaps justly envy me the rank, he cannot justly envy me your friendship—so careful as you are to choose such only as are worthy of it. What depends upon interest or luck may be the subject of envy, but not what is acquired by individual merit.

Forsit.] A Lucretian word, for *forsitan*.

51. *Dignos.*] Scil. *amicitiâ*. Wherever *dignus* is used, as here, absolutely, that thing of which a person is said to be worthy must be gathered from the context.

Pravâ amb. procul.] To the exclusion of all selfish motives or objects.

52. *Felicem.*] They cannot say I was lucky on this ground, that I obtained your friendship by accident.

54. *Nulla etenim, &c.*] It was not any *chance* that presented me to you. I owed the introduction to my friends Virgil and Varius, who knew me well, and deemed me worthy of your friendship.

55. *Quid essem.*] What sort of a person I was.

Varius.] Od. i. 6. 1.

56. *Ut veni coram, &c.*] When I was personally introduced, I spoke but few words, and those hesitatingly; nor did I tell how I was the son of a noble father, or how I rode around my estates on a Satureian horse—*i. e.* that I was the owner of large estates in Apulia (as somebody else, it may be supposed, had done); but I told you just what I was—the plain truth as to my birth and circumstances.

57. *Pudor infans.*] Because the modest are naturally reserved, and speak but little.

59. *Satureiano.*] According to the Schol. Porphyrion, there were large and fine tracts of country in Apulia at the time called Satureian. A Satureian horse will therefore be equivalent to an Apulian, and one of course of a *good* breed.

62. *Magnum, &c.*] I reckon this a great thing—I consider it as a high distinction—a thing to be proud of, that I pleased you, a man who discriminates the good from the bad, by no illustrious birth, but by purity of conduct, and candour of disposition.

Quod placui tibi, qui turpi secernis honestum,
Non patre præclaro, sed vitâ et pectore puro.
Atqui si vitiis mediocribus ac mea paucis
Mendosa est natura, alioqui recta, (velut si
Egregio inspersos reprêndas corpore nævos;)
Si neque avaritiam, neque sordes, aut mala lustra
Objiciet vere quisquam mihi; purus et insons
(Ut me collaudem) si et vivo carus amicis;
Causa fuit pater his, qui macro pauper agello
Noluit in Flavî ludum me mittere; magni
Quo pueri, magnis e centurionibus orti,
Lævo suspensi loculos tabulamque lacerto
Ibant octonis referentes Idibus æra;
Sed puerum est ausus Romam portare docendum
Artes, quas doceat quivis eques atque senator
Semet prognatos. Vestem servosque sequentes,
In magno ut populo, si qui vidisset, avitâ
Ex re præberi sumtus mihi crederet illos.

quòd placui tibi qui pravum à recto distinguis, non *per* nobilem patrem, sed *per* mores et animum innocentem. Verùm, si mea indoles parvis ac paucis nævis maculata est, de cætero proba (quemadmodum si maculas formoso corpore effusas damnes): si nec sordidam cupiditatem, nec impura ganea ullus mihi justè exprobret: si etiam (ut me approbem) *ob* integritatem et innocentiam gratiosus amicis vivo; his causam præbuit meus parens, qui modico agro non dives, noluit me *tamen* mittere ad scholam Flavii, ad quam pergebant clari juvenes illustrium centurionum filii, sinistro brachio suspensum *ferentes* sacculum et tabulam; supputantes lucrum Iduum octonarum. Quinimo non dubitavit *me* puerum Romam ducere informandum disciplinis, quibus filios suos instituat quilibet eques aut senator: adeò ut si quis in urbe populosâ considerâsset vestimenta *mea*, et famulos comitantes, *facilè* sibi persuaderet impensas istas mihi suppeditari ex avorum facultatibus.

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64. *Vitâ—puro.*] A life stained by no scandalous conduct.

Pectore puro.] A heart well-disposed—free from malignity, selfishness, and dissimulation.

65. *Atqui, &c.*] That is—if my faults are few and small.

66. *Alioqui recta.*] Correct generally—with the exception of the few and excusable faults.

Velut, &c.] As you might find fault with a few specks or freckles on a fair skin.

68. *Si neque, &c.*] If no one can truly charge me with avarice, sordid baseness, or profligacy.

Avaritiam.] Refers specifically to oblique modes of acquiring; *sordes* to hoarding and the exclusion of all generous uses of wealth; *lustra mala*, to profligate squandering upon women.

69. *Purus, &c.*] If I live *purus, et insons, et carus amicis.*

71. *Causa, &c.*] My father was the cause of these qualities which I am arrogating.

Macro pauper, &c.] The owner of but a poor miserable estate, compared with men of magnificent domains.

72. *In Flavî ludum.*] To Flavius's school—at Venusia, where, of course, Flavius kept a school for the ordinary purposes of a common education.

Magni quo, &c.] Where the great sons of great centurions, with *loculi* and *tabula* hanging on the left arm, went, money in hand on the Ides.

74. *Suspensi.*] 'Εξηρτημένοι τὸν ἄβακα—who hung upon their arm the bags containing the *calculi*, books, and whatever else might be required at these ordinary local schools.

Tabulam.] The Scholiast Cruq. describes the *tabula*, as the *abacus*—that on which the scholars marked their arithmetical characters, and learnt to arrange the *calculi*—to perform arithmetical calculations.

75. *Referentes æra.*] The teacher's salary, which it may be supposed was paid every month; and mentioned here, probably, as a practice which characterised inferior schools.

Octonis.] The Ides—a division of the Roman months, consisting of *eight* days.

76. *Sed puerum, &c.*] But he *ventured*, in spite of the sneers of his neighbours, especially of the *magni centuriones*;—or, he had the spirit to do, what few in his circumstances would have done,—to take me to Rome to be taught the accomplishments which a knight or senator would desire his sons to be taught.

78. *Vestem, &c.*] If any one had observed my dress and the slaves who attended me, he would have supposed the expense was supplied from some large ancestral property.

79. *In magno ut populo.*] Although in a populous city, where such things attract less observation.

80. *Illos.*] *I. e.* so great.

Ipse mihi pædagogus integerrimus non discedebat *à me* apud præceptores quoscunque. Uno verbo, castum *me* præstitit, ab omni non tantùm actione, sed et suspicione infami immunem (qui primus decor *est* virtutis) neque formidavit ne quispiam ipsum redargueret, si exiguas mercedes præco vel coactor (qualis ipse fuit) aliquando sectarer. Neque ego conquestus fuerim. *Imò* hanc ob rem laudabilis est, plusque illi ego debeo. Certè patris ejusmodi sapientem me nunquam pœniteat; adeóque me non tuebor, sicut multi, dicentes, nequaquam suâ culpâ accidisse, quòd non sortiti fuerint parentes liberos et illustres. Sermo meus atque judicium abest procul ab istis. Enimvero si natura imperaret denuò percurrere tempus præteritum ab annis aliquot, et alios parentes assumere ad ostentationem quoscunque *quisque vellet*, eligeret sibi quisque; *ego* meis contentus nollem accipere mihi claros fascibus et sellis *curulibus*; insanus *à* plebe *quidem*, *à* te *verò* sapiens judicandus, ni fallor: quòd ferre grave onus recusarem, *ad id* minimè assuetus. Nam proinde oporteret comparare majores divitias;

Ipse mihi custos incorruptissimus omnes
Circum doctores aderat. Quid multa? pudicum
(Qui primus virtutis honos) servavit ab omni
Non solum facto, verum opprobrio quoque turpi:
Nec timuit, sibi ne vitio quis verteret olim,
Si præco parvas, aut (ut fuit ipse) coactor
Mercedes sequerer; neque ego essem questus. At hoc nunc
Laus illi debetur, et a me gratia major.
Nil me pœniteat sanum patris hujus: eoque
Non, ut magna dolo factum negat esse suo pars,
Quod non ingenuos habeat clarosque parentes,
Sic me defendam. Longe mea discrepat istis
Et vox et ratio. Nam si natura juberet
A certis annis ævum remeare peractum,
Atque alios legere ad fastum quoscumque parentes:
Optaret sibi quisque; meis contentus honestos
Fascibus et sellis nollem mihi sumere; demens
Judicio vulgi, sanus fortasse tuo, quod
Nollem onus haud umquam solitus portare molestum.
Nam mihi continuo major quærenda foret res,

NOTES.

81. *Incorruptissimus.*] Contrasted with the common *pædagogi*, whom the boys could bribe to wink at their irregularities.

82. *Quid multa.*] Scil. *dicam.* In short, he kept me pure (which is the first honour—the bloom of virtue) not only from every base act, but every reproach or suspicion of one.

85. *Nec timuit, &c.*] Nor was he afraid—as any one of less sense and spirit would have been; *i. e.* nor was he deterred from giving me this education from the fear of being upbraided with the folly of it, should I at last fill, at some petty salary, the office of *præco*, or, as he himself had once done, of *coactor*.

86. *Præco.*] Equivalent to an auctioneer; as *coactor* to the auctioneer's clerk.

87. *Neque ego, &c.*] Nor should I have complained, if I had at last followed so humble a profession.

At, &c.] But for *this*—giving me the education he did—he deserves the more credit with all men of sense, and from me more thanks.

89. *Nil me pœniteat, &c.*] Never, while I am in my senses, can I be ashamed of *such* a father.

Eoque, &c.] And with such a father, I shall not so defend myself, as many do, who say, it is not *their* fault they are not the sons of illustrious parents.

92. *Longe, &c.*] Far different are my words and sentiments from *these*—such silly persons.

95. *Ad fastum.*] As their pride might dictate—parents of whose renown they might boast.

96. *Optaret sibi quisque, &c.*] Every one might select *other* parents for himself—content with my own I, &c.

Honestos, &c.] Ennobled by consular rank—honoured with the insignia of the highest offices of the state.

97. *Sellis.*] The *Sella curulis* was the seat of honour for consuls, prætors, &c. The official seat.

Demens, &c.] In the judgment of the vulgar I should be thought out of my senses, but in them perhaps in *yours*—you who yourself look upon popular honours with contempt.

100. *Nam, &c.*] For forthwith my little estate would no longer supply my wants—I must find a larger.

113. Thro' cheating Rome about the close of day
I freely walk, <u>I go to Church and pray</u>.
Thomas Creech's translation

Milman (Life of Horace) cites this —
"<u>Assisto divinis</u>, which the worthy
Mr Creech renders 'went to Church
every day!'"
Conington, in his version of the Satires
has it:—
"Lounge through the Circus with its
crowd of liars,
Or in the forum, when the sun retires,
Talk to a soothsayer."

Atque salutandi plures; ducendus et unus
Et comes alter, uti ne solus rusve peregreve
Exirem; plures calones atque caballi
Pascendi; ducenda petorrita. Nunc mihi curto
Ire licet mulo, vel, si libet, usque Tarentum,
Mantica cui lumbos onere ulceret, atque eques armos. 106
Objiciet nemo sordes mihi, quas tibi, Tulli,
Quum Tiburte viâ prætorem quinque sequuntur
Te pueri, lasanum portantes œnophorumque.
Hoc ego commodius quam tu, præclare senator, 110
Multis atque aliis vivo. Quacumque libido est,
Incedo solus; percontor, quanti olus, ac far;
Fallacem circum, vespertinumque pererro
Sæpe forum; assisto divinis: inde domum me
Ad porri et ciceris refero laganique catinum.
Cœna ministratur pueris tribus; et lapis albus 116
Pocula cum cyatho duo sustinet; astat echinus

nec non plures invisere: ac circumducere duos asseclas: nec *liceret* solum proficisci rus, aut peregrinari: nutriendi *forent* plures equi et famuli: pertrahenda vehicula. Jam *verò* etiam Tarentum usque, si placet, decurtato possim vehi mulo; cui lumbos sarcina, armos verò sessor vulneret. Nullus mihi sordidam *avaritiam* exprobrabit; sicut tibi, Tulli, quando Tiburtinâ viâ Prætorem *te* comitantur servi quinque lasanum ferentes et vas vinarium. *Ob* hoc et alia multa vivo beatior te, *ô* illustris Senator, aliisque bene multis. Ambulo solus quàcunque placet: quæro frumentum et herbæ quanti *veneant:* perlustro circum fraudulentum, et forum vespertinum frequento: asto ad hariolos: hinc redeo domum ad patinam porri, ac ciceris, et lagani. Cœnanti *porrò mihi* famulantur servi tres: lapis autem candidus portat binos scyphos cum cyatho. Adest vilis echinus,

NOTES.

101. *Atque salutandi, &c.*] I must attend more levees and hold them too. Those who were desirous of obtaining honours, whatever their birth and fortune, were of course obliged thus to cultivate the goodwill of persons of influence.

Ducendus, &c.] Then I must have a humble companion or two, so that I could never go into the country, or to a distance, alone.

103. *Plures calones, &c.*] I should have more knaves and horses to feed. Sat. i. 2. 44.

104. *Petorrita.*] Carriages to convey my suite and baggage.

Nunc, &c.] In my present humble circumstances I can go upon my little crop mule as far if I like as Tarentum—to the extremity of Italy.

106. *Mantica.*] Saddle-bags—a small portmanteau or valise.

Cui.] A mule, whose back the saddle-bags wrung, and the rider his withers. Lucilius had the following line:

Mantica cantherii costas gravitate premebat.

Eques.] Myself—who ride him.

107. *Objiciet, &c.*] Nor will any body charge *me* with the meanness they do you, Tullius, when only five servants attend you, though you are the prætor, on the road to your villa at Tibur.

108. *Tiburte viâ.*] The road which led from the Esquilian gate to Tibur (Tivoli).

109. *Portantes, &c.*] Symptoms of sordidness—few slaves accompany him, and they carrying articles which his villa, as well as his city residence, should supply.

110. *Hoc, &c.*] On account of my simple habits, &c.

Præclare, &c.] My illustrious senator—Tullius. Ironically.

112. *Percontor, &c.*] I ask the price of vegetables and corn.

113. *Fallacem circum, &c.*] Where congregate all sorts of rogues and impostors, to dupe the unwary.

114. *Assisto divinis.*] Diviners—fortunetellers, &c. I stand and listen to their nonsense.

Inde, &c.] Then I betake myself home to a dish, &c.

115. *Lagani.*] Described by the Schol. Cruq. *vaguely*, as a kind of paste, pancake, or omelette, kept ready drest—producible at any moment, and eaten with pepper and some kind of pickle.

116. *Lapis albus.*] A slab of white marble—a table on which stood two cups and a *cyathus*. *Cyathus*, Od. iii. 8. 13.

117. *Astat echinus.*] That is, on the *lapis albus*, by the side of the *pocula* and *cyathus* stood the *echinus*, *&c.*

Echinus vilis.] A vessel of coarse ware in the shape of an *echinus*, with water to rinse the *pocula*.

et guttus cum paterâ, supellex è Campaniâ. Postea vado cubitum minimè anxius, quòd *die* crastinâ surgendum sit diluculo, visendusque Marsyas, qui asserit intolerabilem sibi esse conspectum junioris Noviorum. Decumbo *usque* ad *horam* decimam. Deinde prodeo *foras*: postquam legi aut scripsi quod silentem me recreet, ungor oleo, non quo impurus Natta lychnos defraudans. Cùm verò sol ardentior fatigatum me monet inire balnea, evito sideris rabidi tempus. Modicum prandeo quantum impediat vacuo esse ventre *per* diem *integram*: domi *resideo* otiosus. Hæc vita est carentium infelici et molestâ ambitione. Istis me sublevo; vivamque fortunatior quàm si Quæstor fuisset meus pater, avus, atque patruus.

Vilis, cum paterâ guttus, Campana supellex.
Deinde eo dormitum, non sollicitus, mihi quod cras
Surgendum sit mane, obeundus Marsya, qui se
Vultum ferre negat Noviorum posse minoris.
Ad quartam jaceo: post hanc vagor, aut ego, lecto
Aut scripto quod me tacitum juvet, ungor olivo,
Non quo fraudatis immundus Natta lucernis.
Ast ubi me fessum sol acrior ire lavatum
Admonuit, fugio campum lusumque trigonem.
Pransus non avide, quantum interpellet inani
Ventre diem durare, domesticus otior. Hæc est
Vita solutorum miserâ ambitione gravique.
His me consolor victurum suavius, ac si
Quæstor avus, pater atque meus, patruusque fuisset.

NOTES.

118. *Cum paterâ guttus.*] *Guttus* from *gutta*—a small vessel from which wine was *dropped*. Used in libations, and on that account is coupled with it the *patera*.

Campana supellex.] All of Campanian ware. Sat. ii. 3. 144.

119. *Deinde eo, &c.*] Then I go to bed, with no anxiety about getting up in the morning, or going to the Marsyas.

120. *Marsya.*] In front of the Rostra—a law-court frequented by low attornies and money-dealers. The place received its name from a statue of Marsyas, which stood there.

Marsya, qui, &c.] Who denies that he can tolerate the presence of the younger Novius.

121. *Negat.*] *I. e.* by the uplifted position of the arm—in a sort of threatening attitude.

Noviorum minoris.] A money-dealer it seems, who frequented the Marsyas—as a place of business.

122. *Ad quartam.*] I lie in bed till *ten*.

Post hanc, &c.] After that hour, *i. e.* when I am up and dressed, I take a ramble; or, when I have read or written quietly as much as I like, I rub myself over with oil, &c.

124. *Non quo.*] But not with such oil as the filthy Natta uses, who robs his own lamps.

Fraudatis.] Scil. *oleo.*

126. *Lusum trigonem.*] This seems to have been a game played by three persons who stood at the points of a triangle, and threw the ball from one to the other.

127. *Pransus, &c.*] In the middle of the day, taking just as much refreshment as prevents me from passing the whole day with an empty stomach.

128. *Domesticus otior.*] I idle at home.

Hæc, &c.] This is the life of such as, like me, are released from—have nothing to do with—the misery and annoyance of ambition.

130. *His, &c.*] With these habits and sentiments I flatter myself I shall live more comfortably than if my ancestors had all been *quæstors*—*i. e.* by implication, had been corrupt peculators, and I had followed the same career.

SATIRA VII.

PROSCRIPTI Regis Rupilî pus, atque venenum,
Hybrida quo pacto sit Persius ultus, opinor
Omnibus et lippis notum et tonsoribus esse.
Persius hic permagna negotia dives habebat
Clazomenis, etiam lites cum Rege molestas;
Durus homo, atque odio qui posset vincere Regem,
Confidens tumidusque, adeo sermonis amari,
Sisennas, Barros ut equis præcurreret albis.
Ad Regem redeo, postquam nil inter utrumque
Convenit (hoc etenim sunt omnes jure molesti,

Cunctis puto cognitum esse lippis ac tonsoribus, quâ ratione Persius hybrida vindicârit pus et virus Rupilii Regis proscripti. Persius iste ingentia habebat negotia Clazomenis, nec non graves rixas cum Rege; homo pervicax, et qui molestiâ vincere posset Regem; arrogans et superbus, *denique* tam acerbâ dicacitate, ut Sisennas Barrosque albis equis anteverteret. Redeo ad Regem. Cûm nulla utrique concordia *esset* (nam molesti omnes eodem sunt animo,

NOTES.

SATIRE VII.

A burlesque description of a scene of contention between two absurd persons in the presence of Brutus, while Prætor of Asia.

1. *Proscripti, &c.*] The way in which the mongrel Persius, in his quarrel with Rex Rupilius, took his revenge, is known, I suppose, to all the tipplers and barbers in town.

Proscripti.] A proscribed person—one whose name appeared in the proscription-lists, during the triumvirate of Octavius, Antony, and Lepidus.

Regis Rup.] Rupilius had been the chief magistrate of Præneste; Rex might be the *local* title of the office, or he must be supposed to be called so by the poet in ridicule. According to the Schol. Cruq. when he found himself in the proscription lists, he took refuge in the camp of Brutus; where he protested against the appointment of Horace, a man of ignominious birth, to a tribunate. He is said also to have been one of the poet's detractors, who gave him the epithet of *lippus*.

Pus atque venenum.] Corruption and venom—virulent abuse.

2. *Hybrida.*] Persius was the son of a Greek father, and by a Roman mother. *Hybrida*, a contemptuous term, applied generally to dogs, the offspring of different breeds—implying degeneracy—mongrel.

Quo pacto.] *I. e.* by the absurd appeal to Brutus.

Persius, &c.] This Persius was a rich man, and had debts due to him at Clazomenæ.

3. *Lippis.*] Sots—persons frequenting tippling-houses, and so, great gossips. Sat. i. 1. 120; i. 5. 20.

Tonsoribus.] Proverbial for gossipping—retailing to one customer what they learnt from another.

4. *Permagna, &c.*] Large debts at Clazomenæ. Persius was a money-dealer; and at Clazomenæ with Brutus were many persons who had borrowed money of him, and some others of them probably, like Rupilius, in the proscription-lists.

5. *Clazomenis.*] A town on the Ionic coast of Asia, and at the time, apparently, the seat of Brutus's government.

Molestas.] A claim, which the King contested, and which Persius was prosecuting with importunity.

6. *Durus, &c.*] An impracticable person—not to be turned from his purpose.

Atque odio, &c.] And one to match the King in virulence and obstinacy.

Odio.] In what generates hatred—he was more insolent than the King.

7. *Confidens.*] Insolent.

Tumidus.] Bullying.

Adeo sermonis, &c.] Of so bitter a tongue that he would outstrip Sisennæ and Barri mounted on grey horses. Proverbial for *superiority* in any way.

8. *Albis.*] Supposed, apparently, to be fleetest.

Sisennas, &c.] Renowned, of course, for their vituperative powers. Barrus has been marked before as a ruined profligate, and sunk into the lowest degradation. Sat. i. 4. 110. Sisenna, when upbraided once with the conduct of his wife, said—I married her at the command of Augustus.

9. *Postquam, &c.*] When they could not make up their quarrel—or come to any terms of agreement.

10. *Hoc etenim, &c.*] For the obstinate,

quo strenui quibus contraria pugna contigit. *Sic* inter Hectorem Priami filium et fortem Achillem odium extitit implacabile, quod sola mors tandem dirimeret: haud aliâ de causâ quàm quòd ambobus summa virtus inerat. *At* si contentio fuerit duobus ignavis, vel certamen contingat imparibus, puta Diomedi cum Glauco Lycio; inertior cedat, datis sponte muneribus) dum Prætor Brutus ageret in opimâ Asiâ, dimicavit par Rupilii atque Persii, *adeò* ut non convenientiùs sit commissus Bacchius cum Bitho. Ad judicium ardentes properant: ambo spectaculum ingens. Persius rem explicat: cœtus universus cachinnos tollit: laudat *ille* Brutum, laudat comites. Brutum vocat Asiæ solem, comites verò salutaria sidera nuncupat, dempto Rege; hunc *enim* accessisse *velut* Caniculam astrum agricolis infestum: fluebat velut amnis hyeme, ad quem securis infrequenter accedit.

Quo fortes, quibus adversum bellum incidit; inter
Hectora Priamiden, animosum atque inter Achillem
Ira fuit capitalis, ut ultima divideret mors,
Non aliam ob causam, nisi quod virtus in utroque
Summa fuit; duo si discordia vexet inertes,
Aut si disparibus bellum incidat, ut Diomedi
Cum Lycio Glauco, discedet pigrior, ultro
Muneribus missis) Bruto Prætore tenente
Ditem Asiam, Rupilî et Persî par pugnat; uti non
Compositus melius cum Bitho Bacchius. In jus
Acres procurrunt, magnum spectaculum uterque.
Persius exponit causam, ridetur ab omni
Conventu, laudat Brutum, laudatque cohortem:
Solem Asiæ Brutum appellat, stellasque salubres
Appellat comites, excepto Rege; canem illum,
Invisum agricolis sidus, venisse. Ruebat,
Flumen ut hibernum, fertur quo rara securis.

NOTES.

when they quarrel, are like the brave—neither will give way.

Hoc jure.] The word must be referred to the manner in which they maintain what they regard as their *right*. *Hoc* for *eodem*.

12. *Hectora, &c.*] Between Hector and Achilles the hostility was such that nothing but death could terminate it.

14. *Non aliam, &c.*] And for no other reason than that both were consummately brave.

15. *Duo si discordia, &c.*] If a dispute sets two cowards a quarrelling, like Rupilius and Persius.

16. *Aut si disparibus, &c.*] Or if a contest occurs been two cowards, the one worse than the other, as between Glaucus and Diomedes, the greater coward will give in with a proffer of presents.

Diomedi.] The encounter and compact between Diomedes and Glaucus is told in Hom. Il. v. 119—236. Horace chooses to assign Diomedes' conduct to fear.

Disparibus.] Scil. *inertibus*—otherwise *pigrior* has no appropriate force.

18. *Bruto, &c.*] At the time, 711 U. C. when Brutus was in command of the province of Asia; and in his presence, this brace of heroes fought their battle.

Prætore.] Strictly, Brutus was *proconsul*; but *prætor* is frequently used in a general sense for the governor of a province.

19. *Asiam.*] Meaning *Ionia*—called Asia in Strabo, and in the Acts of the Apostles repeatedly.

Uti non, &c.] As well matched were they as Bacchius and Bithos—two gladiators of the day, who, after each of them had killed numerous opponents, at last fell by mutual wounds.

20. *In jus, &c.*] Fierce they rushed to justice—to the court.

21. *Magnum, &c.*] Each a capital sight.

22. *Exponit, &c.*] Persius states his case, and winds up with a compliment to Brutus and his suite—amidst the laughter of all.

Ridetur, &c.] The whole assembly break into laughter, either at the subject of dispute, or the absurdity of the speaker's manner.

23. *Cohortem.*] Secretaries, officers, attendants, &c. The governor's staff, or suite, or establishment. Hence our English—*court?*

25. *Comites.*] The *staff*—all salubrious stars, with the exception of the King.

Canem.] He, the King, had come among them, like the dog-star, dreaded by farmers.

26. *Ruebat, &c.*] In this style he bore upon his opponent, as a winter torrent rushes

Tum Prænestinus salso multoque fluenti
Expressa arbusto regerit convicia, durus
Vindemiator et invictus, cui sæpe viator
Cessisset, magnâ compellans voce cucullum.
At Græcus, postquam est Italo perfusus aceto,
Persius exclamat; per magnos, Brute, Deos te
Oro, qui reges consuêris tollere, cur non
Hunc Regem jugulas? operum hoc, mihi crede, tuorum est.

Tunc Præneste natus illi mordaci et valdè copioso dicteria retorquet *ex* arbustivâ vite deprompta, vinitor acer ac vinci nescius, cui frequenter viator cessisset grandi voce appellans cuculum. Tum Græculus Persius, posteaquam salibus Italicis aspersus fuit, exclamat: *O* Brute, per magnos te Deos obsecro, qui reges exterminare solitus es, quare non istum Regem tollis? Hoc, mihi crede, *unum* est è tuis facinoribus.

NOTES.

through a *dense forest*, where the axe rarely comes—*i. e.* through a dense forest in spite of all obstructions.

28. *Tum Prænest. &c.*] Then against Persius, thus flowing salt and full, the King of Præneste retorts some abuse, gathered from the vineyards, like a hard and invincible vine-clipper, before whom the traveller had often retreated, shouting aloud cuckoo!—The custom is supposed to have originated in the tardiness of the vine-dressers, who ought to have pruned their vines before the appearance of the cuckoo.

29. *Durus.*] Insensible—of invincible effrontery.

Arbusto.] Vineyards—as the word is used for woods, or plantations of any kind.

Convicia.] This license of the tongue is still indulged in, in the vine countries of the South of Europe.

32. *At Græcus, &c.*] But Persius (the Greek) after he had been thus well drenched with Italian vinegar—bespattered with the sharp abuse of the Roman.

Aceto.] Persius v. 86. and Plautus Pseud. 2. 4. 49.

33. *Exclamat.*] In the impatience and impotence of rage.

34. *Qui, &c.*] Why do not you, Brutus, who are accustomed to take off kings, cut the throat of this king?—alluding to the assassination of Cæsar by Brutus; and the expulsion of the Tarquins by his ancestor Junius Brutus.

35. *Operum, &c.*] Scil. *unum*, as in Od. iii. 13. 13. Believe me, it is one of your works. It is an act which properly belongs to you.

SATIRA VIII.

OLIM truncus eram ficulnus, inutile lignum,
Quum faber, incertus, scamnum faceretne Priapum,
Maluit esse deum. Deus inde ego, furum aviumque
Maxima formido; nam fures dextra coërcet,
Obscœnoque ruber porrectus ab inguine palus.

Eram antea stipes ficulnus, lignum iners; quando artifex dubius *an* scamnum fabricaret, an Priapum, maluit fieri Deum. Exinde ego Deus *extiti* ingens terror prædonum, atque volucrum. Etenim dextra *mea* arcet prædones * * * * * * * * * *

NOTES.

SATIRE VIII.

Priapus, the protector of the new plantations of Mæcenas on the Esquiline hill, describes the conduct, in the night, of the sorceress Canidia and her companions.

1. *Truncus ficulnus.*] The trunk of a fig-tree. Statues of Priapus were often made of the fig-tree. Theoc. Ep. iv.

Inutile.] A useless piece of timber—useless till shaped and fitted to some purpose, not from any particular inaptitude.

2. *Quum, &c.*] When the artist, hesitating for a time whether he should make a garden-seat or a Priapus, finally determined to make a divinity of me.

Priapum.] The son of Bacchus and Venus, the tutelary divinity of gardens. His image set up in gardens to keep off the birds has degenerated into the scare-crow of the corn-fields. Virg. Georg. iv. 110.

3. *Deus inde, &c.*] From that time have I been a God—the great terror of thieves and birds.

4. *Dextra.*] In which he held a club, or *falx saligna.*

5. *Ruber.*] Painted red. Ovid, Fast. i. 415.

at arundo in summo capite infixa deterret aves molestas, ac prohibet consistere in hortis recentibus. Antea conservus cadavera cellis arctis ejecta locabat istuc efferenda in vili sandapilâ. Hoc erat commune plebeculæ sepulcrum, Pantolabo sannioni, et Nomentano patrimonii dissipatori. Istic cippus assignabat *agri* pedes millenos in latitudinem, trecentos *verò* in longitudinem, *vetabatque* ne sepulcrum ad hæredes pertineret. Jam verò licet habitare in Esquiliis salubribus, et ambulare in colle aprico, ubi nuper mœsti cernebant agrum albis ossibus deformem. Quanquam non tam me angunt et vexant prædones ac feræ

Ast importunas volucres in vertice arundo
Terret fixa, vetatque novis considere in hortis.
Huc prius angustis ejecta cadavera cellis
Conservus vili portanda locabat in arcâ.
Hoc miseræ plebi stabat commune sepulcrum,
Pantolabo scurræ, Nomentanoque nepoti.
Mille pedes in fronte, trecentos cippus in agrum
Hîc dabat; hæredes monumentum ne sequeretur.
Nunc licet Esquiliis habitare salubribus, atque
Aggere in aprico spatiari, qua modo tristes
Albis informem spectabant ossibus agrum,
Quum mihi non tantum furesque feræque, suëtæ

NOTES.

6. *Arundo.*] A bundle of reeds, or flags, on his head, which waved in the wind to frighten the birds.

7. *Novis in hortis.*] Recently laid out by Mæcenas. The spot had been, before Mæcenas obtained a grant of it, the common burial-ground for slaves, &c. Epod. 5. 100.

8. *Huc prius, &c.*] Here, before the place was converted into gardens, or ornamental plantations, the dead bodies of slaves thrown out of their wretched abodes to be carried to this place, their fellow-slaves used to deposit in miserable coffins.

Ejecta.] Expressive of the contemptuous manner in which the funeral rites of slaves were disregarded.

Cellis.] Their sleeping holes.

9. *Arcâ.*] Coffins made of a few planks nailed together.

10. *Hoc, &c.*] This too was the common tomb for the miserable—for such as had none to bury them with the usual rites—for Pantolabus and Nomentanus.

11. *Pantolabo, &c.*] These persons were still living, Sat. ii. 1. 19.; but by their profligacy had brought themselves to the lowest degradation — to be buried at last among slaves.

Pantolabo.] According to the Scholiasts, this was one Mallius Verna, a man of family, and once of fortune, who obtained the nick name of Pantolabus, from borrowing of every body.

Nomentano.] Sat. i. 105. *Vappa* and *nebulo*, Sat. ii. 1. 22; ii. 3. 24.

12. *Mille, &c.*] Here a pillar with an inscription defined a spot of ground for a common burial-place, of one thousand feet in breadth, and three hundred in depth—not to follow the heirs—*i. e.* over which spot the heirs of the domain were to have no right. This space so reserved and appropriated was the spot covered by Mæcenas's new palace and plantations. The Esquilian hill must thus have once been private property.

Cippus.] The small column which bore the inscription defining the limits of the spot dedicated to the purposes of a common burial-ground—in this way: IN. FR. P.—IN. AG. P.—i. e. *in fronte pedum—in agrum pedum;* to which were added the usual words, H. M. H. EX. T. N. S.—i. e. *hoc monumentum hæredes ex testamento ne sequatur.*

14. *Nunc licet.*] Now people may live on the Esquilian in health—the air of the place, once poisoned with the exhalations of the burial-ground, is now wholesome.

15. *Spatiari.*] And promenade on the sunny terrace, &c.

Aggere.] The hill—the word is applied to any elevated place, natural or artificial.

Qua modo, &c.] Where not long ago in sadness they (those who crossed the hill) beheld the ground covered with bones, &c.

17. *Quum, &c.*] Though thieves — and birds of prey accustomed to frequent the place (when it was a burial-ground) and which still visit it, do not cause me so much trouble as the women, &c. *Quum* is connected thus—Now *(nunc)* the Esquilian is habitable, and bones no longer cover the ground, though *(quum)* I am annoyed by Canidia, &c. Priapus speaks of present or recent occurrences —since the burial-place was converted into pleasure-grounds. *He* was not stationed there while it was a common charnel-ground.

Fures.] To plunder the fruits of the gardens—apparently.

Feræ.] The wild birds of prey, as well as carnivorous animals, accustomed *(suetæ)* to frequent the place, and still expecting to find prey.

Hunc vexare locum, curæ sunt, atque labori,
Quantum, carminibus quæ versant atque venenis
Humanos animos; has nullo perdere possum
Nec prohibere modo, simulac vaga Luna decorum
Protulit os, quin ossa legant, herbasque nocentes.
Vidi egomet nigrâ succinctam vadere pallâ
Canidiam, pedibus nudis, passoque capillo,
Cum Saganâ majore ululantem. Pallor utrasque
Fecerat horrendas aspectu. Scalpere terram
Unguibus, et pullam divellere mordicus agnam
Cœperunt; cruor in fossam confusus, ut inde
Manes elicerent, animas responsa daturas.
Lanea et effigies erat, altera cerea; major
Lanea, quæ pœnis compesceret inferiorem.
Cerea suppliciter stabat, servilibus utque
Jam peritura modis. Hecaten vocat altera, sævam
Altera Tisiphonen; serpentes atque videres
Infernas errare canes, Lunamque rubentem,
Ne foret his testis, post magna latere sepulcra.

agrum istum infestare solitæ, quàm *mulieres*, quæ humanas mentes inflectunt incantamentis et veneficiis. Has nullâ ratione possum abigere, aut prohibere quò minùs colligant ossa et herbas noxias, statim atque luna currens pulchrum ostendit vultum. Ego ipse conspexi Canidiam atrâ veste succinctam incedere nudis pedibus, crinibus solutis, ejulantem cum Saganâ seniore. Pallor ambas fecerat visu terribiles. Humum cœperunt unguibus effodere: *moxque* discerpere dentibus oviculam nigram. Cruor in scrobem effusus *est*, ut hinc umbras evocarent, animas responsa reddituras. *Porrò* aderat imago lanea, et altera cerea. Grandior lanea, quæ minorem *ceream* plecteret. Cerea supplex procumbebat, servili ratione quippe mox interitura. *Veneficarum* altera inclamat Hecaten, altera diram Tisiphonem. Tum aspiceres currere angues, et canes Stygias: lunam verò erubescentem se abscondere post majora monumenta, ne testis adesset istis *sceleribus*.

NOTES.

19. *Quæ versant, &c.*] The *veneficæ*, who with their charms and poisons fascinate and bend to their purposes the minds of men. Epod. v. 20.

20. *Has, &c.*] These—such as Canidia and Sagana—I cannot get rid of, nor prevent them, as soon as the moon rises, from collecting bones, &c. Bones then might still be picked up; and the usual plants were growing. The gardens might still be in an unfinished state—or the bones were found by digging.

21. *Decorum protulit, &c.*] At the full.

23. *Succinctam, &c.*] With a black dress, tucked up, and girt round her—*expedita.* Epod. v. 25.

25. *Majore.*] An older woman than Canidia—or older with reference to a younger sister, according to the Schol. Cruq.

Ululantem.] Howling or shrieking—like the dogs in the suite of Hecate. Virg. Æn. vi. 257.

Pallor, &c.] They were both dreadfully—fearfully pale.

26. *Scalpere, &c.*] They began to scratch up the earth with their nails, and tear in pieces with their teeth a black lamb. The victims offered to the *Dii inferi* were all black.

28. *Cruor, &c.*] The blood of the lamb was poured, along with other things, into the hole, which they had dug with their nails.

Inde, &c.] From this hole, or rather, by these means—by these veneficial rites.

29. *Animas.*] In apposition with *manes*—*i. e.* the spirits of the dead, to give the answers for which they were summoned, &c.

30. *Lanea, &c.*] There were two figures, one of wool, the other of wax. The woollen one was the larger, ready to destroy the smaller. The waxen one stood like a suppliant—in the manner of one that was soon to perish like a slave. Compare Virg. Ecl. viii. 80.

Major, &c.] The woollen one was the representative of Canidia, who desired to secure the affections of the person represented by the waxen figure. Virg. Ecl. viii. 75.

31. *Inferiorem.*] Probably Varus. Epod. v.

33. *Hecaten altera, &c.*] One of the *veneficæ*—*i. e.* Canidia, as leader, invokes Hecate.

34. *Serpentes, &c.*] You might see the snakes, and dogs of Hades roaming, &c.

Videres.] For *videre licebat.* Sat. i. 5. 76.

35. *Lunamque.*] And the moon shrinking behind the tombs, lest she should witness these doings.

Rubentem.] Not blushing at the sight,—she should rather *pale* with horror;—but simply brilliant, as in Od. ii. 11. 10.

36. *Magna sepulcra.*] It must be sup-

Quòd si aliquid mentior, conspurcetur *meum* caput merdis albis corvorum; ac mictum et cacatum super me veniant Julius mollis Pediatia, et Voranus fur. Quid referam singula? Quemadmodum alternatim colloquerentur animæ cum Saganâ voce tenui et stridulâ? Quomodo clàm humo infoderint barbam lupi, et dentes colubræ maculosæ: *utque* ignis ingens corripuerit effigiem ceream: denique quo pacto aversatus sim præsens, atque vindicaverim verba et actiones ambarum Furiarum *istarum?* Etenim quanto *sonitu* crepat vesica disrupta; *tanto ego* ficulnus *olim truncus* divisis natibus crepui. *Protinus* autem illæ *veneficæ* fugere in urbem *cœperunt*. Tumque non sine ludibrio et cachinnis aspexisses Canidiæ dentes, ac sublimem Saganæ comam, decidere, herbas item et licia brachiis fascinata.

Mentior at si quid, merdis caput inquiner albis
Corvorum, atque in me veniat mictum atque cacatum
Julius et fragilis *Pediatia*, furque Voranus.
Singula quid memorem, quo pacto alterna loquentes
Umbræ cum Saganâ resonarent triste et acutum?
Utque lupi barbam variæ cum dente colubræ
Abdiderint furtim terris; et imagine cereâ
Largior arserit ignis; et ut, non testis inultus,
Obruerim voces Furiarum, et facta duarum?
Nam, displosa sonat quantum vesica, pepedi,
Diffissâ nate, ficus. At illæ currere in urbem;
Canidiæ dentes, altum Saganæ caliendrum
Excidere, atque herbas, atque incantata lacertis
Vincula, cum magno risuque jocoque videres.

NOTES.

posed that all were not yet levelled—line 22. For by *magna sepulcra* nothing more, consistently, can be meant, than mounds of earth rising above the graves or holes into which bodies had sometimes perhaps been thrown in heaps.

39. *Julius Pediatia.*] A profligate and ruined Roman knight, whom for his vices the poet styles *fragilis Pediatia*, in the feminine.

Voranus.] Described by the Scholiast as a *libertus* of Lutatius Catulus—notorious as a Chevalier d'industrie.

40. *Quo pacto, &c.*] How the shades evoked by her charms, conferring by turns with Sagana, shrieked sad and shrill.

42. *Utque, &c.*] And how Canidia and Sagana buried with the blood of the lamb the beard of a wolf, and the tooth of a spotted snake; and how the fire blazed with the waxen image, and how I put a stop to the cries and the crimes of these two furies.

43. *Cereâ.*] Scanned as a Spondee—like *ostrea*, Sat. ii. 2. 21.

44. *Non testis inultus.*] Unwilling witness as I was, I had my revenge.

45. *Obruerim.*] Od. i. 15. 3.

Duarum.] Canidia and Sagana.

46. *Displosa, &c.*] With a noise, like a bursting bladder.

47. *Ficus.*] I—though nothing but a piece of a fig-tree.

At illæ, &c.] But they—mighty sorceresses as they were, ran frightened to the city.

48. *Canidiæ, &c.*] Then might you see Canidia's false teeth fall out of her mouth, and Sagana's wig from her head, and the plants and the charmed cords from their arms, &c.

Caliendrum, &c.] Of the shape or material of this head-dress nothing is known. Judging by the *Canidiæ dentes*, it was intended to cover defects, and may thus be concluded to be a *wig*.

50. *Vincula.*] The *fila*, or *licia;* the *vincula Amoris*—the charmed cords, intended to bind and draw the affections of the victim to the enamorata. Virg. Ecl. viii. 78.

auchi felicem. "O Bilanus, how I envy you
your hat lingua". [illegible]

SATIRA IX.

IBAM forte Viâ sacrâ, sicut meus est mos,
Nescio quid meditans nugarum; totus in illis:
Accurrit quidam, notus mihi nomine tantum,
Arreptâque manu, Quid agis, dulcissime, rerum?
Suaviter, ut nunc est, inquam; et cupio omnia, quæ vis.
Quum assectaretur; Num quid vis? occupo. At ille,
Nôris nos, inquit; docti sumus. Hîc ego, Pluris
Hoc, inquam, mihi eris. Misere discedere quærens,
Ire modo ocius, interdum consistere, in aurem
Dicere nescio quid puero; quum sudor ad imos
Manaret talos, O te, Bolane, cerebri
Felicem! aiebam tacitus. Quum quidlibet ille
Garriret; vicos, urbem laudaret; ut illi
Nil respondebam, Misere cupis, inquit, abire,

Pergebam casu *per* viam sacram, nugas nescio quas, ut soleo, *mente* versans, et iis plenè intentus. Accurrit quidam nomine duntaxat mihi cognitus, atque apprehensâ manu *meâ*, *ait*, Quomodo te habes, omnium suavissime? Respondi: Bene, nunc quidem: *tibi* pariter apprecor cuncta quæ exoptas. Cùm *verò me* sequeretur, præveniens dixi: An *aliud* quidpiam exposcis à *me?* Mox ille, Ut me cognoscas, inquit: sum eruditus. Tum ego: Eò majoris à me æstimaberis. Vehementer *autem* abire cupiens jam velociùs incedebam, identidem subsistebam: famulo nescio quid in aurem insusurrabam: interea sudor ad imos talos defluebat: Cogitabam apud me: Quàm beatus tu Bolane *tali* cerebro! Cùm *verò* iste quidvis effutiret, laudaret civitatem ac regiones: quòd nihil responsi facerem, ait: Sollicitè quæris discedere;

NOTES.

SATIRE IX.

The poet describes the annoyance he suffered from a person who fastened himself upon him, to get an introduction to Mæcenas.

1. *Viâ sacrâ.*] The street led from the Forum to the Capitol, and was a place much frequented by loungers. Epod. 4. 7; Epod. 7. 8.

2. *Nugarum.*] By these trifles are meant, probably, some verses which he was manufacturing—or musing upon. Ep. ii. 2. 141.

Totus.] Quite absorbed by them.

4. *Rerum.*] The construction is *Quid rerum agis, dulcissime?* As in Plaut. Capt. ii. 3. 16. *Quid rerum hic agitur?* and Terence, Eun. v. 4. 1. *Reviso, quidnam Chærea rerum hic gerat, &c.*

5. *Ut nunc est.*] Scil. *status rerum.* Pretty well, as times go. A common colloquial expression, used *en passant*, without any intention on the part of the speaker to discuss them.

Et cupio.] And I hope every thing with you is as you wish. Merely complimentary.

6. *Quum assectaretur.*] When—notwithstanding I had shewn no inclination to stop—he followed close, or kept abreast.

Num quid, &c.] I anticipate him—or rather, I ask him, as if I was in haste to go on: Any thing the matter?—any commands?—do you want any thing with me before I go? Terence, Eun. ii. 3. 50.

7. *Nôris nos.*] I wish you knew me—*i. e.* what sort of person I am. I am a man of education.

Hîc ego, &c.] To this, I reply—I shall value you the more for that.

8. *Misere.*] Miserably—colloquial for excessively, with reference to matters which occasion annoyance.

10. *Quum sudor, &c.*] While the sweat was running down to my heels—impatient of the annoyance. Happy Bolanus, said I to myself.

11. *Bolane.*] Somebody, of course, who made no ceremony about shaking off troublesome persons.

Cerebri felicem!] Equivalent to *cerebrosus.* Sat. i. 5. 2.

12. *Quum quidlibet, &c.*] When he went on prating of every thing—praising the streets, the city; and I made no reply. You are sadly desirous of getting away, says he; I saw that long ago. But it is of no use; I shall stick by you; I shall accompany you. Which way are you going?

jam pridem intelligo: verùm operam perdis: semper adhærebo: assectabor: quò jamjam istinc contendis? *Cui ego,* Nequaquam necesse est te circumduci: aliquem invisere cupio tibi minimè cognitum: hic procul manet, ultra Tiberim, juxta hortos *Julii* Cæsaris. *Ille veró:* Nihil agendum instat mihi, neque sum deses: quólibet te comitabor. *Tum ego* deprimo aures velut asinus impatiens, quando plusculum oneris tergo imponitur. Ille *autem* exorsus est: Si me bene cognosco, non Viscum, non Varium cariorem *me* familiarem habebis. Ecquis enim versus plures ac velociùs quàm ego facere valeat? Quis saltare decentiùs? Ego sic cano, ut etiam Hermogenes invideat. Hæc erat occasio interrumpendi; *itaque aio illi:* Habesne matrem *aut* propinquos, quibus necessaria sit tua salus? *Respondit:* Nemo *superest* mihi: cunctos sepelivi. *Tum ego tacité: Illi* fortunati: *miser* ego jam vivo: interfice. Enimvero urget fatum lugubre, quod puero mihi Sabella vetula præsagiit commotâ urnâ divinans.

Jam dudum video: sed nil agis; usque tenebo;
Prosequar. Hinc, quo nunc iter est tibi? Nil opus est te
Circumagi: quendam volo visere non tibi notum;
Trans Tiberim longe cubat is prope Cæsaris hortos.
Nil habeo, quod agam, et non sum piger; usque sequar te.
Demitto auriculas, ut iniquæ mentis asellus,
Quum gravius dorso subiit onus. Incipit ille:
Si bene me novi, non Viscum pluris amicum,
Non Varium, facies; nam quis me scribere plures,
Aut citius possit versus? quis membra movere
Mollius? invideat quod et Hermogenes, ego canto.
Interpellandi locus hic erat: Est tibi mater,
Cognati, quìs te salvo est opus? Haud mihi quisquam;
Omnes composui. Felices! Nunc ego resto.
Confice; namque instat fatum mihi triste, Sabella
Quod puero cecinit divinâ motâ anus urnâ:

NOTES.

16. *Nil opus, &c.*] There is no need to take you round—to carry you about. I am going to visit a friend, who is not known to you. He is ill—the other side of the Tiber—by Cæsar's Gardens.

18. *Cæsaris hortos.*] Which Julius Cæsar by his will bequeathed to the people—as a public promenade. Suet. in Jul. Cæs. 83.

19. *Nil, &c.*] I have nothing to do, and I am an active man. I will go with you as far as your friend's.

20. *Iniquæ, &c.*] Sulkily—like an ass.

21. *Quum, &c.*] When he takes a heavier burden on his back—finds a new weight added to his burden.

22. *Viscum.*] One of two brothers mentioned in the next Satire among Horace's friends, l. 83. The brothers were both Senators, while the father, though a wealthy man, and a friend of Augustus, continued in the rank of knight.

23. *Varium.*] Od. i. 6. 1.

24. *Quis membra, &c.*] Who can move his limbs more gracefully?—Who can dance better than I?

25. *Invideat, &c.*] Even Hermogenes envies my voice. Horace loses no opportunity of a stroke at Hermogenes—to exhibit him in a ridiculous position. Sat. i. 2. 3, &c.

26. *Interpellandi, &c.*] That is—when the fellow had got through the list of his accomplishments, and stopped to take breath, or to hear what Horace would say—Horace asks him whether he has a mother, or any relatives, who have an interest in the welfare of so accomplished a person?—Asked with no other view, apparently, than to change the topic.

28. *Omnes composui.*] I have buried them all. Eagerly—as if, thus detached from all family connections, he was the greater prize.

Felices!] Happy people to have escaped from such a babbler. This is spoken *aside*, as is the rest of the speech.

29. *Namque, &c.*] For the sad fate which the Sabine old woman foretold when I was a boy, is now at hand—is on the point of fulfilment.

30. *Urnâ, &c.*] The urn which contained the *sortes*—the decrees of fate;—after it had been shaken, and my *sors* came forth.

26. "There was an [illegible] of [illegible] in a [illegible]."
[illegible]

and valedictore "if I can appear before a [illegible]" [illegible]

"Hunc neque dira venena, nec hosticus auferet ensis,
"Nec laterum dolor, aut tussis, nec tarda podagra;
"Garrulus hunc quando consumet cunque; loquaces,
"Si sapiat, vitet, simulatque adoleverit ætas."
Ventum erat ad Vestæ, quartâ jam parte diei
Præteritâ; et casu tum respondere vadato
Debebat; quod ni fecisset, perdere litem.
Si me amas, inquit, paulum hîc ades. Inteream, si
Aut valeo stare, aut novi civilia jura;
Et propero, quo scis. Dubius sum, quid faciam, inquit;
Tene relinquam, an rem. Me sodes. Non faciam, ille;
Et præcedere cœpit. Ego (ut contendere durum est
Cum victore) sequor. Mæcenas, quomodo tecum?
Hinc repetit; paucorum hominum, et mentis bene sanæ;

Istum, *aiebat*, nec sæva toxica, nec gladius hostilis interimet; nec laterum dolor, vel tussis, nec iners podagra: occidet verò loquax aliquando tandem. *Ergo* ubi primùm ætate adultâ erit, fugiat garrulos, si prudens est. Deveneramus ad *templum* Vestæ, transactâ jam parte diei quartâ: et fortè debebat tunc vadato respondere, vel causâ cadere, nisi *vadimonium* obiisset. Dicit *veró:* Quæso paulùm istic *me* adjuva. *At ego:* Moriar, si valeo stare, vel scio leges civiles: adde quòd festino *illuc* quò nôsti. *Tum ille* ait: Incertus sum quid agam, an te deseram, an litem. *Cui ego:* Me, obsecro. Nequaquam, *inquit* iste; et cœpit præire. Ego, quoniam cum fortiori pugnare arduum est, sequor. Inde *verò sermonem ille* resumit: Mæcenas quomodo tecum *agit?* Paucos amicos *recipit, inquam:* et certè sapit.

NOTES.

31. *Hunc, &c.*] This boy—meaning Horace—neither poisons, &c.

Hosticus ensis.] Horace escaped without a wound in the battle of Philippi. Od. ii. 7. 10.

32. *Laterum dolor.*] Pleurisy.

33. *Quandocunque.*] Some time or other—sooner or later.

35. *Ad Vestæ.*] Scil. *ædem.* To Vesta's—a frequent ellipse; as we talk of going to St. Paul's, meaning the cathedral of St. Paul.

Vestæ.] Vesta's was near the Forum, where were the courts of justice. Not *Numa's* temple of Vesta, which was nearer the river. Od. i. 2. 16.

Quartâ parte, &c.] That is, according to the English mode of reckoning, it was nine o'clock — the hour at which the courts opened.

36. *Et casu, &c.*] And it so happened, he was bound to answer to his bail—or rather, to answer to the charge of the person who had compelled him to give bail for his appearance.

37. *Quod ni fecisset, &c.*] Unless he had done so—unless he appeared, he must lose his cause—*i. e.* judgment would go by default.

38. *Si me amas.*] The scanning must be *sī mĕ ămas,* like Virg. Ecl. viii. 108.

Interean.] May I die—a common expletive—if I am able to stand (as he might be obliged to do from the crowded state, or from the custom of the court); or know any thing about law-matters.

40. *Et propero, &c.*] And I am hastening you know where—to the other side of the Tiber.

41. *Rem.*] The cause—leave you or the cause—*i. e.* let you slip through my fingers, whom I have so long wished to catch—or let the cause take its chance.

Me.] Scil. *relinque.*

42. *Et præcedere.*] And begins to step on—lead on.

43. *Mæcenas, &c.*] Then resuming the conversation—and coming to what was with him the main point.

Quomodo tecum?] How do you and Mæcenas get on?—How do you stand with him—*i. e.* as to personal influence? He is not every body's company—few are honoured with his intimacy, and those only men of talent. You have played your cards well, Horace; but if you desired to push your interests with him, and would introduce me, I could be of great service to you. May I perish if you would not soon oust them all, and take the first place.—It is the language of a man aware of the difficulty of approaching such a person as Mæcenas, but calculating upon accomplishing his object, through Horace, by affecting to place himself at his devotion. The whole is susceptible perhaps of a different interpretation, but the one here given seems to hang together better than any other.

44. *Paucorum hominum.*] The phrase has a peculiar cast, and is probably allusive to

Ille: Nemo *unquam* usus est fortunâ callidiùs *quàm tu.* Næ tu magnum auxiliatorem haberes, secundas quidem *partes* agendi peritum, si velles *ad Mæcenatem* perducere hunc virum: moriar, nisi cunctos amoliri *posses.* *Ego verò:* Minimè eâ ratione quâ putas illic agimus: nulla domus ab ejusmodi malis est purgatior aut remotior quàm illa: nihil unquam nocet mihi, quòd alius opulentior adfuerit vel doctior: suum quisque gradum obtinet. *Tum garrulus:* Rem *sanè* magnam dicis, *et quæ propè* supra fidem *sit.* Verùm enim ita est, *inquam.* *Mox ille:* Inflammas ut ardentiùs velim ad eum accedere. *Respondeo:* Satis est cupias: vinces, pro tuâ virtute: atque is *est* qui expugnari queat: ideoque difficilem præstat priorem accessum. Diligentiam adhibebo, *inquit ille:* famulos donis captabo: si hodie repulsam patior, minimè abscedam: occasionibus insidiabor: obviàm ibo in plateis: comitabor. Nihil sine magnis ærumnis vita hominibus largitur. En *verò*, dum ista versat *iste*, occurrit Fuscus Aristius mihi dilectus, et

Nemo dexterius fortunâ est usus; haberes
Magnum adjutorem, posset qui ferre secundas,
Hunc hominem velles si tradere: dispeream, ni
Summôsses omnes. Non isto vivimus illic,
Quo tu rere, modo. Domus hac nec purior ulla est,
Nec magis his aliena malis: nil mî officit, inquam,
Ditior hic aut est quia doctior; est locus uni-
Cuique suus. Magnum narras, vix credibile. Atqui
Sic habet. Accendis, quare cupiam magis illi
Proximus esse. Velis tantummodo, quæ tua virtus,
Expugnabis. Et est, qui vinci possit; eoque
Difficiles aditus primos habet. Haud mihi deero:
Muneribus servos corrumpam; non, hodie si
Exclusus fuero, desistam; tempora quæram;
Occurram in triviis; deducam. Nil sine magno
Vita labore dedit mortalibus. Hæc dum agit, ecce,
Fuscus Aristius occurrit, mihi carus, et illum

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Scipio's sturgeon. The anecdote was told by Cicero in his book *de Fato*, and is preserved in a fragment by Macrobius, Saturn. ii. 12. Scipio had been presented with an *acipenser*—esteemed a great rarity—while his friend Pontius was on a visit at his villa. Scipio, it seems, had invited one or two friends to partake of the sturgeon, and was on the point of asking some others, when Pontius whispered in his ear, not to do so,—*iste acipenser*, says he, *est paucorum hominum*,—as if it were fit only for the select few, from its superior quality. The application in the case of Mæcenas is obvious.

Et mentis bene sanæ.] The words apply to *paucorum hominum*, rather than to Mæcenas, apparently.

45. *Nemo, &c.*] Scil. *than you*—in getting on this footing of intimacy with Mæcenas.

46. *Ferre secundas.*] A stage phrase—second parts. The parts were classed as first, second, and third, according to their relative importance in the piece.

47. *Hunc hominem.*] Meaning himself—pointing at the time to himself.

48. *Non isto, &c.*] We do not, replies Horace, live there in the way you suppose.—We, who have the honour to be Mæcenas's friends, do not aim at supplanting one another, as you seem to think.

Illic.] At Mæcenas's house.

50. *His malis.*] These insidious arts—there is no envy or jealousy among us.

Nil mî officit, &c.] It does not harm or annoy me, that any one is richer or better informed than myself. Every body has his place.

51. *Hic.*] Any friend of Mæcenas.

52. *Atqui sic.*] But it is the fact, replies Horace.

53. *Accendis, &c.*] You inflame still more my desire to be near him—to be one of his friends.

54. *Quæ tua, &c.*] With the virtue which is yours—*i. e.* with such virtue as yours, you will storm the castle.

55. *Et est, qui vinci, &c.*] And he is to be won—he is not impregnable. He is incapable of much resistance, and on that account strengthens the outworks—makes the first approaches difficult.

56. *Haud mihi, &c.*] I will not be wanting to myself—I will neglect nothing to accomplish my object. Sat. ii. 1. 17.

58. *Tempora, &c.*] Auspicious moments—*mollissima tempora fandi.* Virg. Æn. iv. 293.

59. *Deducam.*] I will attend him to and from the forum, &c. It was a common mark of respect on the part of clients and friends—this accompanying the great—forming a part of their *cortège*, &c.

61. *Fuscus.*] A critic, poet, and orator,

keine komm[illegible] [illegible] si [illegible] "if you would [illegible] introduce me". [illegible]

Sub cultro linquit.

"He goes, the rogue, and leaves me in despair,
Tied to the altar, with the knife in air."

Conington

Qui pulchre nôsset. Consistimus: Unde venis? et
Quo tendis? rogat, et respondet. Vellere cœpi
Et prensare manu lentissima brachia; nutans,
Distorquens oculos, ut me eriperet. Male salsus
Ridens dissimulare; meum jecur urere bilis.
Certe, nescio quid secreto velle loqui te
Aiebas mecum. Memini bene; sed meliore
Tempore dicam: hodie tricesima sabbata: vin' tu
Curtis Judæis oppedere? Nulla mihi, inquam,
Religio est. At mî: sum paulo infirmior, unus
Multorum. Ignosces; alias loquar. Huncine solem
Tam nigrum surrêxe mihi! Fugit improbus, ac me
Sub cultro linquit. Casu venit obvius illi
Adversarius, et: *Quo tu turpissime?* magnâ
Inclamat voce, et, *Licet antestari?* Ego vero
Oppono auriculam. Rapit in jus; clamor utrinque;
Undique concursus. Sic me servavit Apollo.

qui probè cognoscebat hunc *garrulum*. Subsistimus. Unde venis? et quò vadis? quærit, ac respondet. Cœpi vellicare et stringere brachia mollissima, innuens, oculos torquens, ut me liberaret. *Hic verò* malignè versutus ridet ac dissimulat: bilis autem urit jecur meum. *Porrò addidi:* Dicebas profectò velle te mecum nescio quem arcanum conferre sermonem. Recordor sanè, *ait;* sed tempore loquar aptiori: hodie tricesima sabbata *sunt*. An velles recutitis Judæis oppedere? Haud religioni duxero, inquam. Ego verò, *ait*, sum paulò superstitiosior, *atque* pluribus similis: indulge *mihi:* aliàs alloquar. *Tum demum ego: Ergone merui* diem hunc adeò funestum mihi esse? *Interim* fugit malignus, ac me sub gladio deseruit. *Verùm ecce* adversarius isti *garrulo* fortè occurrit, *statimque* vociferatur, Ecquò *nempe* tu, vilissime, abis? *ad me* verò, Potes testis esse? Ego mox aurem offero. *Tum hic illum* ad judicium trahit. Exclamant ambo. Hinc et inde *plebs* affluit. Ita me Apollo liberavit.

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and an intimate friend of Horace, as appears Ep. i. 10.—Od. i. 22.

Illum.] The man who was pestering Horace.

63. *Rogat, et respondet.*] We stop and ask each other, where we came from, and where we are going?

64. *Lentissima.*] Insensible to the pressure. Fuscus affects not to perceive what Horace meant.

65. *Male salsus.*] With ill-timed merriment. Sat. ii. 1. 20.

66. *Bilis, &c.*] Anger begins to inflame my liver. Od. i. 13. 4.

68. *Meliore tempore.*] At some better opportunity I will tell you.

69. *Hodie tricesima, &c.*] It is the thirtieth sabbath. It is not a day of business. Fuscus affects to be paying respect to what he obviously holds in contempt.

Tricesima, &c.] Unless this be taken to mean the thirtieth, or last day of the moon—held as a day of rest and festivity—it must be supposed to have originated in some misconception on the part of Horace. The Romans were notoriously ignorant of Jewish customs.

70. *Curtis.*] Circumcised.

Nulla, &c.] I have no scruple of the kind.

71. *Sum paulo, &c.*] I am a little weak in that respect—it is my weak side—I am one of the multitude, &c. As if superstition was the result of ignorance.

72. *Hunccine, &c.*] That this sun should have risen so black!—so inauspicious upon me!

73. *Surrêxe.*] For *surrexisse*.

74. *Sub cultro.*] Scil. *sacerdotum*. Under the knife, like a victim, as I was.

75. *Adversarius.*] The plaintiff—the person who *vadatus erat*—had held the babbler to bail.

76. *Licet antestari?*] May I take you as evidence? These are the plaintiff's words addressed to Horace, requesting him to bear testimony, when called upon, to the defendant's deserting his bail.

77. *Oppono, &c.*] I present my ear, in token of assent. According to the Schol. the plaintiff held the ears of the person whose evidence he required, and said, *Memento, quod tu mihi in illâ causâ testis eras*—by this act and speech he was said *antestari*.—Unless evidence had been *thus* secured, the arrester would have been liable to an action for assault.

78. *Apollo.*] The *Deus Averruncus*—the deliverer from all troubles. As a poet, Horace might justly expect relief from the divinity under whose especial protection he stood.

SATIRA X.

Scripsi nimirum Lucilii carmina ire pede incondito. Ecquis tam stultè est Lucilii defensor, ut id minimè concedat? Verùm *ille* ipse eâdem in membranâ laudatur, quòd acerbitate plurimâ civitatem perfricuit. Neque verò, id *ei* largiens, alia perinde concedam. Hoc etenim pacto mimos etiam Laberii velut pulchra carmina celebrarem. Itaque non sufficit risu extendere cachinnos auditoris: quanquam est in hoc quoque nonnulla virtus. Brevitas requiritur, ut sententia fluat, neve se involvat dictionibus aures offendentibus et fatigantibus. Item requiritur sermo nunc severus nunc hilaris,

NEMPE incomposito dixi pede currere versus
Lucilî: quis tam Lucilî fautor inepte est,
Ut non hoc fateatur? At idem, quod sale multo
Urbem defricuit, chartâ laudatur eâdem.
Nec tamen hoc tribuens, dederim quoque cetera; nam sic
Et Laberî mimos, ut pulchra poemata, mirer.
Ergo non satis est, risu diducere rictum
Auditoris; (et est quædam tamen hîc quoque virtus.)
Est brevitate opus, ut currat sententia; neu se
Impediat verbis lassas onerantibus aures;
Et sermone opus est modo tristi, sæpe jocoso,

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SATIRE X.

Horace defends the opinions he had expressed in the fourth Satire, relative to Lucilius, but at the same time liberally acknowledges the merits of the poet—interspersing some general directions for *satirical* composition.

1. *Nempe, &c.*] Well, I did say that Lucilius made rough verses. *Nempe* refers to some lines in the fourth Satire, and especially the eighth line—*durus componere versus.* The word *nempe* is by some supposed to refer to the first sentence of the following lines, which, if they were written at all by Horace, seem to have no other claim to be placed at the head of this Satire, than that they relate to Lucilius:—

Lucili, quam sis mendosus, teste Catone,
Defensore tuo, pervincam, qui male factos
Emendare parat versus. Hôc lenius ille,
Quo melior vir adest, longe subtilior illo,
Qui multum puer et loris et funibus udis
Exhortatus, ut esset, opem qui ferre poetis
Antiquis posset contra fastidia nostra,
Grammaticorum equitum doctissimus. Ut
redeam illuc.

Nempe.] The word couples awkwardly with *ut redeam illuc;* but, as a commencement, it is spirited.

2. *Quis tam, &c.*] Who is so absurdly the patron of Lucilius as not to confess this? *Ineptus* for *inepte est* corrects an awkward construction.

3. *At idem, &c.*] But in the same satire (the fourth of this book) he is praised for rubbing up—for lashing the vices of the town.

Sale multo.] I. e. *Multâ cum libertate,* like the writers of the Old Comedy—*facetus, emunctæ naris*—shrewd and sharp. Sat. i. 4. 5. and 7.

4. *Urbem defricuit.*] Compare Persius i. 114. *Lucilius secuit urbem.*

5. *Nec tamen, &c.*] Nor, while allowing him this merit, could I grant him every thing else—that he had every other virtue of a poet. Quint. x. 1.

Nam sic, &c.] For so—*i. e.* if I did, I must admire the *Mimes* of Laberius as beautiful poems, though their sole aim was to raise a laugh.

6. *Laberî.*] Decimus Laberius, a Roman knight, who was induced by Cæsar to act on the stage his own pieces. Suet. Cæsar 39. But the characteristics of Laberius's *Mimes*—coarse humour and offensive personality—may be best gathered from Macrobius, Sat. ii. 7. and vii. 3; and Aul. Gellius, xvii. 14.

7. *Risu diducere, &c.*] To draw wide apart the jaws of the auditor—to raise a horse-laugh.

Ergo non satis, &c.] Therefore it is not enough to set folks a laughing—as if that was the sum of Laberius's merits, and the chief one of Lucilius.

8. *Hic quoque, &c.*] Yet in this—in raising a laugh, there is some merit *(virtus).*

9. *Est brevitate, &c.*] A good poem, or satire rather, requires brevity, *i. e.* of style, that the sense or construction of the sentence may *run,* and not encumber the ears wearied with o'erlabouring words—that the sense may strike the ears at once. In Lucretius, *erat quod tollere velles.* Sat. i. 4. 11.

11. *Et sermone, &c.*] Sometimes severe, and often sprightly—now like that of the orator, and now like that of the poet, and

And now the language of a well-bred man,
Who masks his strength, and says not all he can.

Conington.

Defendente vicem modo rhetoris, atque poetæ,
Interdum urbani, parcentis viribus, atque
Extenuantis eas consulto. Ridiculum acri
Fortius et melius magnas plerumque secat res.
Illi, scripta quibus comœdia prisca viris est,
Hoc stabant, hoc sunt imitandi, quos neque pulcher
Hermogenes unquam legit, neque simius iste,
Nil præter Calvum et doctus cantare Catullum.
At magnum fecit, quod verbis Græca Latinis
Miscuit. O seri studiorum! quîne putetis
Difficile et mirum, Rhodio quod Pitholeonti
Contigit? At sermo linguâ concinnus utrâque
Suavior, ut Chio nota si commixta Falerni est.
Quum versus facias, te ipsum percontor, an et quum
Dura tibi peragenda rei sit causa Petillî—

sustinens vices quandoque rhetoris, ac poëtæ, aliàs faceti, qui vires continet, et alias datâ operâ diminuit. *Certè* res magnas aliquando jocosum decidit efficaciùs et aptiùs quàm acerbum. Eo pollebant, *in* eo sunt imitatione digni homines illi à quibus vetus comœdia condita est; quos nunquam evolvit aut bellus Hermogenes, aut simius iste, nihil sciens canere nisi Calvum et Catullum. At enim *Lucilius* laudabile *hoc* præstitit, quòd Græcas voces Latinis miscuit. O stupidi in literis! *Ergone* existimatis arduum et admirabile quod fecit Pitholeon Rhodius? Sed, *inquies*, dulcior *est* oratio utroque sermone constans, velut si vinum Falernum misceatur Chio. *Verùm enimvero* quandoquidem condis *tu* carmina, quæro *à te*, si tibi defendenda esset difficilis causa Petillii accusati—

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sometimes like that of the well-bred man of good society—tempering the stern and strong language of indignation with banter and raillery.

14. *Ridiculum.*] Ridicule often settles a matter more effectually than severity.

15. *Plerumque.*] Often. Ep. ad Pis. 14. and 95.

16. *Illi quibus, &c.*] Instead of *illi viri, quibus.* Sat. i. 4. 2.

17. *Hoc stabant, &c.*] On this—this use of ridicule made to bear upon grave matters—they stood. This was the ground of their popularity and success.

Hoc, &c.] In this they deserve to be imitated.

Quos, &c.] Poets, whom Hermogenes never read, nor that ape—*scil.* of Hermogenes, perhaps—taught to sing nothing but Calvus and Catullus—that is, none but amatory poets.

Pulcher.] Ironically, of course. Horace would no more seriously speak of Hermogenes as a handsome man, than as a man of sense. Sat. i. 2. 3.

18. *Simius.*] Said by the Schol. to have meant one Demetrius, a player, and called an ape from his contemptible figure. Compare line 90.

19. *Calvum.*] An amatory poet, coupled also by Ovid with Catullus. Trist. ii. 481.

Catullum.] Catullus, whose poetical remains are well-known, was a native of Verona, and died 713 U. C. at the age of 46.

20. *At magnum, &c.*] But he did much—it was a fine thing to blend, as he did, Greek words with Latin. This of course is urged by the bigotted admirers of Lucilius.

21. *O seri, &c.*] O blockheads! how can you think that to be difficult or admirable, which Pitholeon of Rhodes did?

Seri studiorum.] Strictly, persons initiated in literature late in life, who, of course, generally make but miserable work of it. Ὀψιμαθεῖς, opposed to παιδομαθεῖς, is equivalent to dunces.

22. *Pitholeonti.*] Said by the Scholiast to have been the writer of some absurd epigrams mixed up of Greek and Latin phrases.

23. *At sermo, &c.*] But a style constructed of phrases from both languages is, like Falernian with Chian, the sweeter.

24. *Nota Falerni.*] *I. e.* Falernian wine. The *nota* was the inscription on the *amphora*, which marked the age of the wine—by the names of the consuls. Od. ii. 3. 8.

Chio.] Od. iii. 19. 5.

25. *Quum, &c.*] When you make verses—I put the question to yourself—or, when you have the tough cause of Petillius to plead, would you think it better to mingle Greek with your Latin—or truly, when Pedius Poplicola wrestles with his causes, or Corvinus, would you rather that those orators, forgetful of their country and their mother-tongue, should mingle foreign words with their native ones, like the men of Canusium?

Te ipsum.] One of Lucilius's defenders, who approves of the "confusion of tongues."

26. *Dura.*] Difficult to be sustained—Petillius's, or any other of equal difficulty.

Rei Petilli.] Petillius charged with the crime of stealing the crown from Jupiter's statue in the Capitol, and *thence*, perhaps, styled Capitolinus, sarcastically. Sat. i. 4. 99.

videlicet, cùm Pedius Poplicola et Corvinus orationes elaborant, tu malis eos, oblitos et patriæ et Latini parentis, verba ex peregrinâ linguâ petita patriæ linguæ verbis intermiscere, ad instar Canusini duplici linguâ utentis? At cùm versus Græcos meditarer, natus ego cis mare, Quirinus apparuit post mediam noctem, *tunc* quando vera *sunt* insomnia, *ac* me prohibuit his verbis: Non stultiùs in silvam portes ligna, quàm magnas Græcorum turmas augere studeas. *Itaque* dum inflatus Alpinus jugulat Memnonem, et dum cœnosum Rheni fontem deformat, ego ista scribo ludens, nec recitanda in Apollinis templo ad certamen, Tarpâ judice; nec reponenda bis terque *in* theatro ad spectaculum.

Scilicet oblitos patriæque patrisque Latini,
Quum Pedius causas exsudet Poplicola, atque
Corvinus, patriis intermiscere petita
Verba foris malis, Canusini more bilinguis?
Atqui, ego quum Græcos facerem, natus mare citra,
Versiculos, vetuit tali me voce Quirinus,
Post mediam noctem visus, quum somnia vera:
"In silvam non ligna feras insanius, ac si
Magnas Græcorum malis implere catervas."
Turgidus Alpinus jugulat dum Memnona, dumque
Defingit Rheni luteum caput; hæc ego ludo,
Quæ nec in æde sonent certantia, judice Tarpâ;
Nec redeant iterum atque iterum spectanda theatris.

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27. *Oblitos.*] Scil. *Pedium* and *Corvinum*, and in construction with *intermiscere*.

28. *Pedius atque Corvinus.*] Two of the most distinguished orators of Rome. Pedius seems to have been the colleague of Octavius in the consulate, on the death of Hirtius and Pansa, 711 U. C. and the author of the *Lex Pedia*, relative to the assassins of Cæsar.

29. *Corvinus.*] M. Valerius Corvinus, an orator of higher reputation than Pedius. Quintilian, x. 1. classes him with the *best* orators of the Republic. Horace calls him *disertus* in Ep. ad Pis. 370.

Petita foris.] Fetched from abroad—foreign.

30. *Canusini.*] A native of Canusium in Apulia—a town founded by Diomedes, a Greek, where both languages were spoken, or rather, perhaps, a mixture of both; as was probably the case through the whole of Magna Græcia. Sat. i. 5. 9.

31. *Atqui, &c.*] Not only is such a blending of the languages offensive to good taste—but I have high authority against a Roman writing *Greek*. When I, a native of Italy, was once making Greek verses, Quirinus forbade me, &c.

Natus citra, &c.] Not on the other side of the Ionian sea, *i. e.* not in Greece, but on this side, *i. e.* in Italy.

32. *Vetuit, &c.*] Forbade my making Greek verses—*a fortiori* mixing up Greek with his own native Latin.

Tali voce.] *I. e.* with the words "*In silvam non,*" &c.

33. *Post mediam, &c.*] This opinion—of course a popular one—is frequently expressed by the poets. Tibull. iii. 4. Ovid, Heroid. xix. 195.

34. *In silvam, &c.*] You would not more foolishly carry, &c. It would be as idle an act to carry timber to a forest, as wish to swell the ranks of Greek poets.

In silvam ligna.] Proverbial—like coals to Newcastle.

36. *Turgidus, &c.*] While Alpinus cuts the throat of Memnon—*i. e.* describes the death of Memnon, killed by Achilles, and by his clumsy execution kills him anew.

Alpinus.] The same poet seems to be alluded to in Ep. ad Pison. 18.

37. *Defingit, &c.*] And describes the clear springs of the Rhine, and by the same lack of skill defiles them with mud. While reading *diffingit*, the Schol. interprets—not because the Rhine has a muddy source, but the poet himself, by his miserable description, makes it so.

Defingit.] So describes as to convey *false* impressions—does not paint nature accurately—makes the source of the Rhine, which is limpid, turbid.

Hæc ego ludo, &c.] I speak these verses of mine—not to be echoed in the temple of Apollo in competition with those of other poets, and in the presence of Tarpa—the mighty critic.

38. *Tarpa.*] Metius, or Mæcius Tarpa, is said by the Schol. to have been a frequent attendant at these recitations, in the temple of Apollo, or the Muses—a man whose judgment was potential, and from which there lay no appeal. Ep. ad Pis. 387.

39. *Nec redeant, &c.*] Nor to return again,

carry coals to Newcastle – owls to Athens

Argutâ meretrice potes, Davoque Chremeta
Eludente senem, comes garrire libellos,
Unus vivorum, Fundani; Pollio regum
Facta canit, pede ter percusso; forte epos acer,
Ut nemo, Varius ducit; molle atque facetum
Virgilio annuerunt gaudentes rure Camœnæ.
Hoc erat, experto frustra Varrone Atacino
Atque quibusdam aliis, melius quod scribere possem,
Inventore minor; neque ego illi detrahere ausim
Hærentem capiti multâ cum laude coronam.
At dixi, fluere hunc lutulentum, sæpe ferentem
Plura quidem tollenda relinquendis. Age quæso,
Tu nihil in magno doctus reprêndis Homero?
Nil comis Tragici mutat Lucilius Accî?

Tu quidem, ô Fundani, solus viventium nôsti urbanè scribere versus *comicos*, *in quibus* meretrix astuta et servus decipiunt vetulum Chremetem. Pollio principum gesta refert pede ter percusso. Varius carmen heroicum exequitur magis strenuè quàm ullus alius. Musæ silvarum amantes donârunt Virgilio tenerum ac lepidum. Istud restabat à Varrone Atacino et aliquot aliis tentatum frustrà, quod feliciùs expedire possem ego, auctore *tamen* inferior: cui nequaquam velim auferre lauream magnâ cum laude capiti *ejus* aptatam. Sed dixi illum currere cœnosum, sæpe vehentem damnanda et plura quidem quàm approbanda. Dic *verò*, precor, numquid tu eruditus nihil redarguis in Homero magno? Numquid Lucilius *ipse* facetus nihil mutat Attii Tragœdiarum scriptoris?

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and again to be represented on the stage—i. e. not *dramas*.

40. *Argutâ, &c.*] You, Fundanius, are the only man living who can write comedies—you are the ablest at describing the cunning harlot, and a *Davus* cheating old Chremes, &c.

Argutâ.] Artful. Ep. i. 14. 42.

41. *Eludente.*] Cozening the old man of his money.

Comes, &c.] To make agreeable comedies, in which these babbling characters are introduced.

42. *Unus.*] The best of a class, whatever the class may be. Ep. ad Pis. 32.

Fundani.] No other testimony of Fundanius has survived. Horace notices him again, Sat. ii. 8. 19.

Pollio.] The deeds of kings in tragedies. Od. ii. 1. 9.

43. *Pede ter percusso.*] Iambic trimeters, the *three cæsuræ* of which are directed to be marked by the stroke of the foot.

Forte epos.] The epic—called *forte* from the vigour required to sustain the long and continuous effort.

Acer.] The energetic.

44. *Varius.*] Epic and tragic poet—the friend of Virgil and Horace. Od. i. 6. 1.

Ut nemo, &c.] Superior to every other poet.

Ducit.] Perhaps *dicit*. *Ducere* is usually applied to humbler attempts. Ep. ii. 1. 225. Horace himself applies *dicere* to the higher efforts of poetry. Carm. Sæc. 8.

Molle.] The soft and delicate description of rustic matters.

Facetum.] The word seems to express propriety, grace, and ease. Quintilian says expressly with reference to this passage, the word is not confined to matters of humour, otherwise Horace could not have applied it to Virgil. He finds a passage in a letter of Brutus repeated by Cicero, which confirms the meaning now assigned. Quint. vi. 3.

45. *Virgilio.*] The author of the Bucolics and Georgics—not yet of the Æneid, by which he eclipsed Varius in his own department.

46. *Hoc erat, &c.*] Scil. *genus scribendi.* This—the writing of satire—was what I could do better than Varro Atacinus, and some others, who have attempted it in vain.

Varrone, &c.] P. Terentius Varro, of Narbonne, called Atacinus, from the river Atax, now *Aude*. He was reputed a good poet, but unsuccessful in satire.

48. *Inventore.*] Though I am inferior to the inventor—meaning Lucilius. Still Ennius and others had done something of the sort.

Neque, &c.] Nor could I dare to pluck from his brow the chaplet that covers it with much honour.

50. *At dixi, &c.*] But still it will be urged upon me—I once said, &c. Sat. i. 4. 11.

Ferentem.] That is, like a flooding river. The word is in accordance with *fluere lutulentum*.

51. *Plura, &c.*] More lines which ought to be taken away, than those which deserve to be left.

52. *Tu, &c.*] Do you, learned critic and indiscriminate patron of Lucilius, find nothing to censure in Homer?

53. *Nil comis, &c.*] Does the gentle Lu-

An non deridet Ennii versus *quosdam* leviores, quando loquitur de seipso haud tanquam perfectiore iis quos carpit? Quid pariter impedit nos scripta Lucilii evolventes disquirere, an ejus, an rerum natura difficilis prohibuerit versus limatiores et suaviùs fluentes? Quòd si aliquis id unum satis habeat *carmen* aliquod includere sex pedibus; *et* gaudeat fecisse ducentos versus ante cœnam, ac totidem post? qualis fuit vena Cassii Etrusci vehemente fluvio rapidior: quem narrant crematum fuisse scriniis et scriptis suis. Dico *igitur: Esto,* fuerit Lucilius facetus ac lepidus; fuerit etiam magis politus quàm inventor poëmatis nondum exculti, atque Græcis haud tentati, et quàm omnes poëtæ superiores; atqui si ipse ad nostram hanc ætatem reservatus à fatis esset, *certè* plurima sibi resecaret; quicquid transgreditur perfectum *modum* rescinderet; atque in condendis carminibus frequenter caput scalperet, atque ungues ad vivum morderet. Sæpe stylum converte, editurus quæ mereantur haud semel evolvi:

Non ridet versus Ennî gravitate minores,
Quum de se loquitur, non ut majore reprensis?
Quid vetat et nosmet Lucilî scripta legentes,
Quærere, num illius, num rerum dura negârit
Versiculos natura magis factos et euntes
Mollius, ac si quis, (pedibus quid claudere senis,
Hoc tantum contentus) amet scripsisse ducentos
Ante cibum versus, totidem cœnatus? Etrusci
Quale fuit Cassî rapido ferventius amni
Ingenium, capsis quem fama est esse librisque
Ambustum propriis. Fuerit Lucilius, inquam,
Comis et urbanus; fuerit limatior idem
Quam rudis et Græcis intacti carminis auctor,
Quamque poetarum seniorum turba; sed ille,
Si foret hoc nostrum fato delatus in ævum,
Detereret sibi multa; recideret omne, quod ultra
Perfectum traheretur; et in versu faciendo
Sæpe caput scaberet, vivos et roderet ungues.
Sæpe stilum vertas, iterum, quæ digna legi sint,

NOTES.

cilius himself think nothing written by Accius requires to be amended?

Comis.] Ironically, of course.

54. *Non ridet, &c.*] Does not he ridicule the verses of Ennius as deficient in dignity or energy?

55. *Quum de se, &c.*] When he speaks of himself—is it not as of one superior to the poets whom he censures?

56. *Quid vetat, &c.*] What forbids myself to inquire, when I read the writings of Lucilius, whether the talents of the man, or the difficult nature of his subjects refused to supply him with better and smoother verses than those of a man who (satisfied with the bare feat of packing syllables in metre) loves to make two hundred, &c.

62. *Quale, &c.*] Such as were the powers of Cassius.

Cassi.] Distinguished by the word Etruscan, as well as by reputation, from Cassius *Parmensis*. Ep. i. 4. 3. Cassius Parmensis was a tragic poet of considerable celebrity—one of the assassins of Cæsar. Of Cassius Etruscus nothing is known, but of his fertility, and from this source.

63. *Capsis quem, &c.*] Whose funeral pile is said to have been constructed of the works of his own pen, and the cases which contained them.

64. *Fuerit Lucilius, &c.*] Suppose, then, I say, Lucilius to have been as *comis* and *urbanus* as his admirers insist—suppose he was more correct than Ennius and a crowd of dramatic poets, yet, had he been born in our days, he would have pared away from his writings, &c.

66. *Græcis intacti, &c.*] Of a class of poetry not attempted by the Greeks—alluding to Ennius's Roman Annals, written with historical fidelity.

67. *Sed ille.*] *Ille* is referrible to Lucilius—not to Ennius. The author's point is that, though Lucilius might make better verses than Ennius, and others, his predecessors, yet had he lived to the days of Horace, he would have made better still—he would have made them smoother and more correct. Lucilius died 650 U. C. If Ennius be understood by *ille*, the implication will be that Lucilius in the same circumstances would not have done what Ennius would; and this there is no reason to suppose was Horace's meaning. The faults imputed to Lucilius are those of his age.

71. *Vivos.*] To the quick.

72. *Sæpe stilum, &c.*] Do you who propose to write what is worthy to be read, often turn your *stilus*—*i. e.* erase and correct. The *stilus* was pointed at one end, and flattened at the other. The writer wrote with the

verses more polished and with a softer flow

[illegible]

[illegible]

"'Cum magnis vixisse' was his delight in social matters, and fit audience to find though few, was his aim when he built up these graceful stanzas of lyric verse. We are sure that he felt the sympathy which he expressed with that bold Columbine Arbuscula, who, when the pit rose at her, not in applause but in denunciation, absolutely refused to be hissed off the stage by the common herd, and declared that she would take no verdict but that of the dress circle — 'Satis est equitem mihi plaudere.'"

'The Poet of Middle aged Men'
Fraser's mag Sept 1866.

Scripturus; neque, te ut miretur turba, labores:
Contentus paucis lectoribus. An tua demens
Vilibus in ludis dictari carmina malis?
Non ego: nam satis est, equitem mihi plaudere, ut audax,
Contemtis aliis, explosa Arbuscula dixit.
Men' moveat cimex Pantilius? aut cruciet, quod
Vellicet absentem Demetrius? aut quod ineptus
Fannius Hermogenis lædat conviva Tigelli?
Plotius et Varius, Mæcenas Virgiliusque,
Valgius et probet hæc Octavius optimus, atque
Fuscus; et hæc utinam Viscorum laudet uterque!
Ambitione relegatâ, te dicere possum,
Pollio, te, Messala, tuo cum fratre; simulque
Vos, Bibule et Servi; simul his te, candide Furni;
Complures alios, doctos ego quos et amicos
Prudens prætereo, quibus hæc, sunt qualiacunque,
Arridere velim, doliturus, si placeant spe

nec satagas ut te plebs admiretur; imò satis habe ut pauci tua legant. An verò stultè gaudeas tuos versus dictari in scholis ignobilioribus? Ego nequaquam. Sufficit enim ut equites mihi applaudant; quemadmodum Arbuscula explosa constanter aiebat, cæteris spretis. An moveat me Pantilius cimex? aut doleam quòd absentem me Demetrius reprehendat, aut quòd redarguat nugax Fannius Hermogenis Tigellii conviva? Approbent ista Plotius, Varius, Mæcenas, Virgilius, Valgius, optimus etiam Octavius, Fuscus; nec non ambo Visci laudent velim. Citra ambitionem licet accensere te, ô Pollio; te, ô Messala, cum tuo fratre: vos quoque Bibule et Servi: ac te pariter, ô sincere Furni: atque alios non paucos eruditos amicosque, quos taceo sponte: quibus ista, qualiacumque sint, placere cupio; ægrè laturus, si minùs arrideant,

NOTES.

point on a waxed tablet, and with the flat end smoothed again the wax, when he wished to make corrections.

Iterum quæ, &c.] Ep. ii. 2. 109.

75. *Dictari.*] To be read by schoolmasters—while the scholars copy, or get by heart.

76. *Satis est, &c.*] It is enough for me if the knight, meaning Mæcenas, applauds—as the fearless Arbuscula said, when she was hooted from the stage by the canaille.

77. *Arbuscula.*] A *mima* of great celebrity. Cicero says of her Ep. ad Att. iv. 15. *valdè placuit.* On some occasion, when she was hissed, she expressed her contempt for the mob, whilst, she said, she had the approbation of men of sense.

78. *Men' moveat, &c.*] These persons, Pantilius, Demetrius, Fannius, Tigellius, were Horace's enemies—busy, it must be supposed, in depreciating him and his writings, and not, if the poet is to be credited, very scrupulous about the means.

Cimex.] Horace affects to find some resemblance in Pantilius to the offensive qualities of that insect—stench and bite.

79. *Demetrius.*] A public singer. Compare line 90, and *simius* line 18.

80. *Fannius.*] Sat. i. 4. 21.

81. *Plotius, &c.*] Horace enumerates here the friends whom he was ambitious to please—men distinguished for talents, rank, or character.

Plotius.] Sat. i. 5. 40.

Varius.] Od. i. 6. and Sat. i. 9. 23.

Virgilius.] Od. i. 3.

82. *Valgius.*] Od. ii. 9. 5.

Octavius.] Though called *Optimus*, this person must not be confounded with *Octavius Cæsar*. The language in which he addresses Pollio, in line 83, is decisive of this point.

84. *Ambitione, &c.*] With no desire to court the favour of the great—I may name you, too, Pollio, as one whom I should wish my poetry to please.

85. *Pollio.*] Od. ii. 1.

Messala.] *I. e.* Corvinus of line 29.

Tuo cum fratre.] *Poplicola*, according to the Schol.

Simulque.] For *una cum his.* And along with these, you, Furnius—a writer of history. Schol. Cruq.

86. *Bibule, &c.*] Bibulus was of the Calpurnian, and Servius of the Sulpician family—men distinguished for their accomplishments as well as for their rank.

89. *Doliturus.*] I should be grieved if my verses—contrary to my expectations, do not please them.

quàm spero. Te *autem*, ô Demetri, *teque* ô Tigelli, jubeo flere inter sedilia discipularum. Vade, ô famule, et quamprimum hæc adjunge scriptis meis.

Deterius nostrâ. Demetri, teque, Tigelli,
Discipularum inter jubeo plorare cathedras.
I, puer, atque meo citus hæc subscribe libello.

NOTES.

90. *Demetri, &c.*] After this enumeration of his friends, to whom he appeals with confidence, the poet finally expresses his contempt for his chief enemies, Demetrius and Tigellius. Go and weep for very mortification among your female disciples—contemptuously, as if these persons gave lessons to music-girls.

92. *I, puer, &c.*] Addressing his Amanuensis—Go, boy, and add *that* (his valedictory hit at Demetrius and Tigellius) to my satire—or, perhaps, *this satire* to the rest of my satires.

Q. HORATII FLACCI

SATIRARUM

LIBER SECUNDUS.

SATIRA I.

SUNT quibus in Satirâ videor nimis acer, et ultra
Legem tendere opus: sine nervis altera, quidquid
Composui, pars esse putat; similesque meorum
Mille die versus deduci posse. Trebati,
Quid faciam, præscribe. Quiescas. Ne faciam, inquis,
Omnino versus? Aio. Peream male, si non
Optimum erat; verum nequeo dormire. Ter uncti

HORAT. Sunt *homines* quibus videar nimis asper in Satirâ, et carmen intendere supra modum. Pars altera existimat sine viribus esse id omne quod scripsi; atque *uno* die condi posse mille versus æquales meis. *O* Trebati, jube quid agam. *TREBAT.* Abstine. *HOR.* Dicis, ne omnino scribam versus? *TREB.* Dico. *HOR.* Miserè inteream, nisi optimum foret: at dormire non possum.

NOTES.

SATIRE I.

In this prologue to the Second Book of Satires, the poet affects to hold a grave conference with Trebatius, as to whether he shall continue to write Satires—a vocation to which he declares himself as naturally impelled as Milonius to dancing, when drunk, &c.

1. *Nimis acer.*] Like a dog who barks and snaps at all he meets.

2. *Legem.*] The custom—the degree of freedom usually assumed or allowed in writings of this class. Not the *law* of libel; for the poet does not put a *legal* question to Trebatius, nor does Trebatius reply like a lawyer, except in tone and manner, but as a friend, or brother poet. It is only at last, when all arguments of prudence fail, that he reminds him of the libel-law, and of the penalty he incurs by violating it.

Tendere opus.] Instead of *intendere*, as the word is used for *extendere* in Ep. i. 5. 11. *Opus* is the composition, or materials of his Satires.

Sine nervis.] Without force or vigour—as if his satire was tame and spiritless—*sine pondere et arte.* Ep. ad Pis. 320.

3. *Composui.*] Put together—composed—written.

Altera pars.] For *alii*—another set of my critics or censurers.

4. *Deduci.*] Sat. i. 10. 44.

Trebati.] Caius Trebatius Testa, a lawyer of eminence. He had been with Cæsar in the wars of Gallia Transalpina—introduced to him by Cicero, and commended by him for his legal knowledge and general talents. The letter is still extant in which he describes him, though Trebatius must then have been a young man, as one who *familiam ducit in jure civili*—that is, as one who was at the head of his profession. Cicero's Letters, in Lib. vii. from 6 to 23, are addressed to Trebatius.

5. *Præscribe.*] Advise.

Quiescas.] Be quiet—oracularly, like a lawyer, without assigning reasons.

7. *Dormire.*] As if he wrote verses only to beguile his wakefulness.

TREB. Qui egent profundo sopore, *oleo* delibuti ter Tiberim transnatent, atque vesperi vino corpus irrigent. Vel, si tam vehemens scribendi cupido te occupat, insuperabilis Augusti facinora canenda suscipe, ingentem operæ mercedem accepturus. *HOR.* O bone parens, cupientem nervi destituunt. Nec enim quilibet *valet* dicere cohortes spiculis asperas, aut Gallos ruptis telis morientes, vel Parthos equis decidentes *præ* vulneribus. *TREB.* Atqui poteras Cæsarem justum ac strenuum celebrare, sicut prudens Lucilius Scipionem. *HOR.* Hoc præstabo diligenter, quoties dabit se occasio: *Verum tamen* non nisi opportuno tempore verba Horatii adibunt aures Augusti sapientis;

Transnanto Tiberim, somno quibus est opus alto,
Irriguumque mero sub noctem corpus habento.
Aut, si tantus amor scribendi te rapit, aude
Cæsaris invicti res dicere, multa laborum
Præmia laturus. Cupidum, pater optime, vires
Deficiunt; neque enim quivis horrentia pilis
Agmina, nec fractâ pereuntes cuspide Gallos,
Aut labentis equo describit vulnera Parthi.
Attamen et justum poteras et scribere fortem;
Scipiadam ut sapiens Lucilius. Haud mihi deero,
Quum res ipsa feret. Nisi dextro tempore Flacci
Verba per attentam non ibunt Cæsaris aurem;

NOTES.

Uncti.] Rubbed with oil apparently *for* swimming. Od. iii. 12. 6. Though, as swimming usually concluded the gymnastics of the Campus Martius, for which, especially for wrestling, the parties were *oiled*, the spirit of Trebatius's reply may be—let them tire themselves down with the exercises of the Campus—which terminate with swimming.

9. *Sub noctem.*] At night—before going to bed. . . . .

Irriguum mero.] Well soaked. This advice, as well as that with respect to swimming, is in accordance with Trebatius's own habits. Cicero's Epist. vii. 10 and 22.

11. *Cæsaris.*] Octavius Cæsar—styled Augustus by a decree of the Senatus, 727, U. C.; but still from old habits, or regard, often afterwards spoken of by the old name as is, apparently, the case here.

12. *Laturus.*] Expressive of the effect—you will be sure to be liberally repaid.

Cupidum.] Scil. *me.* Though desirous enough, I have not the power—the talents.

Pater.] A title of respect—uttered with a smile.

13. *Horrentia, &c.*] Bristling with spears—or with bristling spears. Virg. Æn. x. 178.

Neque quivis, &c.] It is not every body who can describe, &c. Trebatius is himself said to have done something of the kind—to which, it is possible, Horace alludes.

Pilis agmina, &c.] That is, the Roman troops—and the Gauls and Parthians defeated by Augustus. Such is the meaning plainly suggested by the context—for Trebatius advises the poet to celebrate the achievements of Augustus. Personally Augustus was engaged with neither Gauls nor Parthians; but under his auspices the revolted Gauls of Aquitania were reduced in 726, U. C. In 730 U. C. the rival chiefs of the Parthians, Tiredates and Phraates appealed to him, and in 734 Phraates restored the standards of Crassus—both which circumstances were regarded as proofs of submission by the Romans, and equivalent to victories. The poem must therefore have been written after 730, and perhaps after 734.

14. *Fractâ.*] Scil. *in corpore.* Broken in the body of the Gauls—the points left sticking in them;—as Plutarch relates was the case in the battles of Marius with the Cimbri.

15. *Labentis equo.*] That is, falling from their horses, in consequence of their wounds. The Parthian forces consisted mainly of cavalry.

16. *Fortem.*] One who prosecutes noble purposes bravely and firmly.

Attamen, &c.] The words of Trebatius.

Justum.] Scil. *Cæsarem.*

17. *Scipiadam.*] Virgil has the same form. Georg. ii. 170; Æn. vi. 844.

Ut sapiens Lucilius.] As Lucilius *wisely* did Scipio. According to the Scholiast, Lucilius described the *private life*, as Ennius had done the *wars*, of the *elder* Scipio Africanus, but the younger Scipio Af. seems here meant, (compare 72) whose friendship with Lælius is commemorated by Cicero, de Senect.

17. *Lucilius.*] Sat. i. 10.

Haud mihi deero.] *I. e.* I will do so.—The man who does all in his power for the accomplishment of an object is said *non sibi deesse.* Sat. i. 9. 55.

18. *Quum res ipsa, &c.*] When circumstances shall *themselves* lead—shall prompt. When I have a fair opportunity, &c.

Dextro tempore.] In some auspicious hour—when the affairs of the state shall leave him at leasure to listen to verses of mine.

Cui male si palpere, recalcitret undique tutus.
Quanto rectius hoc, quam tristi lædere versu
Pantolabum scurram, Nomentanumque nepotem!
Quum sibi quisque timet, quamquam est intactus et odit.
Quid faciam? saltat Milonius, ut semel icto
Accessit fervor capiti, numerusque lucernis.
Castor gaudet equis, ovo prognatus eodem
Pugnis; quot capitum vivunt, totidem studiorum
Millia. Me pedibus delectat claudere verba
Lucilî ritu, nostrum melioris utroque.
Ille velut fidis arcāna sodalibus olim
Credebat libris; neque, si male cesserat, unquam
Decurrens alio, neque si bene: quo fit, ut omnis
Votivâ pateat veluti descripta tabellâ
Vita senis. Sequor hunc, Lucanus an Apulus, anceps;

cui si perperam aduleris, respuit munitus undequaque. *TREB.* Quantò melius id, quàm molesto carmine offendere Pantolabum scurram, et Nomentanum decoctorem? quandoquidem omnes sibi metuunt, atque aversantur *poëtam*, etiam minimè lacessiti. *HOR.* Quid agam? *Enimvero* saltat Milonius cùm primùm capiti *per* vinum percusso accrevit ardor, et numerus lampadibus. *Sic et* Castor equis, eodem *autem* ovo editus cæstibus delectatur. Quot capitum, tot studiorum millia existunt. Me juvat numeris voces astringere ad instar Lucilii nobis ambobus præstantioris. Is pridem *sua* secreta committebat chartis tanquam amicis fidelibus, nec aliò confugiebat unquam, sive prosperè sive infeliciter *res* caderent. Unde venit ut senis *illius* vita omnis appareat quasi depicta in tabellâ ex voto factâ. Hunc imitor *ego,* dubius utrùm Lucanus *sim, an* Apulus;

NOTES.

20. *Cui, &c.*] Like a high-spirited horse, that, if you pat him when he is not in a humour to be patted, throws out his heels without ceremony.

Undique tutus.] On his guard against adulation, Augustus will soon show his contempt for ill-timed expressions of it.

21. *Hoc.*] *I. e.* to describe the *virtues* of Cæsar, as Trebatius advises in line 16.

Tristi.] What produces *sad* effects—exciting rage and resentment. Od. i. 16. 9.

22. *Pantolabum.*] Sat. i. 8. 11.

23. *Sibi quisque timet.*] For it may be his turn next.

Intactus.] Unhurt—unstruck—not noticed in your Satires.

Et odit.] Scil. Satires, and the writers of them.

24. *Quid faciam?*] What can I do, but make verses? Every one has his particular taste—his natural gifts. Milonius drinks and dances—Castor drives—Pollux boxes; and I delight in writing like Lucilius.

Ut semel.] For *simul ac.*

Icto.] Scil. with wine; as if the force of it had struck his head. Cicero says, Pro Muræna 6: No man in his sober senses ever thinks of *dancing.*

25. *Numerusque, &c.*] When he sees double—the effect of ebriety. Juven. vi. 304; Ovid, Am. Art. iii. 764.

26. *Castor, &c.*] Od. i. 12. 25.

Ovo prognatus, &c.] Pollux, the brother of Castor—hatched from the same eggs. Their mother, Leda, was visited by Jupiter in the form of a *swan.*

27. *Quot capitum, &c.*] Compare Ter. Phorm. ii. 4. 14; Homer Odyss. xiv. 228.

28. *Pedibus claudere.*] Sat. i. 10. 59.

29. *Melioris, &c.*] Superior to both of us, not as to versification, but in birth and fortune. Lucilius was the grand-father or grand-uncle of Pompey. Horace might, in mock modesty, say Lucilius was a better poet than himself, as he has done, in effect, in line 75, but hardly without offence say so of Trebatius to his face. But Horace has already, in Sat. i. 4. and 10. shewn plainly enough what his real opinion of Lucilius was. Horace's meaning seems to be—Lucilius, a man of family and fortune did not disdain to write Satires, and why should I?

30. *Ille, &c.*] Whatever befell him, good or ill, he committed to his papers, as his faithful friends, so that his whole story is as well known as if it were inscribed in a votive tablet.

31. *Neque unquam, &c.*] Never betaking himself to *other* confidants than his papers—but recording all in his verses.

32. *Neque si bene.*] Scil. *cesserat*—occurred.

33. *Votivâ.*] Od. 7. 5.

34. *Senis.*] Literally so, without doubt. Had he died at forty-six, as is stated on the authority of the Scholiast, he could have been but twenty at the death of Scipio, who admired his Satires, and was fond of his society. See below, 62—74.

quippe Venusinus agricola *terram* exercet ad utriusque limites; eam ob rem deductus *istuc*, post ejectos Samnites (quemadmodum antiqua fert opinio) ut hostis per inane non irrueret *in* Romanos: vel quia natio seu Apulorum seu Lucanorum gravia bella molirentur. Verùm aculeus iste *meus* neminem vivum sponte lædet, me verò tuebitur ut gladius vaginâ conditus. *Etenim* quare hunc eduxerim securus ab infensis latronibus? O parens et dominator Jupiter, *faxis* ut ensis tectus rubigine absumatur: nullusque me provocet amantissimum pacis. Sed quisquis me lacesset (satius *esse* moneo non provocare *me*) pœnas dabit, et famosus *per* omnem civitatem decantabitur. *Ita* Servius offensus interminatur leges et judicium;

Nam Venusinus arat finem sub utrumque colonus,
Missus ad hoc, pulsis (vetus est ut fama) Sabellis;
Quo ne per vacuum Romano incurreret hostis,
Sive quod Apula gens, seu quod Lucania bellum
Incuteret violenta. Sed hic stilus haud petet ultro
Quenquam animantem; et me veluti custodiet ensis
Vaginâ tectus; quem cur destringere coner
Tutus ab infestis latronibus? O pater, et rex
Jupiter, ut pereat positum robigine telum,
Nec quisquam noceat cupido mihi pacis! at ille,
Qui me commôrit, (melius non tangere, clamo,)
Flebit, et insignis totâ cantabitur urbe.
Cervius iratus leges minitatur et urnam;

NOTES.

Sequor hunc, &c.] Him I imitate—that is, his writings—in the spirit of them, or in his garrulity—in committing to paper every thing, good or bad, important or otherwise.

Lucanus, &c.] I do not know whether I am to be called a Lucanian or an Apulian, born as I was at Venusia, a place on the confines of the two countries.—Horace perhaps means this apparently unimportant, and not very applicable matter, as a specimen of something like Lucilius's circumstantial gossiping.

35. *Finem sub utrumque.*] The lands assigned to the new colony of Venusia were partly in Lucania, and partly in Apulia.

36. *Missus, &c.*] Sent to Venusia for this purpose, that, after the Samnites were routed, the enemy, whether Samnites, Lucanians, or Apulians, might not attempt to recover or seize the vacant territory—which they would do if it were not colonized or garrisoned by the Romans.

Vetus est, &c.] The *fama* refers to the defeat and expulsion of the Samnites—not to the colonization of Venusia, or to the purpose for which it was effected.

37. *Vacuum.*] Scil. *locum.* After the Samnites were driven from it.

Hostis.] The Samnites—to recover their old possessions.

38. *Sive quod, &c.*] Apulian or Lucanian to seize for themselves the unoccupied lands of the Samnites.

39. *Hic stilus, &c.*] This pen of mine, employed as it is in the composition of Satires, shall not be the *first* to attack. It is destined solely for *defence.*

41. *Destringere, &c.*] If both *destringere* and *distringere* be applicable to the act of drawing a sword—*destringere* must be taken as having no reference to the object for which it is drawn, while *distringere* will refer to the enemy, and a *plurality* of enemies. The first apparently expresses Horace's meaning, and is accordingly preferred. Od. iii. 1. 17; and Cic. de Off. iii. 31.

Vaginâ.] The *stilus*, a pointed instrument, was kept in a sheath, which assimilates the action to the drawing of a sword.

42. *Latronibus.*] His calumniators. Unless attacked by robbers why should I draw my sword—and unless by libellists, why my *stilus?*

43. *Ut pereat, &c.*] *Ut* for *utinam.* Compare, for the sentiment, Catull. lxvi. 48. and a fragment of Callimachus.

44. *Cupido, &c.*] Desirous as I am of peace.

45. *Me commôrit.*] Scil. *irâ.* Shall have given me provocation.

46. *Flebit, &c.*] Shall weep for it—shall repent of his rashness and insolence. Epod. 5. 74.

Insignis.] Shewn up as an object of ridicule and contempt.

47. *Cervius, &c.*] Horace professes only to retaliate. These persons therefore must have been enraged at the severity with which he had visited their attacks—or threatened to visit them.

Leges min. et urnam.] He threatens to *prosecute.*

Leges.] These are, specifically, against defamation and scandal.

Canidia Albutî, quibus est inimica, venenum;
Grande malum Furius, si quid se judice certes.
Ut, quo quisque valet, suspectos terreat, utque
Imperet hoc Natura potens, sic collige mecum:
Dente lupus, cornu taurus petit; unde nisi intus
Monstratum? Scævæ vivacem crede nepoti
Matrem; nil faciet sceleris pia dextera: (mirum
Ut neque calce lupus quenquam, neque dente petit bos;)
Sed mala tollet anum vitiato melle cicuta.
Ne longum faciam: seu me tranquilla senectus
Exspectat, seu Mors atris circumvolat alis,
Dives, inops; Romæ, seu, Fors ita jusserit, exul;
Quisquis erit vitæ, scribam, color. O puer, ut sis
Vitalis, metuo; et, majorum ne quis amicus

Canidia Albutii *filia* toxicum *his* quibus fuerit irata: Turius damnum ingens, si quispiam disceptârit *apud* se Judicem. Quòd *autem* quisque terreat invisos *eâ parte* quâ valet *plurimùm*, et quòd hoc suadeat natura maximè, ita mecum intellige. Lupus dente, taurus cornu impetit. Unde *hoc*, si non intus suggeratur? Scævæ luxurioso committe parentem longævam: illius bona manus haud patrabit ullum crimen (mirandum *scilicet*, ita nec pedibus lupus, nec dentibus taurus, ullum impetit:) sed improba cicuta melle admixto vetulam interficiet. Ne diu morer, sive quieta senectus mihi erit, sive mors nigris alis circa me volat; seu dives, aut pauper: *seu* Romæ, *seu* extorris *vixero*, sic volente fortunâ: quicunque futurus est vitæ status, *ego versus* condam. *TREB.* O juvenis, timeo ne non diu vivas: ac ne aliquis magnatum *tibi modò* amicus,

NOTES.

Urnam.] The vase into which the Jurors threw the *tabellæ*, or *tabulæ*. On these *tabellæ* were inscribed the initials of guilty, or not guilty; and the verdict was determined by the majority.

48. *Canidia.*] Threatens her enemies with poison—and Horace is one of them. Epod. v. &c.

Albutî.] Depending on *venenum*, according to the Scholiast—that is, such poison as one Albutius is said to have used for the destruction of his wife. But the Scholiasts seem, often, to give their conjectures the form of facts.

49. *Grande malum.*] A severe sentence—if Furius is the Judge; that is, should Cervius prosecute Horace in the court where he presides.

50. *Ut, quo, &c.*] Well! this is Nature's dictate—every one to his weapons—Canidia to her poisons, &c. How every one deters his foes, or those he suspects to be so, with the means in his power; and how Nature, who gives the power, commands the use—thus gather, with me. The wolf, &c.

51. *Hoc.*] *I. e.* Thus to use them against their enemies.

52. *Unde, &c.*] How comes this about, unless the use was shewn or prompted from within?

53. *Scævæ.*] Trust his aged mother to Scæva; no deed of violence will his *filial* hand commit; but hemlock mixed with honey will take the old lady off. That is, though Scæva will not cut her throat, he will poison her. His nature prompts him to *dastardly* acts. The wolf would as soon use his heel, or the bull his tooth, against an enemy, as Scæva his *hand.* Horace does not make light of the *matricide*—poisoning is a *baser* act than violence.

56. *Vitiato.*] Honey *spoilt* for wholesome uses, by the mixture of hemlock.

57. *Ne longum, &c.*] In short, so it is with me. The pen is *my* weapon, and I am prompted by nature to use it, in exposing vice, &c.

59. *Fors ita.*] Supply *si.* If fortune should so command, &c.

60. *Scribam.*] I must write Satires.

Vitæ color.] Condition of life—circumstances.

Puer.] In line 12, Horace, with a mock solemnity, addressed Trebatius as *optimus pater.*

Sis Vitalis.] I am afraid that you will not be long-lived—that this propensity of your's to satire will work your destruction.

61. *Et majorum, &c.*] And that some of your grand friends will strike you with their coldness—that is, will look cool upon you, and withdraw their friendship. I am afraid you will offend your best friends. Persius, a diligent imitator of Horace, serves as interpreter here: I. 109.

Maj. quis amicus.] Instead of *quis majorum amicorum*—Mæcenas, &c.

aspectu frigido te percutiat. *HOR.* Quid? Quando Lucilius haud dubitavit primus condere versus ejusmodi, et auferre larvam quâ quisque facie decorus incedebat, fœdus *licèt intus*; an Lælius, vel *is* qui justum elogium à deletâ Carthagine retulit, animo irato *fuerunt*? an ulti sunt Metellum offensum, ac Lupum carmine dicaci prescissum? Attamen ille insectatus erat populi primates et singulas tribus, soli nimirum virtuti ejusque studiosis parcens. Imò cùm à publico et spectaculis in privatum secesserant fortis Scipio et sapiens benignusque Lælius, cum Lucilio nugari consueverunt et liberè jocari, dum herbæ coquerentur. Qualis qualis ego sum, tametsi Lucilio inferior opibus et ingenio, cum proceribus tamen vixisse *me*, vel invita fatebitur

Frigore te feriat. Quid? quum est Lucilius ausus
Primus in hunc operis componere carmina morem,
Detrahere et pellem, nitidus qua quisque per ora 64
Cederet, introrsum turpis; num Lælius et, qui
Duxit ab oppressâ meritum Carthagine nomen,
Ingenio offensi; aut læso doluere Metello?
Famosisque Lupo cooperto versibus? Atqui
Primores populi arripuit, populumque tributim; 69
Scilicet uni æquus virtuti, atque ejus amicis.
Quin ubi se a vulgo, et scenâ in secreta remôrant
Virtus Scipiadæ, et mitis sapientia Lælî;
Nugari cum illo, et discincti ludere, donec
Decoqueretur olus, soliti. Quidquid sum ego, quamvis
Infra Lucilî censum ingeniumque, tamen me
Cum magnis vixisse invita fatebitur usque 76

NOTES.

62. *Quid?*] Why so? when, &c.

63. *Hunc operis morem.*] Verses like mine.

64. *Detrahere et pellem.*] And strip off that skin, in which, to the eye, every one was spruce and clean, while they were filthy beneath. Ep. i. 16. 44.

Detrahere pellem.] To lay bare what was thus hidden—with an allusion to Æsop's ass in the lion's skin.

Per ora.] In public—in the sight of people.

65. *Cederet.*] For *incederet*. Virg. Æn. i. 46.

Lælius.] Scipio's friend.

Qui duxit, &c.] The younger Scipio *Africanus*.

67. *Ingenio.*] His talents, or rather the exercise of them—the freedom and severity with which he exposed vice and folly.

Metello.] Metellus Macedonicus, who was in active opposition to the measures of Scipio, and whom, it may be supposed, Lucilius was in the habit of showing up—without offending Scipio. Compare Cic. ad Fam. xii. 16.

Læso.] Satirized—perhaps libelled by Lucilius.

68. *Lupo.*] A Cornelius Lentulus *Lupus* was Consul, 597 U. C. but nothing is known of him to illustrate the passage.

Cooperto.] *I. e.* as if with mud.

Atqui primores, &c.] As Metellus and Lupus were.

69. *Pop. tributim.*] The people, tribe by tribe—or whole tribes together—on account, probably, of some disposal of their suffrages—unworthy, or offensive to the Scipio party.

Arripuit.] Seized with his teeth, like a dog—railed against them in good set terms.

70. *Æquus.*] *I. e.* sparing none but, &c.

Ejus amicis.] And *her* friends.

71. *Et scenâ.*] From the public stage—the scene of business—the city.

In secreta.] Scil. *loca*. The retirement of their country villas.

72. *Virtus Scipiadæ.*] *I. e.* the brave Scipio. Od. iii. 21. 11.

Sapientia Lælî.] The philosophic Lælius.

73. *Nugari cum illo.*] Along with Lucilius.

Ludere.] Like boys. The old Scholiast reports, that once Lucilius with a twisted napkin chased Lælius round the dinner-table to thwack him; and Cicero says he had heard from his father-in-law, that Scipio and Lælius, when they got into the country, *incredibiliter repuerascere esse solitos, &c.* De Orat. 11. 6.

Donec decoq. olus.] Indicative of their simple style of living—not literally *olus*. Ep. i. 5. 2.

74. *Quidquid, &c.*] And I too—whatever I am—humble as I am in rank, fortune, and talents, and inferior to Lucilius in these respects, yet Envy, in spite of herself, must confess, that I have always lived with the great—have mixed with as good company as Lucilius, and am not, therefore, the contemptible person my enemies represent me—too insignificant to wield the pen of satire.

Invidia, et fragili quærens illidere dentem,
Offendet solido: nisi quid tu, docte Trebati,
Dissentis. Equidem nihil hinc diffindere possum;
Sed tamen, ut monitus caveas, ne forte negotî
Incutiat tibi quid sanctarum inscitia legum:
Si mala condiderit in quem quis carmina, jus est
Judiciumque. Esto, si quis mala: sed bona si quis
Judice condiderit laudatus Cæsare? si quis
Opprobriis dignum latraverit, integer ipse?
Solventur risu tabulæ; tu missus abibis.

invidia; *quæ* si dentem volet imprimere fragili, impinget *ad* solidum: nisi tu aliter judicas, erudite Trebati. *TREB.* Certè nihil in hoc cassare queo. At nihilominùs, ut monitus tibi consulas, ne fortè damnum aliquod tibi facessat ignoratio sanctarum legum; *hoc scito:* Si quis malos versus fecerit in quempiam, jus et judicium existit. *HOR.* Fateor, si quis malos; at si bonos scripserit, laudatur Augusto arbitro: si quisquam innocens probrosum vellicârit. *TREB.* Libelli disrumpentur cachinnis: tu *verò* absolutus discedes.

NOTES.

77. *Et fragili quærens, &c.*] And seeking, like Æsop's viper, to fix her tooth, &c.

Fragili.] Opposed to the *solidum.*

78. *Nisi quid, &c.*] The sense seems to be—you, Trebatius, are afraid I shall thus forfeit the good will of Augustus, Mæcenas, &c.; but Lucilius took more liberties with the great than I have done, without offending *his* noble friends; and therefore I conclude there is no good reason to apprehend the consequences you point out—*unless* you still differ with me, and have more to urge.

79. *Diffindere.*] Out of a multitude of readings *diffindere* is selected, not as corresponding in sense with *secare,* Sat. i. 10. 15. but as being a technical term. *Diffindere diem* was in use for putting off a cause for another hearing, on some pretence or other. Livy ix. 38. In effect Trebatius says,—I can separate nothing from the case for a new hearing—I can detach or reserve no point for farther evidence or discussion. This furnishes a meaning for *hinc,* which word has not, in general, been sufficiently regarded. Trebatius expresses an entire admission of Horace's plea, and an acknowledgment, as court or counsel, that there is no reason why judgment should not immediately pass in his favour.

80. *Ut monitus caveas.*] The construction is *monitus ut caveas*—i. e. *esto monitus à me, ut caveas.* But however, let me put you on your guard, lest your ignorance of the laws occasion you some trouble.—If, &c.

81. *Sanctarum.*] Which require to be obeyed as *sacred.*

82. *Jus est judiciumque.*] *I. e.* by which he may be prosecuted and punished. *Judicium* expresses the court assigned for the trial of such offences.

83. *Mala.*] The equivoque is obvious. In the legal sense *mala* is libellous. Ep. ii. 1. 153.

85. *Latraverit.*] *Latrare,* i. e. *allatrare aliquem*—to bark at, appears to have been a *general* phrase for vituperation, and less offensive than *mordere* and *mordax* (Ep. i. 16. 38. and Sat. i. 4. 93.) though metaphors from the same source—dogs. Compare Epod. 6. 1—4.

84. *Judice laudatus Cæsare.*] Commended by so excellent a judge of *good* verses as Cæsar (Augustus).

86. *Solventur risu tabulæ.*] What are these *tabulæ?* If, as is probable, the verses themselves, or the papers which set forth the libel—the sense of the passage will be—the indictment, if the verses are proved to be *good,* while charged as *bad,* and yourself appear to be guiltless of all malice and slander, will be quashed; the cause will be dismissed amidst the laughter of the court, and you will be discharged. If *tabulæ* be the laws, or rather the statute on which the libel was indicted, the meaning must be—the law will be declared not to bear upon the case. Or if the *tabulæ* be the judges' or rather jurors' tablets, the phrase will express an acquittal by acclamation. Instead of being gravely deposited in the *urna* (line 47), the *tabulæ* will be broken up, &c. The case will terminate like the memorable one of Epaminondas in Corn. Nepos.

Abibis.] *I. e.* out of court.

SATIRA II.

Quæ quantaque virtus sit modico victitare (neque mea est hæc oratio, sed quæ docuit Ofellus agrestis, sapiens sine disciplinâ, et rudis,) ô boni, accipite non inter catinos epulasque lautus, quando oculi percelluntur vano splendore, mensque decepta falsis respuit præstantiora; sed hîc mecum examinate jejuni. Quare hoc? explicabo si possum. Judex quilibet corruptus nunquam bene disquirit veritatem. *Cùm fueris* venatus leporem, vel defatigatus ab equo indomito; aut si Romanæ exercitationes deterrent *te* Græcos imitari solitum: sive levis pila, sive discus te delectat, oblectamento leniente operam mediocriter gravem,

QUÆ virtus, et quanta, boni, sit vivere parvo,
(Nec meus hic sermo est, sed quæ præcepit Ofellus
Rusticus, abnormis sapiens, crassâque Minervâ)
Discite, non inter lances mensasque nitentes,
Quum stupet insanis acies fulgoribus, et quum
Acclinis falsis animus meliora recusat;
Verum hic impransi mecum disquirite. Cur hoc?
Dicam, si potero. Male verum examinat omnis
Corruptus judex. Leporem sectatus equove
Lassus ab indomito, vel, si Romana fatigat
Militia assuetum græcari, seu pila velox,
Molliter austerum studio fallente laborem,

NOTES.

SATIRE II.

The poet enforces the virtue of moderation on the authority of Ofellus, a sort of practical philosopher.

1. *Quæ virtus, &c.*] How great is the virtue of moderation—that is, its effects in point of happiness, learn, &c.

Vivere parvo.] To live at a small expence—to be content with the common conveniences of life—in one word, moderation.

Boni.] The poet's address to such of his friends as may be disposed to listen to these maxims.

2. *Quæ.*] Scil. *verba*—unless *quem* be preferred, in reference to *sermo.*

Ofellus.] Said by the Scholiast to have been of the party of Cassius, and deprived of his estates by the proscriptions of the triumvirs.

3. *Abnormis.*] A self-taught person—a man who, in ignorance or in contempt of philosophy, gathers wisdom from his own experience. Speaking of philosophers, Cicero says, Fabricius and Curius were not *ad istorum normam sapientes.* De Amic. 18.

Crâssaque Minervâ.] Without the refinements and subtilities of philosophy. Minerva, as presiding over intellectual culture, is, by a common metonomy, here put for *education.*

4. *Non inter, &c.*] Not at a table covered with luxuries, and glittering with splendor.

Nitentes.] Scil. with plate.

5. *Quum stupet, &c.*] When the eye is dazzled with insane splendors—*insane,* with reference to the folly of those who are delighted with magnificence and parade.

6. *Falsis.*] To what deludes or beguiles it.

7. *Impransi.*] *I. e.* not in the midst of such seductive attractions.

Cur hoc.] *I. e.* Why *impransi?* Why not in the midst of festive splendor?

8. *Dicam, &c.*] I will give you a reason, if I can—the mind, perverted by such luxuries, like a judge bribed with gold, is in a very unfit state to examine truth. No, tire yourself down by hunting and hard riding, like a Roman, or if such exercises are too robust for you, with tennis, or quoits, like a Greek, and you will require no dainties to excite an appetite.

9. *Equove indomito.*] Od. i. 8. 9.

10. *Romana militia.*] *I. e.* hunting, hard riding, &c.—practised as best calculated for enabling youth to sustain the severities of *military* service.

Vel, si Romana, &c.] If Roman exercises are too fatiguing for you, accustomed as you are to Greek sports—*i. e.* if you prefer Greek sports.

11. *Græcari.*] To imitate the Greeks—to practise their sports, or exercises.

Seu pila, &c.] If the flying ball—*i. e.* some game with the ball, fives, rackets, or the *lusus trigonalis,* (Sat. i. 7.) give you pleasure, play at that; or if quoits invite you, strike with them the buxom air, &c.

12. *Molliter, &c.*] The ardour of the pursuit beguiles the severity of the exercise—as if the *pila* was as sharp and exhausting a labour as hunting or hard riding.

Seu te discus agit, pete cedentem aera disco:
Quum labor extuderit fastidia, siccus, inanis,
Sperne cibum vilem; nisi Hymettia mella Falerno
Ne biberis diluta. Foris est promus, et atrum
Defendens pisces hiemat mare; cum sale panis
Latrantem stomachum bene leniet. Unde putas, aut
Quî partum? Non in caro nidore voluptas
Summa, sed in te ipso est. Tu pulmentaria quære
Sudando; pinguem vitiis albumque neque ostrea
Nec scarus, aut poterit peregrina juvare lagois.
Vix tamen eripiam, posito pavone, velis quin
Hoc potius, quam gallinâ tergere palatum,
Corruptus vanis rerum; quia veneat auro
Rara avis, et pictâ pandat spectacula caudâ:
Tanquam ad rem attineat quidquam. Num vesceris istâ,

disco verbera aërem cedentem: quando, *inquam*, labor expulerit nauseam, sitiens, et famelicus respue viles escas: neque bibas Falernum *vinum* nisi melle Hymettio mitigatum. Cellarius exierit foras; et mare procellosum inhibeat pisces; panis cum sale optimè sedabit stomachum obmurmurantem. Unde credis, vel quomodo *sic* factum? *Nimirum* summa voluptas haud in odore *ciborum* exquisitorum, sed in temet consistit: tu condimenta para *tibi* ad sudorem *usque* laborando. *Enim vero* vitiosè opimum et pallidum non delectabunt ostrea, vel scarus, vel lagoïs externa. Attamen vix obtinebo, *si* pavo apponatur, ut non hoc libentiùs quàm gallinâ fricare palatum velis, *scilicet*, vanâ rerum *specie* delusus: eò quòd avis rara vendatur auri *pretio:* et spectaculum præbeat caudâ pictâ: quasi ad rem aliquid faciat. An comedes eam

NOTES.

14. *Quum labor, &c.*] When these toils shall have driven out your daintiness—shall have brought you an appetite, &c.

Siccus, &c.] Hungry—thirsty—then scorn common food—of course, ironically.

15. *Nisi, &c.*] Drink nothing but *mulsum* —disdain a draught of water!

Hym. mella Fal. diluta.] Honey melted in wine—this was called *mulsum*, and regarded as a luxurious beverage. Sat. ii. 4. 26. The Hymettian honey was in the highest repute; and Falernian wine was reckoned one of the best. Od. ii. 6. 14.

16. *Foris est, &c.*] Your butler is abroad, or no fish can be got at for the winds; no matter—bread and salt will soothe the growling stomach.

17. *Hiemat.*] The sea is rough, and protects the fish—none can be caught—fishermen cannot venture out to sea.

18. *Unde putas, &c.*] From whence, or how acquired, think you?—*i. e.* this power of bread and salt to still the barkings of the stomach. From hunger—from yourself.

19. *Non in caro, &c.*] Not from costly flavours, but from yourself springs the highest source of enjoyment.

20. *Tu pulmentaria, &c.*] Dy *you*, then—in contrast with the lazy and luxurious—seek for dainties by labour—as if labour gave a relish to the coarsest food. Hunger is the best sauce.

Pulmentaria.] The term originated (Varro de L. L. iv. 22.) in times when *puls, i. e.* a gruel of flour or pulse, formed the staple food, before the use of bread. Whatever was eaten besides was called *pulmentaria*. The word was thus used for all food not regarded as *indispensable*. In the progress of luxury, bread, fish, and flesh were taken out of the category, till finally the word came to be employed synonymously, nearly, if not quite, with our *made-dishes*. Macrob. Satur. vii. 7. Persius iii. 102.

21. *Pinguem, &c.*] Fat and pale — from indolence and excess.

Ostrea.] Scanned as a Spondee, as *cerea* in Sat. i. 8. 43.

22. *Scarus.*] Epod. 2. 50.

Peregrina lagois.] Said by one Scholiast to be a bird of the colour of a hare, and by another, with the flesh, or of the flavour of one—both, apparently, etymological guesses from λαγώς. Said also to be a fish, but nothing, with any certainty, is known about it.

23. *Vix tamen, &c.*] Yet, notwithstanding these obvious truths, if a peacock were placed before you, you would rather, corrupted by vanities as you are, eat of that than of a guinea-fowl, because the scarce bird is costly, and has a splendid tail.

Eripiam, &c.] With difficulty shall I wrench from you the idle notion, that because it is dearer and more beautiful, the peacock must be better than the guinea-fowl.

24. *Tergere palatum, &c.*] As if the rarity, or the price, or the beauty, had any thing to do with the flavour.

25. *Vanis rerum.*] I. e. *vanis rebus*. By the illusion of appearances—opposed to essentials.

26. *Picta pandat, &c.*] Instead of *pictam caudam pandat spectaculo*.

plumam quam demiraris? an par decor superest cocto? Quandoquidem nullum discrimen est hanc inter et illam carnem, specie dissimili te deceptum constat. Sané. Unde animadvertis utrùm appositus iste lupus Tiberi vel mari captus os pandat? an inter pontes exagitatus, an ad ostium fluminis Hetrusci? Stulte, laudas barbum trium librarum, quem oportet dividas in plura frustula. Capit te forma, ut cognosco. Quorsum igitur spernis lupos ingentes? nempe quòd natura mensuram ampliorem tribuit illis, istis verò minorem. Stomachus esuriens raró communia respuit. Cuperem videre ingentem mullum ingenti patinâ expansum, inquit gula digna rapacibus Harpyiis. Sed vos, Austri, adeste, atque horum dapes corrumpite; quamquam fœtet aper et rhombus recens, cùm mala abundantia vexat morbosum stomachum; quando satur

Quam laudas, plumâ? cocto num adest honor idem?
Carne tamen, quamvis distat nihil, hac magis illâ!
Imparibus formis deceptum te patet. Esto!
Unde datum sentis, lupus hic Tiberinus, an alto
Captus hiet? pontesne inter jactatus; an amnis
Ostia sub Tusci? Laudas, insane, trilibrem
Mullum, in singula quem minuas pulmenta necesse est.
Ducit te species video; quo pertinet ergo
Proceros odisse lupos? Quia scilicet illis
Majorem natura modum dedit, his breve pondus.
Jejunus raro stomachus vulgaria temnit.
Porrectum magno magnum spectare catino
Vellem, ait Harpyiis gula digna rapacibus. At vos
Præsentes, Austri, coquite horum obsonia! Quamquam
Putet aper rhombusque recens, mala copia quando
Ægrum sollicitat stomachum, quum rapula plenus

NOTES.

28. *Nŭm ădest.*] The *m* is not absorbed by the following vowel.

Cocto, &c.] Is there the same beauty—or admiration of that beauty—in the peacock when *cooked*, or dressed, as when alive in his feathers?

29. *Carne tamen, &c.*] Yet you eat *this* flesh—that of the peacock, though it is not at all superior, rather than *that*—that of the guinea-fowl. Supply *palatum vis tergere*, as construing better with *magis*—rather than *vesceris*.

30. *Imparibus.*] That is, the different appearance of the peacock and the guinea-fowl —the former so much handsomer. It is obvious you are deceived by appearances.

Esto, &c.] But suppose you are not in this case—suppose the peacock is really better than the guinea-fowl—how do you perceive, or distingush whether this *lupus* was caught in the Tiber or in the sea, or whether it swam between the bridges, or at the mouth of the Tiber? You are misled by fancies in this case at least. There can really be no perceptible difference. This is the spirit of the argument, though probably the argument itself is not a *sound* one.

33. *Laudas, &c.*] Fool as you are, you admire a mullet, if it weighs three pounds, though in that case you are obliged to cut it, &c.—because it is too large to eat at a meal.

35. *Ducit te species.*] Appearances—externals mislead you still.

Quo pertinet, &c.] Why, again, do you dislike a long, or large *lupus?*

36. *Quia, &c.*] Merely because the *lupi* are naturally large, and the *mulli* small. *Pondus*, because he spoke before of the mullet's *weight*.

38. *Jejunus raro, &c.*] It is only the stomach that is rarely hungry, which disdains things of a common kind, or size.

39. *Porrectum, &c.*] O that I could see a *large* mullet filling a *large* dish, exclaims, &c.

40. *Gula.*] A person with a throat, or an appetite, worthy of a voracious Harpy.

Harpyiis.] Virg. Æn. iii. 215.

At vos, &c.] Ye winds of the south, come and taint the dainties of these gluttons!

41. *Quamquam, &c.*] Though the fresh boar, or turbot, already stinks in the nostrils, for excessive supplies revolt the fastidious appetite, when, palled with luxuries, it would prefer a radish, or a bit of endive.

Quamquam.] With reference to his invocation to the putrifying south winds—that was superfluous, for the *fresh* boar, &c.

Atque acidas mavult inulas. Necdum omnis abacta
Pauperies epulis regum; nam vilibus ovis
Nigrisque est oleis hodie locus. Haud ita pridem
Gallonî præconis erat acipensere mensa
Infamis. Quid? tum rhombos minus æquora alebant?
Tutus erat rhombus, tutoque ciconia nido,
Donec vos auctor docuit prætorius. Ergo,
Si quis nunc mergos suaves edixerit assos,
Parebit pravi docilis Romana juventus.
Sordidus a tenui victu distabit, Ofello
Judice; nam frustra vitium vitaveris illud,
Si te alio pravum detorseris. Avidienus,
Cui Canis, ex vero ductum, cognomen adhæret,
Quinquennes oleas est et silvestria corna;
Ac, nisi mutatum, parcit defundere vinum; et,
Cujus odorem olei nequeas perferre, (licebit

expetit rapas et inulas acres. *Verùm* omnis *cibus* vilior nondum exulat à mensâ divitum. Etenim admittuntur ova et olivæ nigræ; neque dudum Gallonii præconis mensa acipensere infamata fuit. Quid? *An* tunc mare minùs nutrivit rhombos? Securus rhombus, et secura nido ciconia degebat, usque quò Prætorius indicavit primus. Itaque si aliquis nunc suadeat jucundos esse mergos assatos, *continuò* auscultabit Romana juventus, facilis doceri vitiosa. Sordidus cibus à frugali differt, Ofello judice. Enimvero frustrà vitium hoc declinabis, si te ad aliud malè convertas. Avidienus, Canis meritò appellatus, edit olivas quinquennes et corna silvestria: nec libenter defundit vinum nisi corruptum: ipse *verò è vase* corneo duas libras *continente* brassicas aspergit oleo veteri, cujus odorem tolerare non possis,

NOTES.

Putet.] Not literally, of course — but exciting disgust or nausea, from the satiety or fastidiousness of the Epicure.

44. *Acidas inulas.*] Not, says the Scholiast, that *they* are themselves acid, but because they are eaten with vinegar.

Necdum, &c.] Nor yet is all poverty exiled from the tables of the great—*i. e.* all food usually eaten by the *poor*—eggs and olives are still found there, as well as radishes and salads.

45. *Regum.*] Rich and great. Od. i. 4. 44. Sat. i. 2. 86.

Ovis.] Sat. i. 3. 6.

46. *Nigris.*] Columella, xii. 48, 49. recommends the black or dark olive for pickling.

47. *Mensa infamis.*] Strictly, *infamis* applies to Gallonius. He was the first who introduced the sturgeon to table, and incurred in consequence the lash of Lucilius's satire. The verses are preserved in Cic. de Fin. ii. 8. The fact is adduced by Ofellus, as an instance of the restless appetite of epicures—ever in chase of variety.

48. *Quid? tum, &c.*] Did not the seas produce turbots, then, that sturgeons were caught?

49. *Tutus erat, &c.*] Turbots themselves were *safe*—nobody plotted against them—and *young* storks too—*i. e.* neither were eaten till a Prætorian set the fashion—*taught* us to eat them.

50. *Prætorius.*] Asinius Sempronius Rufus, called a prætorian, ironically. He was once a candidate for the præturate, but lost it, it is said by the Scholiast, in consequence of an epigram in ridicule of his introduction of young storks to table. The people, he adds, thus avenged the death of the storks.

Ergo, &c.] Therefore—*i. e.* as such was the influence of Semp. Rufus—if any prætor, or prætorian like him, proclaimed by an edict roasted sea-gulls to be good, the Roman youth, ready to adopt any depravity, would obey the proclamation, eat them, and swear they were so.

53. *Sordidus, &c.*] On the other hand, a *sordid* mode of life, in the judgment of Ofellus, will be as far apart from the moderate, as a prodigal one.

54. *Vitium illud.*] Prodigality—excess on the side of luxury. *Dum vitant*, &c. Sat. i. 2. 24.

55. *Alio.*] To the opposite extreme of sordid meanness.

Avidienus, &c.] To whom the nick-name of dog still clings.

56. *Ex vero ductum.*] Taken from the truth—truly applicable. Alluding, perhaps, to the dog in the cow's stable, who could neither eat the hay himself, nor would let the cow eat it.

57. *Quinquennes, &c.*] Olives of five years old—of course, worthless.

Est.] For *edit.* 'Εσθίει. Ep. i. 2. 39.

58. *Mutatum.*] And will not use any wine but such as is spoilt—*changed* into vinegar.

Defundere.] *I. e.* from the *amphora.*

Et, cujus, &c.] And though he may be celebrating his wedding, or his birth-day, or any other festival, he pours out of a horn, holding a couple of pounds, upon the vege-

largè quidem fundens acetum; quamvis repotia, natales, aliosque dies festos colat indutus veste candidâ. Quo ergo victu utetur sapiens; et quem istorum imitabitur? Inde premit lupus, illinc instat canis. Nitidus erit qui nec sordidâ peccârit *vivendi* ratione, nec se miserè curabit hâc aut illâ parte. Is neque verberabit famulos officia distribuens, ad instar Albucii vetuli; neque, ut Nævius inconsultus, dabit convivis aquam immundam. *Est enim* hoc etiam grande peccatum. Jam disce quæ et quanta *bona* secum advehat frugalitas. Primò sanitatem habebis. Etenim ciborum diversitatem esse homini perniciosam minimè dubitabis, recordatus ejus escæ, quæ una tibi aliquando constiterit. Verùm si miscueris elixa *cum* assatis, et conchylia cum turdis; dulcia mutabunt se in bilem, atque iners pituita stomachum perturbabit. *An* aspicis quemadmodum quisque pallens

Ille repotia, natales, aliosve dierum
Festos albatus celebret) cornu ipse bilibri
Caulibus instillat, veteris non parcus aceti.
Quali igitur victu sapiens utetur, et horum
Utrum imitabitur? Hac urget lupus, hac canis angit.
Mundus erit, qui non offendat sordibus; atque
In neutram partem cultûs miser. Hic neque servis,
Albutî senis exemplo, dum munia didit,
Sævus erit, neque, sicut simplex Nævius, unctam
Convivis præbebit aquam: vitium hoc quoque magnum.
Accipe nunc, victus tenuis quæ quantaque secum
Afferat. In primis valeas bene; nam variæ res
Ut noceant homini, credas, memor illius escæ,
Quæ simplex olim tibi sederit: at simul assis
Miscueris elixa, simul conchylia turdis,
Dulcia se in bilem vertent, stomachoque tumultum
Lenta feret pituita. Vides ut pallidus omnis

NOTES.

tables, oil, the smell of which you cannot endure—liberal enough, that is, of his old sour spoilt stuff.

60. *Repotia.*] Said by one Scholiast to be held the day after the wedding, when the bridegroom entertained his friends; and by another, the *seventh* day, that on which the bride visited her relatives. The etymology indicates the *renewal of a drinking-bout.*

61. *Albatus.*] Dressed in white—as was usual on festive occasions.

63. *Quali, &c.*] What mode of life will the wise man adopt—the moderate man, who observes the evils of both extremes?

64. *Hac urget lupus, &c.*] Not proverbially, for that would shew the *sapiens* perplexed in his choice. But he has no hesitation—he will imitate neither, for the prodigal, with a *gula Harpyiis digna,* is like a wolf, and the sordid like a dog (line 55).

65. *Mundus, &c.*] The *sapiens* will be too nice to offend his friends with filth.

Atque in neutram partem, &c.] Instead of *nec in alteram partem*—*i. e.* nor in the opposite direction by his profusion.

66. *Cultûs.*] Is taken as a genitive dependent on *partem.*

Miser.] Ofellus regards the man who offends by profusion as equally *miser* with him who does so by his *sordes.*

Hic, &c.] He, the *sapiens,* will neither, like old Albutius, be severe in assigning them their offices; nor, like the easy fool Nævius, give his guests greasy water—*i. e.* suffer his slaves so to treat his guests with impunity.

67. *Albuti.*] Said by the Scholiast to have sometimes punished his slaves before they committed any faults, lest he should be too busy to flog them when they did.

68. *Unctam.*] Greasy, or otherwise filthy. Sat. ii. 4. 78.

69. *Vitium, &c.*] Such indulgence also is a great fault—as great as excessive severity.

70. *Victus tenuis.*] As in line 53—the frugal—the medium.

71. *In primis, &c.*] It keeps you in health; for how very injurious *variety* of food is to anybody, you may well believe, when you recollect that simple diet which used to sit so well upon your stomach—*i. e.* when you contrast your condition now, in a period of indulgence, with the days when you were content with plain fare.

Variæ res.] A variety of dishes—opposed to the *esca simplex.*

73. *At simul, &c.*] But as soon as you begin to mix roast and boiled—fish and fowl, &c.

74. *Miscueris.*] The last syllable lengthened by virtue of the *cæsura.*

75. *Dulcia, &c.*] The sweets will turn to acids—digestion will be disordered, &c.

76. *Pituita.*] Scanned as a trisyllable, as in Ep. i. 1. 108.

before you can say Jack Robinson.

Cœnâ desurgat dubiâ? Quin corpus onustum
Hesternis vitiis animum quoque prægravat una,
Atque affigit humo divinæ particulam auræ.
Alter, ubi dicto citius curata sopori
Membra dedit, vegetus præscripta ad munia surgit:
Hic tamen ad melius poterit transcurrere quondam,
Sive diem festum rediens advexerit annus,
Seu recreare volet tenuatum corpus, ubive
Accedent anni, et tractari mollius ætas
Imbecilla volet. Tibi quidnam accedet ad istam,
Quam puer et validus præsumis, mollitiem, seu
Dura valetudo inciderit, seu tarda senectus?
Rancidum aprum antiqui laudabant, non quia nasus
Illis nullus erat; sed, credo, hac mente, quod hospes
Tardius adveniens vitiatum commodius, quam
Integrum edax dominus consumeret. Hos utinam inter
Heroas natum Tellus me prima tulisset!
Das aliquid famæ, quæ carmine gratior aurem
Occupet humanam? Grandes rhombi patinæque

surgat è convivio sumptuoso? Imò corpus oppressum præcedenti intemperantiâ simul deprimit animum, et prosternit in terram divini spiritûs portionem. Alter *contrà*, postquam recreavit corpus brevi cibo et somno, exsurgit alacer ad injunctas functiones. Nihilominus iste poterit transire interdum ad lautiorem *cibum*, seu tempus recurrens adduxerit sacrum diem, seu cupiet debilitatum corpus reficere: item cùm anni multiplicati fuerint, atque meliùs curari poscet ætas ingravescens. Tu *verò* ad eam mollitiem quam *adhuc* juvenis ac vegetus præripis, quid adjunges, cùm vel ægritudo molesta vel senectus pigra acciderit? Prisci amabant aprum rancidulum, non quòd carerent odoratu; sed, *ut* opinor, eo consilio quòd hospes serò accedens aptiùs comedat *paulò* corruptum, quàm vorax dominus incorruptum. Utinam me prima terra genuisset inter istos heroas. An quidpiam tribuis existimationi, quæ jucundior carmine intrat *in* aures hominum? Magni rhombi et catini

NOTES.

77. *Cœnâ dubiâ.*] Which Phormio, the inventor of the phrase, explains as a *cœna*, where amidst the abundance the guest does not know what to choose. Ter. Phorm. ii. 2. 28.

Quin, &c.] Besides, the body, burdened with yesterday's excesses, weighs down the mind along with it, &c.

79. *Div. part. auræ.*] The mind, or soul—as a thing of divine origin.

80. *Alter, &c.*] That is, the *sapiens*, who is observant of moderation, when he goes to bed on a light supper, rises active and alert for the duties of his station.

Dicto citius.] Must be construed, not with *dedit* or *sopori*, but with *curata membra.* After a light supper despatched in a trice.

82. *Hic tamen, &c.*] And still he will be able—the *sapiens*, who eats and drinks with moderation—to have recourse to a more generous diet, occasionally—on some festive anniversary, or when he wants to recruit his exhausted powers, or when age advances, and he requires more indulgence.

84. *Ubive.*] The correction avoids the equivocation of *ubique*.

86. *Tibi, &c.*] But in your case, when ill-health befalls you, or old age overtakes you, what can be added to those indulgences, which, while a boy, and in health, you anticipate? You exhaust all resources.

89. *Non quia, &c.*] Not, because they had no noses, as you perhaps will be inclined to say—but because, I suppose, they preferred their friends partaking of it, tainted as it was, to devouring it all themselves while fresh. Horace hints, they carried their economy a little to excess—he does not admire their taste, but he respects their motive.

90. *Credo.*] Like *puto, scilicet, videlicet,* &c. is used ironically.

Hac mente.] Sat. i. 1. 30.

92. *Integrum.*] Opposed to *rancidum.* Fresh, to stale.

Hos utinam, &c.] Not seriously, for Horace is quizzing the venerable ancients for keeping their boar's-meat till it stunk.

94. *Das aliquid, &c.*] Have you any regard for that which fills men's ears more welcomely than verses—a good name? Then, &c. If you have any regard for it—luxuries like these bring with them ruin and disgrace.

95. *Rhombi.*] Epod. ii. 50.

magnum probrum simul cum detrimento afferunt. Adjunge infensum patruum, vicinos, temet tibi inimicum, et frustrà mori quærentem, quando inopi non aderit as pretium restis. Dices: Meritò *quidem* Trausius ejusmodi sermonibus increpatur; ego *verò* reditus ingentes possideo, et opes tribus regibus suffecturas. *An* igitur deest melior ratio insumendi quod superfluum est? Quare inops est aliquis immeritus, *dum* tu es opulentus? Cur vetusta numinum fana decidunt? Quare, pessime, è tam abundanti cumulo non detrahis quidquam dilectæ patriæ *largiendum?* Scilicet tibi soli bene semper fluent omnia? O cachinnus ingens deinde adversariis! Uter duorum sibi confidet securiùs in casibus incertis; *an* is qui animum et corpus arrogans assueverit multis, an qui modico contentus et futuri providus, in pace comparaverit necessaria ad bellum, uti *solet* sapiens? *Verum* ut majorem his habeas fidem; ego parvus puer Ofellum hunc animadverti non largiùs usum facultatibus integris, quàm nunc attritis. Cernas jam in dimenso agro

Grande ferunt una cum damno dedecus. Adde
Iratum patruum, vicinos, te tibi iniquum,
Et frustra mortis cupidum, quum deerit egenti
As, laquei pretium. Jure, inquit, Trausius istis
Jurgatur verbis; ego vectigalia magna 100
Divitiasque habeo tribus amplas regibus. Ergo,
Quod superat, non est melius, quo insumere possis?
Cur eget indignus quisquam te divite? quare
Templa ruunt antiqua deûm? cur, improbe, caræ 104
Non aliquid patriæ tanto emetiris acervo?
Uni nimirum tibi recte semper erunt res!
O magnus posthac inimicis risus! Uterne
Ad casus dubios fidet sibi certius? hic, qui
Pluribus assuêrit mentem corpusque superbum? 109
An qui, contentus parvo metuensque futuri,
In pace, ut sapiens, aptârit idonea bello?
Quo magis his credas, puer hunc ego parvus Ofellum
Integris opibus novi non latius usum,
Quam nunc accisis. Videas metato in agello

NOTES.

96. *Cum damno.*] Ruin of property.

Adde, &c.] *I. e.* to the ruin and disgrace add *iratum patrem, &c.* Od. iii. 12. 3.

97. *Vicinos.*] Scil. *iratos*—vexed at your folly—from a neighbourly regard.

Te tibi iniquum.] Enraged with yourself, and in vain wishing for death, when you will not have an *as*—the price of a rope, to hang yourself with.

99. *Jure, inquit, &c.*] Scil. *aliquis.* With good reason is Trausius rated thus; but the censure does not apply to me—I have wealth enough, &c.

100. *Vectigalia magna.*] As *parva.* Od. iii. 16. 40.

101. *Ergo, &c.*] Then is there nothing upon which you can better spend your superfluous wealth?

103. *Cur eget, &c.*] Why, while you are so rich, why is any one in want, who does not deserve to be so?

104. *Templa ruunt, &c.*] The *ædes labentes deorum.* Od. iii. 6. 3.

Cur, &c.] Why, selfish and covetous, do you not from your heaps of gold give your *dear* country some—as if repeating the man's phrase.

Caræ.] Ironically—which you affect to care so much for.

105. *Emetiris.*] As if with a *modius.*

106. *Uni nimirum, &c.*] Your affairs, of course, will always go on well—you, of all men, can fear no change of fortune.

Nimirum.] Ironically. Compare line 9.

107. *O magnus, &c.*] O what a butt for the laughter of your enemies will you, one day, be—*i. e.* if any ill befalls you.

Magnus risus.] Instead of *magno risui eris.*

108. *Ad casus, &c.*] In adverse circumstances, which of the two will rely with most confidence on himself?

109. *Pluribus.*] *I. e.* to abundance—to superfluities.

Superbum.] Fastidious—that disdains any thing but the most costly luxuries.

110. *An qui, &c.*] Or he who, content with a little, and apprehensive of the future, in time of peace, like a wise man, makes ready for war?

112. *His.*] These maxims and sentiments of Ofellus. Horace here suspends the speech of Ofellus, to testify, on his own knowledge, that Ofellus, when in prosperity, had practised his own precepts.

Puer, &c.] When I was but a boy, I know that he did not use his resources more profusely, when they were untouched, than now, when they are so much cut down.

114. *Videas, &c.*] You may see him now, in his hired fields, a sturdy labourer, with his

Cum pecore et gnatis, fortem mercede colonum,
Non ego, narrantem, temere edi luce profestâ
Quidquam præter olus fumosæ cum pede pernæ;
Ac mihi, seu longum post tempus venerat hospes,
Sive operum vacuo gratus conviva per imbrem
Vicinus, bene erat, non piscibus urbe petitis,
Sed pullo atque hœdo; tum pensilis uva secundas
Et nux ornabat mensas cum duplice ficu.
Post hoc ludus erat culpâ potare magistrâ;
Ac venerata Ceres, ita culmo surgeret alto,
Explicuit vino contractæ seria frontis.
Sæviat atque novos moveat Fortuna tumultus;
Quantum hinc imminuet? quanto aut ego parcius, aut vos,
O pueri, nituistis, ut huc novus incola venit?
Nam propriæ telluris herum natura neque illum,
Nec me, nec quemquam statuit; nos expulit ille;
Illum aut nequities, aut vafri inscitia juris,
Postremo expellet certe vivacior hæres.

cum liberis et grege strenuum agricolam mercenarium *sic* loquentem: Haud ego die non festâ comedi quidpiam temerè nisi herbas cum pede fumoso porci. Quando verò hospes accesserat post diuturnum intervallum, aut vicinus jucundus mihi conviva, per pluviam laborem intermittenti; lautæ erant *epulæ* non *è* piscibus urbe quæsitis, sed *è* pullo et capro. Deinde pensiles uvæ, et nuces, et crassiores ficus instruebant secundam mensam. Postea ludus erat bibere culpâ magistrâ: *denique* Ceres rogata ut celsam aristam erigeret, vino porrigebat frontem rugosam et sollicitam. *Ergo* sors adversetur, novaque bella moliatur, quid inde aufert? Quantò minùs vel ego, vel vos, ô pueri, culti fuistis, ex quo novus inquilinus istuc accessit? Etenim proprii agri dominum neque hunc, neque me, nec ullum natura constituit; iste nos abegit; istum abiget vel fraus, vel ignoratio tricarum juris, tandem certè hæres superstes.

NOTES.

cattle and his sons, thus narrating the details of his life, &c.

Metato.] Passively, as in Od. iii. 15. 15.

115. *Mercede.*] Coupled with *metato*—a small field—a few acres measured out for his use at a price—for which he paid a rent in kind, or in money.

Fortem.] Strong and active—or with reference to his sturdy spirit, unbroken by misfortune.

116. *Non ego, &c.*] The words of Ofellus to the end of the poem.

Luce profestâ.] Work-days—not festivals. Od. iv. 15. 25.

Non temere, &c.] Never but on some extraordinary occasion, did I on a work-day eat, &c.

117. *Pede pernæ.*] The knuckle of a smoked ham.

118. *Ac mihi—bene erat.*] And on such occasions I indulged not in fish fetched from town, but was content with a pullet or a kid, bred on the farm.

119. *Operum vacuo.*] Disengaged—unable to work for the weather.

121. *Pensilis uva.*] Hung—*i. e.* dried grapes. These, with nuts and figs, constituted our dessert.

122. *Duplice ficu.*] Figs were split and dried, and in this dried state, *doubled* up, were brought to table. Pallad. de R. R. iv. 10. 35.

123. *Culpâ potare mag.*] So that the person who offended against the rules which governed the festivity, was, by way of penalty, commanded to drink a certain number of *cyathi* in addition.

124. *Venerata.*] Passively. Propitiated by a libation, that *so*—on account of this act of *veneration*, she might bid our crops rise, &c.

125. *Explicuit, &c.*] That is, the assurance that Ceres was thus propitiated smoothed our brows, before furrowed with care.

126. *Sæviat, &c.*] Should Fortune rage anew, &c. how much will she, or can she take from hence?

127. *Quanto, &c.*] How much *more* sparingly have I or you, my sons, fed since this new occupant—this Umbrenus, came hither? We lived frugally when the land was our own, and we have only done so since.

129. *Propriæ.*] To hold it permanently—as *nulli proprius;*—below, 134.

131. *Nequities, &c.*] Either his own profusion, or ignorance of legal quibbles, or, at all events, the heir who survives, will expel him.

Vafri.] The term is referrible to the lawyer, who takes advantage of legal equivocations.

Ager ille nunc sub nomine Umbreni, paulò antè Ofelli nuncupatus, nemini proprius est: at fructum afferet jam mihi, mox alteri. Quapropter constantes estote; et rebus contrariis magnos animos objicite.

Nunc ager Umbreni sub nomine, nuper Ofelli
Dictus erat, nulli proprius, sed cedit in usum
Nunc mihi, nunc alii. Quocirca vivite fortes,
Fortiaque adversis opponite pectora rebus.

NOTES.

133. *Umbreni.*] The name of the owner of the land, which had been Ofellus's, and a small part of which Ofellus now rented.

135. *Fortes.*] Bravely sustaining the severity and caprices of Fortune.

SATIRA III.

DAMASIP. Sic infrequenter scribis, *adeò* ut anno integro vix quater petas membranam, singula *tua* scripta recensens; adversùs temetipsum iratus, quòd vino et somno indulgens nihil componas dignum celebrari. Quid erit? Huc venisti ab ipsis Saturnalibus. Igitur sobrius scribe quidpiam pollicitis respondens. Age: nihil prohibet. Sine causâ calamos accusas; nec jure cæditur paries factus adversis numinibus et poëtis. At vultu multa et eximia spondebas, cùm primùm villa domicilio calenti *te* excepisset.

Sic raro scribis, ut toto non quater anno
Membranam poscas, scriptorum quæque retexens,
Iratus tibi, quod vini somnique benignus
Nil dignum sermone canas. Quid fiet? At ipsis
Saturnalibus huc fugisti! Sobrius ergo
Dic aliquid dignum promissis: incipe; nil est!
Culpantur frustra calami, immeritusque laborat
Iratis natus paries dîs atque poetis.
Atqui vultus erat multa et præclara minantis,
Si vacuum tepido cepisset villula tecto.

NOTES.

SATIRE III.

Horace introduces Damasippus—a bankrupt merchant turned philosopher—discussing with him, in support of the sentiments of the Stoics, that maxim of theirs, that all men, Stoics and all—the *Sapientes* alone excepted—are mad.

1. *Scribis.*] Scil. *Carmina.*

2. *Membranam.*] Parchment, on which his verses, when sufficiently worked up, were transcribed—previously sketched, written, corrected, &c. on waxed tablets, or waste paper.

Scriptorum quæque.] All you write—every piece.

Retexens.] Weaving and unweaving, like Penelope,—finishing nothing.

3. *Vini somnique ben.*] Indulging too freely in wine and sleep—abandoned to indolence.

4. *Dignum sermone.*] Worthy of being talked of.

Quid fiet?] What are you going to do? write or not?

At ipsis, &c.] You seem to mean something—you have fled hither on the very Saturnalia—the season of jollity and excesses in town.

5. *Saturnalibus.*] A festival held in commemoration of the Golden Age—the reign of universal equality, under the auspices of *Saturn.* It was kept in December, and celebrated with much intemperance. Sat. ii. 7. 4, &c.

Sobrius, &c.] Thus quietly withdrawn hither to your villa—remote from the tumults and excesses of the Saturnalia—say, sing something, &c.

6. *Incipe.*] Begin—urges Damasippus: and then, as if he had waited some time, he exclaims—*nil est!* you have done nothing!

7. *Immeritus.*] The poor harmless wall gets kicked, &c. *i. e.* by the poet; who, because he cannot turn his verses to his mind, vents his rage on the wall. Od. i. 17. 28.

8. *Iratis, &c.*] Whatever is born to a miserable fate, is said to be born *iratis diis.* The wall thus belaboured by the poet is here pleasantly represented to have had not only angry Gods, but angry poets presiding at its birth.

9. *Atqui, &c.*] But yet yours was the face—the look of one who threatened to do magnificent things! Ep. i. 7. 3.

10. *Si vacuum, &c.*] If your little villa should once receive you under its warm roof

Quorsum pertinuit stipare Platona Menandro?
Eupolin, Archilochum, comites educere tantos?
Invidiam placare paras virtute relictâ?
Contemnere, miser: vitanda est improba Siren,
Desidia; aut, quicquid vitâ meliore parâsti,
Ponendum æquo animo. ¶ Dî te, Damasippe, deæque,
Verum ob consilium donent tonsore: sed unde
Tam bene me nôsti? ¶ Postquam omnis res mea Janum
Ad medium fracta est, aliena negotia curo,
Excussus propriis: olim nam quærere amabam,
Quo vafer ille pedes lavisset Sisyphus ære,
Quid sculptum infabre, quid fusum durius esset;
Callidus huic signo ponebam millia centum;
Hortos egregiasque domos mercarier unus

Quid prodest adjunxisse Platonem Menandro? *atque* Eupolin, Archilochum, assumpsisse comites egregios? An speras invidiam sedare virtutem deserendo? O infelix despectui eris. Fugienda est inertia, mala Siren; vel pariter amittendum id omne quod meliore vitâ acquisivisti. *HORAT.* O Damasippe, Dii Deæque, propter salutare monitum, dent tibi tonsorem. Verùm quomodo tam bene me cognoscis? *DAMASIP.* Postquam cunctæ meæ facultates perierunt apud Janum medium, rerum alienarum satago dimotus à propriis. Etenim pridem cordi erat investigare, quo *vase* æreo pedes abluisset Sisyphus ille callidus: quid sine arte incisum, quid imperitè conflatum esset? *Ego* solers illi statuæ *pretium* statuebam centena millia: solusque noveram hortos et ædes magnificas emere

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(it was December)—at leisure—undistracted by the bustle of town.

11. *Quorsum, &c.*] For what purpose did you pack up Plato and Menander, &c.—if, after all, you are going to do nothing.

Menandro.] An Athenian writer of the New Comedy (Sat. i. 4. 1.), imitated by Afranius, Ep. ii. 1. 57. and Terence.

12. *Eupolin.*] Sat. i. 4. 1.

Archilochum.] Of Paros—the inventor of Iambics, and whom Horace professes to imitate. Ep. i. 19. 13.

Tantos.] Writers of so high a character.

Comites.] These were, of course, Horace's favourite authors.

13. *Invidiam, &c.*] Are you intending to appease Envy, at the cost of your virtue?

Virtute.] Shewn specifically in the Satires, which had stirred *invidia*, and in which, like Lucilius, he professed to honour virtue and her friends. Sat. ii. 1. 70.

14. *Siren.*] Ep. i. 2. 23.

15. *Aut, quicquid, &c.*] Or whatever glory you meditated in your days of study and activity.

16. *Dî te, &c.*] Damasippus, in his new character of philosopher, of course wore his beard. Horace affects to mistake the cause, and in pity for his miserable appearance, prays the Gods to send him a barber.

18. *Omnis res.*] My property was wrecked, and utterly lost.

Janum ad, &c.] A portion of the forum, so named from a temple or statue of Janus, and spoken of as having three divisions—*summus*, *medius*, and *imus*. The *medius* was frequented by money-dealers and brokers, to whom Damasippus had had recourse for loans, which ended in bankruptcy. The most probable account, perhaps, of these divisions is, that they were three *alleys*, or passages, between buildings of the forum, still deriving their name from some neighbouring statue or temple of Janus.

19. *Aliena, &c.*] Thrown out of my own—with nothing of my own to attend to, I employ myself in observing other people's affairs.

20. *Olim nam, &c.*] For once I had a great deal upon my hands—I loved to hunt up pieces of antiquity or virtu, &c. Compare Cic. Ep. ad Fam. vii. 23. and again, ad Att. xii. 29. and 33.

21. *Quo, &c.*] The vessel of copper or bronze, in which that old fox Sisyphus bathed his feet.

Vafer Sisyphus.] A son of Æolus, king of Ephyra, and founder of Corinth—called by Homer κέρδιστος ἀνδρῶν. Il. vi. 53. His final punishment is described Odyss. xi. 592. &c.

22. *Sculptum infabre, &c.*] Statues unskilfully carved—rudely and roughly cast—valued for their antiquity, not for beauty of workmanship.

23. *Callidus, &c.*] For *that* statue, as if he had pointed at one, or spoke of one well-known—I laid it at—I fixed the price at, &c.—as a connoisseur—a man critically acquainted with the value of such things. The meaning may *rather* be, I paid 100,000 Sest. and thought I had made a capital bargain—laughing at his own folly.

Millia centum.] Scil. *nummûm.*

24. *Hortos, &c.*] I was the only man in the market who knew how to deal in houses

Cum lucro nôram: unde frequentia Mercuriale
Imposuere mihi cognomen compita. Novi,
Et morbi miror purgatum te illius. Atqui
Emovit veterem mire novus, ut solet, in cor
Trajecto lateris miseri, capitisque dolore;
Ut lethargicus hic, quum fit pugil, et medicum urguet.
Dum ne quid simile huic, esto ut libet. O bone, ne te
Frustrere; insanis et tu stultique prope omnes,
Si quid Stertinius veri crepat; unde ego mira
Descripsi docilis præcepta hæc, tempore, quo me
Solatus jussit sapientem pascere barbam,
Atque a Fabricio non tristem ponte reverti.
Nam male re gestâ, quum vellem mittere operto
Me capite in flumen, dexter stetit, et, Cave faxis
Te quidquam indignum; pudor (inquit) te malus angit,
Insanos qui inter vereare insanus haberi.

cum quæstu. Quocirca plateæ celebres cognominârant me Mercurii amicum. *HOR.* Scio, et admiror te liberatum eo morbo. *DAMASIP.* Nimirum veterem *morbum* novus depulit miro modo: sicut fit quando laborantis lateris aut capitis ægritudo transit ad stomachum: atque lethargicus aliquis fit pugil, et medicum verberat. *HOR.* Esto quod vis, dummodo non *accidat* quidquam par isti. *DAMASIP.* O bone, ne aberres, tu quoque insanus es, pariterque stulti omnes, si *quidem* vera docet Stertinius: à quo ego pulchra hæc documenta sponte hausi, tum cùm me consolatus, præcepit alere barbam sapientem, ac lætum redire à ponte Fabricio. Enimvero perditis opibus cùm obvoluto capite vellem me præcipitare in fluvium, opportunus adfuit, aitque (*Stertinius,*) Cave *ne* perpetres aliquid te indignum: improba te verecundia afficit, qui times insanus existimari ab insania.

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and gardens with a profit—said in a similar tone of irony.

25. *Unde, &c.*] From which—*i. e.* from my numerous dealings in these things, the crowded sale-rooms gave me the name of Mercury—the presiding deity of commerce.

26. *Compita.*] Auctions were usually held in the *compita,* and these Damasippus frequented for bargains.

Novi, &c.] I know how you used to go on, and I *wonder* how you have been cured of your disorder—your passion for making bargains.

27. *Morbi.*] Like νόσος, used for any excess in passion.

Morbi purgatum.] The genitive is a Greek construction—ἀποκαθαίρειν. Livy xxxvii. 28.

Atqui, &c.] A new passion—*morbus*—has *wonderfully* expelled the old one—as happens in bodily pains, that of the head or the side passes into the heart—as if when one pain ceases, another begins, or one pain dulls the sense of another. Damasippus alludes to his having turned Stoic.

30. *Ut lethargicus, &c.*] Or as that *lethargic* patient who turned pugilist, and beat the doctor—*i. e.* went raving mad. Damasippus seems to hint that his new passion is more intense than the old one—that he is madder than ever.

31. *Dum ne quid, &c.*] Scil. *sit.* As you please, so that nothing of the kind occurs (*huic) to me* (Sat. i. 9. 47.) *i. e.* one disease being expelled by another.

O bone, &c.] O my good man, do not mislead yourself—you too are mad, and all are fools—the *sapientes* only excepted. All Stoics are not *sapientes*—the consummate Stoic only is *sapiens.*

33. *Si quid, &c.*] If there be any truth in Stertinius's loquacity. There is an obvious irony in *crepat.*

Unde, &c.] From whose mouth (or from whose books—he wrote two hundred volumes) I selected these admirable sentiments.

34. *Me sapientem, &c.*] Bade me turn Stoic, and wear a beard.

36. *Fabricio.*] The bridge which connected the bank with the *island* of the Tiber, built by the consul Fabricius, and in after times called the Stone-bridge.

Non tristem.] In good spirits.

37. *Male re gestâ, &c.*] After my affairs were ruined, and I was going to throw myself into the Tiber, &c.

Operto capite.] With a cap drawn over my eyes, as was usual in executions.

38. *Dexter stetit.*] Stood at my right hand, or beside me, like a propitious divinity.

Cave.] *E* short, as it is sometimes in *vide, vale, &c.*

39. *Pudor malus.*] A false shame.

40. *Insanos, &c.*] Who, in the midst of madmen, are afraid of being taken for a madman.

Primum nam inquiram, quid sit furere; hoc si erit in te
Solo, nil verbi, pereas quin fortiter, addam.
Quem mala stultitia, et quemcunque inscitia veri
Cæcum agit, insanum Chrysippi porticus et grex
Autumat. Hæc populos, hæc magnos formula reges,
Excepto sapiente, tenet. Nunc accipe, quare
Desipiant omnes æque ac tu, qui tibi nomen
Insano posuere. Velut silvis, ubi passim
Palantes error certo de tramite pellit,
Ille sinistrorsum, hic dextrorsum abit; unus utrique
Error, sed variis illudit partibus: hoc te
Crede modo insanum, nihilo ut sapientior ille,
Qui te deridet, caudam trahat. Est genus unum
Stultitiæ nihilum metuenda timentis; ut ignes,
Ut rupes, fluviosque in campo obstare queratur:
Alterum, et huic varium, et nihilo sapientius, ignes
Per medios fluviosque ruentis, clamet amica,
Mater, honesta soror, cum cognatis, pater, uxor:
Hîc fossa est ingens! hîc rupes maxima! serva!
Non magis audierit, quam Fufius ebrius olim,

Etenim sciscitabor primùm, quid sit insanire: quod si reperiatur in te uno, nihil ultrà loquar, ne impavidè mortem oppetas. *Atqui* schola et discipuli Chrysippi statuunt insanum *esse* quemcunque prava socordia et quemcunque veritatis ignorantia detinet in errore. Atque sententia ista populos æquè ac principes complectitur, *uno* excepto sapiente. Jam intellige cur perinde ut tu insaniant omnes qui te insanum vocant. Quemadmodum *in* silvis, ubi passim error vagabundos agit extra veram viam; hic ad lævam; iste ad dextram pergit: ambo æquè aberrant, etsi diversâ ratione decepti. Sic te desipere existima, ut qui te illudit haud minùs insipiens caudam trahat. Est fatuitatis altera species, metuentis ea quæ formidari non debent; velut *si quis* conqueratur flammas, scopulos, flumina, *sibi* obstare in campo: altera priori dissimilis, minimè verò sanior, *temerè* petentis medios ignes ac fluvios. *Quamvis autem* sedula parens, bona soror, pater, conjux, propinqui *omnes* increpent: Illîc *est* barathrum immane, illîc horrendus scopulus; cave *tibi;* haud magis auscultabit quàm Fufius quondam temulentus,

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41. *Hoc.*] I. e. *furere.* If *that* shall be in you alone—if you prove to be the only mad person, I will not add another word to prevent you from drowning yourself like a man, boldly and bravely.

43. *Quem, &c.*] The Stoics pronounce every man mad, whom perverse folly, or ignorance of truth, hurries blindly along.

44. *Chrysippi porticus, &c.*] Chrysippus and all other stoics—*i. e.* teachers of the sect. The *porticus* is the στοά, where Zeno, the father of the Stoics, originally taught.

45. *Hæc, &c.*] This description, or definition of the madman comprehends nations, kings—all but the *sapiens*—the consummate Stoic.

46. *Accipe, quare, &c.*] Now hear—why all, who have called you mad, are as mad as you.

48. *Velut silvis, &c.*] As in woods, people miss the right path—one goes to the right of it, and another to the left; but the mistake is the same—they equally, though in different directions, lose their way; so it is with you and your neighbours—you are no madder than they. If you are mad in one way, they are in others.

53. *Caudam trahat.*] The phrase is plainly proverbial; and applicable, apparently, to any thing that has a ridiculous air. The Scholiast traces it to some boys' tricks—as cooks threaten to pin dishclouts to the tail of intruders.

Est genus unum, &c.] It is *one* kind of folly when a man is afraid where there is nothing to fear, &c.

55. *Campo.*] In an open plain.

56. *Alterum.*] It is *another* kind of folly, when a man rushes, &c. though all his friends exclaim, &c.

60. *Non magis, &c.*] No more than Fufius did, when he was drunk, and was representing the sleeping Ilione, though twelve hundred Catienus's shouted out, "*Mater te appello.*" There is some obscurity as to the drama and its subject. It is supposed to have been a version or imitation of Euripides' Hecuba, by Pacuvius. If Ilione was Hecuba, Catienus must have played the shade of Polydorus. As Fufius, the representative of Ilione,

dum sopitam Ilionam ageret, quando mille ducenti Catieni inclamabant: *O parens, te invoco. Porrò* ostendam homines universos huic pari insaniâ laborare. Desipit *certè* Damasippus mercando antiquas imagines. *An verò* sapit qui credit Damasippo? Age; si tibi dicam: Accipe quod nunquam mihi reddas, an tu desipere *existimeris*, si accipias? an insanior, si prædam repudiaveris à Mercurio propitio oblatam? *Jube* scribi *accepta* à Nerio decem *millia*, nec sufficit: adjunge centenas cautiones, et millena vincula vafri Cicutæ: istas *omnes* catenas nihilominus excutiet improbus Proteus. Cúmque ad judicium pertrahes exultantem in ærumnis aliorum, fiet aper, mox avis, deinde rupes, et arbor quando libuerit. Si insipientis est bona disperdere, contrarium *verò facere*, sapientis; fidem habe mihi, longè insanior est Perillii mens scribi jubentis quod tu nunquam exsolvere queas. Quicunque

Quum Ilionam edormit, Catienis mille ducentis,
"*Mater te appello,*" clamantibus. Huic ego vulgus
Errori similem cunctum insanire docebo.
Insanit veteres statuas Damasippus emendo:
Integer est mentis Damasippi creditor? Esto.
Accipe, quod nunquam reddas mihi, si tibi dicam,
Tune insanus eris, si acceperis? an magis excors
Rejectâ prædâ, quam præsens Mercurius fert?
Scribe decem a Nerio: non est satis; adde Cicutæ
Nodosi tabulas centum, mille adde catenas,
Effugiet tamen hæc sceleratus vincula Proteus.
Quum rapies in jus malis ridentem alienis,
Fiet aper, modo avis, modo saxum, et quum volet arbor.
Si male rem gerere, insani est; contra bene, sani;
Putidius multo cerebrum est (mihi crede) Perillî,
Dictantis, quod tu nunquam rescribere possis.
Audire, atque togam jubeo componere, quisquis

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was drunk, fell, actually, asleep, and did not hear Catienus's "*Mater te appello,*" though he shouted loud enough for twelve hundred—or, rather, though the *whole theatre*, perceiving the cause, joined Catienus in the shout.

62. *Huic ego vulgus, &c.*] I will show you that all *(vulgus)*—*i. e.* all, except the *sapientes*, are equally mad in one way or other.

64. *Insanit, &c.*] Damasippus repeats to Horace the words of Stertinius addressed to himself.

65. *Integer, &c.*] Is the man who lent him money to buy them with, in his senses?

Esto.] Well, suppose he is, for a moment, for the sake of the argument—or, well, no matter, we leave that for the present.

66. *Accipe, &c.*] If I should say to you, take so and so—not to repay it, but to keep—will you be a madman if you take it; or would not you be more so, if you refused the prize thus thrown in your way by favouring Mercury? The application is:—How does this supposition differ from the case of the money-lender? He lent you what he knew you could not repay—you took it—therefore, if you are mad, he must be more so. But the money-lender took Damasippus's bond—poh! what can a thousand bonds do with a man who has nothing—he is a Proteus, whom nothing can *bind*.

69. *Scribe decem a Nerio.*] The phrase is plainly elliptic. It may be thus filled up:—*Scribe decem syngraphas a Nerio conceptas.* The words are Stertinius's, as if arguing with the money-lender.

Nerio.] Nerius and Cicuta are, of course, money-scriveners, who draw up contracts, bonds, &c.

70. *Nodosi.*] As if Cicuta, who could so skilfully forge the legal chain, as to preclude the escape of the debtor.

71. *Effugiet, &c.*] Yet, like Proteus, the *rascally* debtor—as the creditor calls him—will escape the chains.

72. *Ridentem.*] Laughing with jaws *not his own* at the creditor—in allusion to the *changes* of Proteus.

74. *Si male, &c.*] If to manage his affairs ill, be the act of a madman, and to manage them well, that of a sane one, Perillius's brain, believe me, must be much the more addled of the two.

76. *Dictantis.*] *I. e.* the terms of the bond.

Rescribere.] The lender *dictates*, and the borrower *writes*, acknowledging himself thus, by his signature, the debtor, for a certain sum, on certain terms; and when he repays the loan, he is said to *rescribere*—*i. e.* to unwrite—efface the signature, and cancel the bond.

77. *Audire, &c.*] With "*rescribere possis*"

"But they are as deaf, as was drunken Ingrim once; he acted slumbering Hirone, and remained sound asleep, though two hundred thousand Catiennes shouted, 'Mother, on you I call'. Plutarch

Ambitione malâ aut argenti pallet amore,
Quisquis luxuriâ tristive superstitione, 79
Aut alio mentis morbo calet; huc propius me,
Dum doceo insanire omnes vos, ordine adite.
Danda est hellebori multo pars maxima avaris;
Nescio an Anticyram ratio illis destinet omnem.
Hæredes Staberî summam incidere sepulchro:
Ni sic fecissent, gladiatorum dare centum 85
Damnati populo paria, atque epulum, arbitrio Arrî,
Frumenti quantum metit Africa. Sive ego prave,
Seu recte hoc volui; ne sis patruus mihi. Credo
Hoc Staberî prudentem animum vidisse. Quid ergo 89
Sensit, quum summam patrimonî insculpere saxo
Hæredes voluit? Quoad vixit, credidit ingens
Pauperiem vitium, et cavit nihil acrius; ut, si
Forte minus locuples uno quadrante perîsset,
Ipse videretur sibi nequior: omnis enim res,
Virtus, fama, decus, divina humanaque pulchris 95
Divitiis parent; quas qui construxerit, ille
Clarus erit, fortis, justus—Sapiensne? Etiam! et rex,

improbâ honorum vel pecuniæ cupiditate afficitur; quicunque luxuriâ vel mœstâ superstitione, aliove animi morbo exæstuat, togam aptet, meque auscultet velim. Appropinquate istuc, *atque* ordine ad me accedite singuli, dum ostendo omnes desipere. Longè maxima pars ellebori danda est avaris: *at* ignoro num ratio illis destinet Anticyram totam. Staberii hæredes *legatam sibi* summam insculpsere tumulo; quod nisi fecissent, debebant populo dare centum paria gladiatorum, et convivium, ad libitum Arrii; *tantum etiam* tritici quantum colligit Africa. *Præterea voluerat ascribi;* Seu malè seu bene illud ego jussi, ne sis mihi censor. Existimo sapienter hoc à Staberio jussum. *DAMAS.* Quid igitur voluit quando pecuniæ *legatæ* summam jussit sepulcro ab hæredibus incidi? *STERTIN. Nempe* quamdiu in vivis fuit, censuit paupertatem summum *esse* malum; nihilque magis *ille* fugit *quàm eam:* ne, si fortè obiisset minùs dives uno quadrante, ipse sibi inimicus *fuisse* existimaretur. Enimvero præclaris opibus obediunt universa, probitas, existimatio, gloria, divina atque humana: quisquis illas comparaverit, is habebitur nobilis, strenuus, justus; prudens quoque, nec non rex,

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Damasippus concludes Stertinius's argument addressed to himself. The rest of the piece is of a general character, but still expressing the doctrines of Stertinius, in his own language.

Togam componere, &c.] Arrange your *togas* and listen—as if the *toga*, unless previously arranged, was likely to take the attention of the audience from Stertinius's lecture.

78. *Pallet.*] Expressive of an effect of anxious and absorbing passions.

80. *Calet.*] Heated, as with a fever, by other passions.

82. *Hellebori.*] Administered as a remedy in cases of insanity.

83. *Anticyram.*] An island in the bay of Corinth, where hellebore grew in great abundance.

Ratio, &c.] I know not whether philosophy—with a reference as usual in the word *ratio* to proportion—would not assign all the hellebore of Anticyra to them. As if the *avari* were the most insane of all men—an opinion which he illustrates by the case of Staberius.

84. *Hæredes, &c.*] The heirs of Staberius cut upon his tomb the amount of property he had left behind him, and bequeathed to them, as he directed in his will.

86. *Damnati.*] Bound, in case of failure, to exhibit, &c.

Epulum.] A feast to the public, with *carte-blanche* to Arrius for the arrangements.

Arrî.] Of course, renowned for prodigality. See line 243.

87. *Frumenti quantum.*] Od. i. 1. 10.

Sive ego, &c.] The words of Staberius to his heirs—right or wrong, this I will to be done—do not you find fault, like an uncle with his nephew—do not quarrel with my motives. Sat. ii. 2. 97. Od. iii. 12. 3.

88. *Credo, &c.*] I suppose he anticipated they would think it a piece of folly, and refuse compliance, and therefore he bound them to the performance by a severe penalty.

91. *Quoad.*] Scanned as a monosyllable.

92. *Cavit nihil, &c.*] And nothing did he more carefully guard against than poverty.

Ut, si, &c.] So much so, that had he died poorer by a farthing, he would have thought himself a prodigal.

96. *Parent.*] Is at the command of the rich, in the opinion not only of Staberius, but of every body else, except the *sapiens.*

Quas qui, &c.] The man—any man, who shall have heaped them together, will be, &c. Ep. ii. 2. 152.

97. *Sapiensne?*] Damasippus's question to Stertinius, of course.

et quodcunque libuerit. *Itaque ille sibi* pollicitus est hoc magno honori futurum tanquam *è* virtute profectum. Quid simile huic *egit* Græcus Aristippus; qui famulis imperavit, in mediâ Libyâ aurum abjicere, eò quòd lentiùs progrederentur ob onus graves? Uter horum magis desipit? *DAM.* Nihil prodest exemplum quod controversiam controversiâ dirimit. *STERT.* Si quis emat citharas, emptasque unum in *locum* deferat, nec peritus citharæ *pulsandæ* aut ullius musicæ: si scalpra et formas *congerat qui* non *est* sutor; *aut* vela nautica qui à mercaturâ abhorret: insanus et vecors ab omnibus jure appelletur. *At enim* quid his differt *ille* qui aurum et nummos accumulat, ignorans *bene* uti comparatis, ac timens *illa* contingere quasi rem sacram? Si quispiam jacens continuò excubet prope magnum tritici cumulum, *armatus* ingenti fuste; nec inde famelicus audeat granum accipere *licèt* dominus, imò parcens *illi* alat se oleribus acerbis: si conditis in *cellâ* Chii et Falerni vetusti cadis mille (parum est, *imò* trecentis millibus) acre bibat acetum: quin etiam si in stramine decumbat annos ætatis habens octoginta uno minùs, cui in arculâ putrescat stragulum vestimentum, lumbricorum et vermiculorum cibus: *is* videlicet non multis censeatur desipere, quoniam hominum pars maxima simili vitio laborat.

Et quidquid volet. Hoc, veluti virtute paratum,
Speravit magnæ laudi fore. Quid simile isti
Græcus Aristippus, qui servos projicere aurum
In mediâ jussit Libyâ, quia tardius irent
Propter onus segnes? Uter est insanior horum?
Nil agit exemplum, litem quod lite resolvit.
Si quis emat citharas, emtas comportet in unum,
Nec studio citharæ, nec Musæ deditus ulli;
Si scalpra et formas non sutor; nautica vela
Aversus mercaturis: delirus et amens
Undique dicatur merito. Quî discrepat istis,
Qui nummos aurumque recondit, nescius uti
Compositis, metuensque velut contingere sacrum?
Si quis ad ingentem frumenti semper acervum
Porrectus vigilet cum longo fuste; neque illinc
Audeat esuriens dominus contingere granum,
Ac potius foliis parcus vescatur amaris:
Si, positis intus Chii veterisque Falerni
Mille cadis, nihil est, ter centum millibus, acre
Potet acetum: age, si et stramentis incubet unde-
Octoginta annos natus, cui stragula vestis,
Blattarum ac tinearum epulæ, putrescat in arcâ:
Nimirum insanus paucis videatur, eo quod
Maxima pars hominum morbo jactatur eodem.

NOTES.

Etiam! &c.] Yes, and a king, and whatever he likes. Sat. i. 3. 133.

98. *Hoc,* &c.] These riches, as if they had been acquired by virtue, Staberius expected would be his glory—would win him immortal renown.

99. *Quid simile,* &c.] What like this Staberius did the Greek Aristippus do?—*i. e.* How opposite was the conduct of Aristippus, who threw away his gold, &c.

101. *Mediâ Libyâ.*] In the desert—where it was not likely to be found again, or recovered.

Irent.] Instead of *ibant*—though the subjunctive with *quia* is not very uncommon.

103. *Nil, agit,* &c.] The case which resolves one doubt by raising another, settles nothing. Staberius's love of money is not to be branded, because Aristippus's disregard of it was excessive.

104. *In unum.*] Scil. *locum.* Stow them together in a room.

105. *Deditus,* &c.] Who knew nothing of music, and cared nothing for the Muses.

106. *Formas.*] Lasts or shapes.

108. *Undique.*] On all sides—by every body.

109. *Nummos.*] Scil. silver.

110. *Compositis.*] When gotten together. Virg. Æn. viii. 317. Tibull. i. 1. 177.

Contingere sacrum.] Compare Sat. i. 1. 71.

115. *Positis intus.*] Laid up within—in his wine-stores.

116. *Nihil est.*] A thousand—nothing to a *hundred* thousand. Like *non est satis* in line 69.

117. *Acetum.*] Sour, spoiled wine.

Age.] Still more.

119. *Tinearum.*] The grubs of the moth.

120. *Nimirum.*] Ironically. Sat. ii. 2. 106.

121. *Jactatur.*] Tossed or struck, like a vessel in a storm, by the same disease.

Filius, aut etiam hæc libertus ut ebibat hæres,
Dîs inimice senex, custodis? ne tibi desit?
Quantulum enim summæ curtabit quisque dierum,
Unguere si caules oleo meliore, caputque
Cœperis impexâ fœdum porrigine? Quare,
Si quidvis satis est, perjuras, surripis, aufers
Undique? tun' sanus? Populum si cædere saxis
Incipias servosve, tuo quos ære pararîs,
Insanum te omnes pueri clamentque puellæ:
Quum laqueo uxorem interimis, matremque veneno,
Incolumi capite es? Quid enim? Neque tu hoc facis Argis,
Nec ferro, ut demens genitricem occidit Orestes.
An tu reris eum occisâ insanisse parente,
Ac non ante malis dementem actum Furiis, quam
In matris jugulo ferrum tepefecit acutum?
Quin ex quo habitus male tutæ mentis Orestes,
Nil sane fecit quod tu reprêndere possis;
Non Pyladen ferro violare ausus sororem
Electram; tantum maledicit utrique, vocando
Hanc Furiam, hunc aliud, jussit quod splendida bilis.
Pauper Opimius argenti positi intus et auri,

Vah, senex numinibus invise, *an* ea servas, ut filius vel etiam libertus hæres absumat; *an* ne egeas? etenim quàm minimum ex acervo diminuet quæque dies, etiamsi meliore oleo perfundere inceperis brassicas, et caput impexum ac porrigine immundum? Quòd si quidlibet *parvum* sufficere *dicas*, cur violas fidem, cur deprædaris ac furaris undequaque? An tu sapis? Si lapidibus petas populum aut famulos tuâ pecuniâ emptos, insanire te dicent pueri cuncti et puellæ. Quando reste conjugem, vel toxico matrem occidis, an mente sanâ es? Nec tu id perpetras Argis, nec ferro; sicut Orestes furiosus interemit parentem. Numquid putas eum in furorem actum post matrem interfectam, nec Furiis mente dejectum priusquàm acutam securim calefecerit in faucibus parentis? imò ex quo *tempore* Orestes dicitur insaniisse, certè nihil commisit quod tu damnare queas. Nec Pyladem nec sororem Electram gladio petiit, ambos dicteriis duntaxat incessit, hanc vocans furiam, illum *autem* aliud, quod micans bilis suggessit. Opimius indigens auro et argento domi reconditis,

NOTES.

122. *Ebibat hæres.*] Od. ii. 14. 25.

123. *Dis inimice.*] As not using what they have given for use—counteracting their design, &c.

Ne tibi desit?] Is it lest you should yourself come to want at last?

124. *Quantulum, &c.*] Do not be afraid—consider how very little each day will take from the sum.

125. *Meliore oleo.*] *I. e.* than the stinking stuff you now use—like Avidienus. Sat. ii. 2. 59.

126. *Impexâ.*] *I. e.* the hair which cannot be combed for the scurf—matted together for want of oiling and combing.

127. *Si quidvis, &c.*] If *any thing*—the smallest accommodations are enough for you, why do you, &c.

130. *Omnes pueri, &c.*] The very boys and girls, one and all, would call you mad.

131. *Matremque veneno.*] Sat. ii. 1. 53.

132. *Incolumi capite.*] Are you in your sound senses?

Quid enim?] Why not?

Neque, &c.] Why, *you* are not doing this at Argos—nor with a dagger—as the mad Orestes killed his mother—*i. e.* you are not at Argos, where Orestes's father was murdered, and where a deed of violence might be tolerated—nor do you use a dagger in the heat of revenge, but coolly and basely administer poison. You have not his excuse!

134. *An tu, &c.*] Or do *you* think he was mad, *after*, or because he killed his mother; and that he was not driven mad by the Furies *before* he cut his mother's throat?

137. *Quin, &c.*] Why, from the time in which he was said to have been harassed by the Furies for the murder of his mother, he never, &c.

Ex quō hăbĭtus.] To the neglect of the elision—as in Sat. i. 9. 38, &c.

141. *Aliud, quod, &c.*] *Other* than a Fury—*i. e.* something else—whatever his noble rage prompted.

Splendida bilis.] Od. iii. 11. 35.

142. *Pauper Opim.*] Poor that is in spirit, or in imagination—*magnas inter opes inops.* Od. iii. 16. 28.

qui poculo fictili è Campaniâ bibere Vejentanum consueverat festis diebus, vappam autem nefastis, olim oppressus est veterno maximo; adeò ut hæres exultans ac triumphans jam curreret ad arcam et claves. At hunc medicus fidus et velox expergefecit istâ ratione; mensam admoveri imperavit, effundique saccos nummorum, ac plures accingi ad supputandum. Ita virum excitavit, adjungens hæc etiam *verba:* Nisi tua defendis, ea mox hæres inhians asportabit. Me *scilicet* vivente? *exclamat æger.* Ergo ut vitam retineas, *inquit medicus,* expergiscere: istud cura. Quid præcipis? Venæ te imbecillum destituent, nisi alimenta et fulcrum validum adhibeantur labenti stomacho. Quid moraris? age: accipe hanc pultem oryzæ. Quanti constat? Vili. Quanti? inquam. Octo assibus. Eheu! quid interest, utrùm moriar ægritudine, an furtis et rapinis? *DAMASIP.* Quis ergo *tandem* sapit? *STERTIN.* *Is* qui non vecors. *DAMASIP.* Quid avarus? *STERTIN.* Fatuus *est* et demens. *DAMASIP.* Ecquid? Si aliquis non avarus sit, an proinde sapiens? *STERTIN.* Nequaquam. *DAMASIP.* Quare, ô Stoïce? *STERTIN.* Explicabo.

Qui Veientanum festis potare diebus
Campanâ solitus trullâ, vappamque profestis,
Quondam lethargo grandi est oppressus, ut hæres
Jam circum loculos et claves lætus ovansque
Curreret. Hunc medicus multum celer atque fidelis
Excitat hoc pacto; mensam poni jubet atque
Effundi saccos nummorum; accedere plures
Ad numerandum; hominem sic erigit: addit et illud,
Ni tua custodis, avidus jam hæc auferet hæres.
Men' vivo? Ut vivas igitur, vigila: hoc age. Quid vis?
Deficient inopem venæ te ni cibus atque
Ingens accedit stomacho fultura ruenti:
Tu cessas? Agedum, sume hoc ptisanarium oryzæ.
Quanti emtæ? Parvo. Quanti ergo? Octussibus. Eheu!
Quid refert, morbo, an furtis pereamve rapinis?
Quisnam igitur sanus? Qui non stultus. Quid avarus?
Stultus et insanus. Quid? si quis non sit avarus,
Continuo sanus? Minime. Cur, Stoice? Dicam.

NOTES.

Positi intus.] With gold and silver in his strong box.

143. *Veientanum, &c.*] Who used to drink the wine of Veii in a Campanian bowl on festivals—*i. e.* bad wine in a mean vessel, on days when others produced their best. Martial. i. 104. 9.

144. *Trullâ Camp.*] Of earthenware—not gold or silver. Sat. i. 6. 118.

Vappam.] Stale dregs on ordinary days. Sat. i. 2. 116.

147. *Multum celer.*] Prompt in expedient. Ter. Phorm. i. 4. 1.

150. *Sic erigit.*] Thus rouses the man from his lethargy.

152. *Men' vivo?*] While I am alive, will he seize my money?

Ut vivas, &c.] To keep alive then, wake!

Hoc age.] Offering him something, the doctor says—come, take this.

Quid vis?] What is the matter?—said, while rousing.

153. *Deficient, &c.*] Unless some food and strong support be given to your sinking stomach—if you do not eat, the circulation will stop, and you will die.

154. *Ruenti.*] Scil. *ad interitum.*

155. *Tu cessas?*] I. e. *cessat voluntas.* Od. i. 27. 13.

Agedum, &c.] Come, come, take this little decoction of rice.

156. *Quanti emtæ?*] Bought for how much money?—what did it cost?

158. *Quisnam, &c.*] Who, then, if these are mad, is sane? The question is put to Stertinius by Damasippus. Damasippus is all along repeating the conversation between himself and Stertinius.

Quid avarus?] What then is the *avarus?* The implication is—is *he* a fool?—not, is he insane?—for Stertinius had shewn at large that the *avarus* is *insane.*

159. *Stultus, &c.*] A fool—and insane, replies Stertinius.

Quid? &c.] Well, but if a man is not *avarus,* is he at once for that sane?

160. *Minime.*] By no means.

Cur, Stoice?] But why, *Stoic?*—*i. e.* Stertinius. The question is Damasippus's pressing his point upon the Stoic philosopher.

Dicam.] I will tell you, says Stertinius.

Non est cardiacus, (Craterum dixisse putato,)
Hic æger. Recte est igitur, surgetque? Negabit;
Quod latus aut renes morbo tententur acuto.
Non est perjurus, neque sordidus; immolet æquis
Hic porcum Laribus. Verum ambitiosus et audax;
Naviget Anticyram: quid enim differt, barathrone
Dones quicquid habes; an nunquam utare paratis?
Servius Oppidius Canusî duo prædia, dives
Antiquo censu, natis divîsse duobus
Fertur, et hæc moriens pueris dixisse vocatis
Ad lectum: postquam te talos, Aule, nucesque
Ferre sinu laxo, donare et ludere vidi;
Te, Tiberi, numerare, cavis abscondere tristem;
Extimui, ne vos ageret vesania discors;
Tu Nomentanum, tu ne sequerere Cicutam.
Quare per divos oratus uterque penates,
Tu cave, ne minuas; tu, ne majus facias id,
Quod satis esse putat pater, et natura coercet.
Præterea, ne vos titillet gloria, jure-
Jurando obstringam ambo: uter ædilis, fueritve

Ægrotus iste non est cardiacus (crede tibi Craterum loqui): an ergo bene valet, atque exsurget? Minimè, inquiet: nam latus vel renes afficiuntur acri morbo. Non est perjurus nec sordidè parcus. Ille suem mactet benignis Laribus. Atqui *est* ambitiosus ac temerarius. Navi pergat Anticyram. Quid enim interest, utrùm bona tua projicias in barathrum, an acquisitis utare nunquam? Servius Oppidius veteri censu locuples duo prædia duobus filiis Canusî partitus esse narratur; moribundus autem vocâsse liberos ad cubile, et sic allocutus: Ex quo te, Aule, perspexi talos ac nuces aperto sinu portare, necnon largiri atque ludere: Te, *verò*, Tiberi, mœstum supputare, et in cavis occultare: veritus *equidem* sum ne vecordia dispar vos teneret: ne tu Nomentanum, tu Cicutam imitareris. Quamobrem per deos penates ambos obsecro, tu ne dilapides, tu ne augeas id quod pater sufficiens arbitratur, ac natura definit. Insuper utrumque sacramento obligabo, ne vos capiat honorum *cupiditas:* uter vestrûm Ædilis aut

NOTES.

161. *Non est cardiacus.*] This patient is not *cardiac*—*i. e.* has nothing the matter with his *stomach*—called καρδία by the Greeks.

Craterum.] A physician of eminence at the time.

162. *Negabit.*] Craterus will say no, because, &c.

164. *Non est perjurus, &c.*] In the same way—a man may not be guilty of perjury, but he is not for that free from every other crime.

Immolet, &c.] Let him then sacrifice to the Lares, in thankfulness for their care of him, in preserving him from the guilt of perjury. A pig was the usual offering to the Lares. Od. iii. 23. 4.

166. *Naviget Ant.*] To get Hellebore—he is mad. Compare line 83 of this satire.

Barathrone, &c.] Whether, for the sake of popular honours, you throw your money to the people—a *barathrum*—a vortex, that will speedily swallow up all.

168. *Dives antiquo censu.*] Rich for the times—a man who would have been regarded as wealthy in days of yore.

Canusî.] Canosa. Sat. i. 5. 90.

170. *Vocatis, &c.*] Summoned to his bedside.

171. *Talos.*] Od. i. 4. 18; ii. 7. 45.

Nucesque.] Boys played for nuts with the *tali.*

172. *Ferre sinu.*] The sinus was a *fold* of the toga, the end of which, thrown over the shoulder formed a receptacle, a sort of pocket for the tali and nuts. This *Aulus* made loosely and carelessly, indifferent about dropping or losing them.

Donare et ludere.] Give them away, and risk them at play carelessly.

173. *Numerare.*] Count them, and hide them up carefully in holes.

174. *Ne vos, &c.*] Lest an opposite madness seize you—lest you, Aulus, should prove a Nomentanus, Sat. i. 1. 102. and ii. 1. 22. and you, Tiberius, a Cicuta. Line 69 of this Satire.

178. *Natura coercet.*] Consistent with the *laws* of nature, which forbid *excess.*

179. *Titillet.*] The desire of honours and office tickle you—seduce you.

180. *Fueritve.*] The *ve* connects *ædilis* and *prætor.*

Vestrûm prætor, is intestabilis et sacer esto.
In cicere atque fabâ bona tu perdasque lupinis,
Latus ut in circo spatiere, et aëneus ut stes,
Nudus agris, nudus nummis, insane, paternis?
Scilicet, ut plausus, quos fert Agrippa, feras tu,
Astuta ingenuum vulpes imitata leonem?
Ne quis humâsse velit Ajacem, Atrida, vetas cur?
Rex sum. Nil ultra quæro plebeius. Et æquam
Rem imperito: at, si cui videor non justus, inulto
Dicere, quod sentit, permitto. Maxime regum,
Dî tibi dent captâ classem reducere Trojâ!
Ergo consulere, et mox respondere licebit?
Consule. Cur Ajax heros ab Achille secundus
Putescit, toties servatis clarus Achivis?
Gaudeat ut populus Priami Priamusque inhumato,
Per quem tot juvenes patrio caruere sepulcro?

Prætor fuerit, is testimonii expers et execrandus esto. *Nempe* ut in circo magnificè incedas, vel stes ex ære conflatus, tu, stulte, opes in cicere et fabâ et lupinis effundas, ac prædiis et pecuniis à patre acceptis spoliere? Nimirum ut plausus quos accipit Agrippa, tu *quoque* accipias, *quasi* vafra vulpes generosum leonem æmulata? O Atrida, quare prohibes ne quispiam curet sepeliendum Ajacem? *AGAMEMNON. Quia* rex sum. *STERTIN. Ego* unus è plebe nihil amplius interrogo. *AGAMEM. Quin* et rem justam jubeo. Quòd si quis me iniquum judicat, *huic* per me licet impunè loqui quicquid censet. *STERT.* O regum maxime, tibi numina largiantur, ut expugnatâ Trojâ classem reducas *incolumem*. Igitur interrogare, statimque responsum dare permittis? *AGAMEM.* Permitto. *STERTIN.* Quare Ajax heros post Achillem maximus computrescit, Græcis toties liberatis inclytus? An ut lætetur populus Priami *ipseque* Priamus *quòd ille maneat* insepultus, per quem tot adolescentes patriâ sepulturâ privati sunt?

NOTES.

181. *Intestabilis.*] A degraded person—one capable neither of making a will—nor benefitting by one—nor attesting one.

Sacer.] One on whom curses are imprecated.

182. *In cicere, &c.*] Would *you*, Aulus, squander your money on *cicer*, &c. to parade about in the forum like a great man, or to have a bronze statue erected in honour of you, though by such folly you were stript of your inheritance?

Cicere atque fabâ.] Of old, in the simpler days of Rome, these things were thrown among the crowds by the exhibitors of the Floral games, to please the mob. The exhibitions for the same purpose, of the Ædiles, in after times, were of the most costly and ostentatious description.

Perdasque.] The *que* couples *fabâ* and *lupinis*.

183. *Latus.*] *Cum bis trium ulnarum togâ.* Epod. 4. 8.

185. *Scilicet, &c.*] And *you*, too, truly, Tiberius, with your penurious spirit, would you do the same, to win, like a fox imitating the lion, the plaudits which Agrippa does?

Scilicet.] Ironically, as usual.

Quos fert Agrippa.] An adroit compliment to Agrippa, *en passant.*

Agrippa.] Agrippa's Ædilate in 721 U. C. was distinguished for its magnificence, and gained him immense popularity. Dio Cass. xlix. 43.

Fert.] For Agrippa, Od. i. 6. The present tense indicates the date of the Satire.

187. *Ne quis, &c.*] Stertinius turns abruptly to the *madness* of Agamemnon, who had sacrificed his daughter to appease the wrath of Diana. It is introduced dramatically—as if the king were present, Stertinius asks him why he forbids the burial of Ajax's corpse.

188. *Rex sum.*] It is my will—I am a king—I am responsible to nobody for my actions.

Nil ultra, &c.] Plebeian as *I* am, I have no right to inquire farther.

189. *Inulto.*] With impunity.

190. *Quod sentit.*] What *he* thinks—referring to *cui.*

191. *Dî tibi, &c.*] Hom. Il. 1. 18.

Reducere.] The *e* is here long, as it occasionally is found in *retulit, religio,* &c. Such words should not be spelt with a double consonant—for the *e* in reality is regarded as *common.*

192. *Ergo, &c.*] May I then—*i. e.* in consequence of the general permission you have just given, &c.

Consulere—respondere.] Technical terms—used by lawyers.

193. *Ab Achille secundus.*] A hero next to Achilles—second only to him.

194. *Putescit.*] Rots—*i. e.* the unburied body.

195. *Gaudeat ut, &c.*] Is it that Priam and his people may exult, &c. Hom. Il. i. 255.

Age verò, si quis agnam lecticâ circumferre gaudeat; ac velut filiæ vestes, aurum, famulas tribuat; puellam vel puellulam nominet; atque viro generoso conjugem dare velit: isti Prætor edicto omnem auferat potestatem, curaque sit penès cognatos sapientes. Quid si aliquis filiam loco agnæ mutæ addicit *morti? an* mente constat? Nequaquam affirmes. Itaque ubi est iniqua fatuitas, ibi summa est insania. Qui improbus, erit pariter insanus. Quisquis præclaræ existimationis avidus *fuerit*, hunc attonitum fecit Bellona sanguinolenta. *STERT. ad DAMAS.* Jam verò mecum excute luxuriam et Nomentanum, quippe ratio probabit luxuriosos desipere et furere. Iste, ubi à patre accepit mille talenta, *statim* venire manè in suam domum jubet piscatores, pomarios, aucupes, myropolas, turbamque sceleratam Hetrusci vici, scurras, fartores, denique macellum totum ac Velabrum.

Si quis lecticâ nitidam gestare amet agnam,
Huic vestem ut gnatæ paret, ancillas paret, aurum,
Rufam et Pusillam appellet, fortique marito
Destinet uxorem; interdicto huic omne adimat jus
Prætor, et ad sanos abeat tutela propinquos.
Quid? si quis gnatam pro mutâ devovet agnâ,
Integer est animi! ne dixeris. Ergo, ubi prava
Stultitia, hîc est summa insania; qui sceleratus,
Et furiosus erit; quem cepit vitrea fama,
Hunc circumtonuit gaudens Bellona cruentis.
Nunc age, luxuriam et Nomentanum arripe mecum.
Vincet enim stultos ratio insanire nepotes.
Hic simul accepit patrimonî mille talenta,
Edicit, piscator uti, pomarius, auceps,
Unguentarius, ac Tusci turba impia vici,
Cum scurris fartor, cum Velabro omne macellum,

NOTES.

214. *Si quis, &c.*] To shew the more glaringly the insanity of Agamemnon, who had treated his daughter like a votive heifer, a tale is introduced of one who, in his illusions, treated a lamb like a daughter.

Si quis lecticâ, &c.] If a person should for his pleasure carry about a lamb, handsomely decorated, in a palanquin—should provide dresses and slaves for it, as if it were his daughter—call it fond names, &c.

217. *Interdicto, &c.*] By injunction, or order, the Prætor would take from him all control over his property, and place him and his property under the guardianship of his sane relations. The law of the twelve Tables, preserved in Cic. de Invent. ii. 50. is express—*Si furiosus est, agnatorum gentiliumque in eo pecuniâque ejus potestas esto;* but the Prætor's sanction was indispensable. The insane were placed under the protection of the Prætor Urbanus, as they are with us, under the Chancellor's—*i. e.* such as had property.

220. *Ne dixeris.*] Never say it—*i. e.* that he is in his right senses.

Ergo, &c.] Therefore, where there is folly —*i. e.* a folly, or confusion of ideas which leads to crime—there is madness. The man who acts like a fool is mad.

221. *Qui sceleratus, &c.*] He who is guilty of a crime is also mad.

222. *Vitrea.*] Splendid. Od. i. 17. 20.

223. *Bellona.*] Bellona, who delights in bloody spectacles, thunders round the man whom the glittering anticipations of fame have dazzled.

Circumtonuit.] *I. e.* As if thunder-struck —maddened!

224. *Nunc age, &c.*] Stertinius now attacks the insane follies of Nomentanus.

Arripe.] Lay hold of him—drag him into court, and let sentence be passed on him. Sat. ii. 1. 69.

225. *Vincet.*] Prove, or convict.

Nepotes.] Epod. i. 35.

226. *Hic, &c.*] Nomentanus issues an edict or proclamation, like a Prætor.

228. *Tusci—vici.*] The Tusci, when expelled by the Aricini, betook themselves to Rome, and settled in a *vicus*, street, or district, to which they gave their own name—says the Scholiast. Compare Livy ii. 14.

Impia turba.] *In Tusco vico sunt homines, qui ipsi sese venditant.* Plaut. Curcul. iv. 1. 21.

229. *Fartor.*] A poulterer—one who *crams*, or fattens;—or one who *stuffs* sausages in skins.

Cum Velabro.] With all the shopkeepers of the Velabrum—a *vicus*, or district,—once a pool of water, across which, before it was drained, people went in boats to the Aventine hill; or *velificabant*, as Propertius says of it, iv. 9. 6. The *Velabrum* was filled with the dealers in eatables.

Mane domum veniant. Quid tum? Venere frequentes.
Verba facit leno: Quicquid mihi, quicquid et horum
Cuique domi est, id crede tuum; et vel nunc pete, vel cras.
Accipe, quid contra juvenis responderit æquus:
In nive Lucanâ dormis ocreatus, ut aprum
Cœnem ego; tu pisces hiberno ex æquore verris;
Segnis ego, indignus, qui tantum possideam: aufer!
Sume tibi decies; tibi tantundem; tibi triplex,
Unde uxor mediâ currit de nocte vocata.
Filius Æsopi detractam ex aure Metellæ,
Scilicet ut decies solidum absorberet, aceto
Diluit insignem baccam; qui sanior, ac si
Illud idem in rapidum flumen, jaceretve cloacam?
Quinti progenies Arri, par nobile fratrum,
Nequitiâ et nugis pravorum et amore gemellum,
Luscinias soliti impenso prandere coemtas.
Quorsum abeant? Sani ut cretâ, an carbone notandi?
Ædificare casas, plostello adjungere mures,

Quid inde? magno numero confluxere. Leno proloquitur: Quicquid habeo, quicquid etiam illorum singuli domi habent, tuum illud puta; ac seu mox, seu cras posce. Audi quid ad hæc reposuerit bonus adolescens: Tu in nivibus Lucaniæ pernoctas ocreas indutus, ut aprum ego comedam: tu pisces hyeme in mari quæris *mihi.* Ego *certè* deses haud mereor tantas *opes* habere. Tolle, accipe tibi decies *centena millia sestertiûm:* tibi tantundem: triplum *verò* tibi, per quem festinat conjux mediâ nocte accersita. Æsopi filius margaritam eximiam ex aure Metellæ ablatam aceto liquefecit, nempe ut absorberet decies *centena* simul: nonne tam insanus, quàm si id ipsum projecisset in currentem fluvium aut in cloacam? Filii Q. Arrii, par fratrum illustre, improbitate, et scurrilitate, et criminum studio simillimum; assueti comedere luscinias magno *pretio* emptas; quâ parte credantur sapere? an candido, an atro lapide notandi? Si vetulus quispiam gaudeat extruere domunculas, parvo currui mures alligare,

NOTES.

230. *Mane, &c.*] To come to his house the next morning early.

Quid tum?] What was done in consequence?

Venere frequentes.] They came in troops.

231. *Verba facit leno.*] The *Leno*—one of the *Tusci turba impia vici*—speaks in the name of the rest, and makes an unlimited offer of services, &c.

233. *Æquus.*] Ironically. This *moderate* youth.

234. *In Lucanâ, &c.*] In the Lucanian forests, covered with snows, *you* pass the night, in boots, that I may dine upon a boar;—*you* sweep the sea for fish in the midst of winter —*I* am an idle fellow, unworthy to have so much money at my command—away with it —the money which he destines for them. All said with an affectation of absolute contempt for the dross.

237. *Decies.*] Scil. *centum millia nummûm.* This sum he destines for the hunter—as much to the fisherman—and triple the sum to the Leno.

238. *Unde.*] The Leno, from whom, or whose house, comes in haste a wife, if summoned, at midnight.

Uxor.] A mistress, as in line 203.

Currit.] In haste, to gratify me.

239. *Filius Æsopi.*] Æsopus was a popular tragedian, who acquired immense sums by his performances. His son dissolved in some acid a beautiful pearl taken from Metella's ear—to swallow at once *decies centum millia nummûm.* Pliny H. N. ix. 59. Cleopatra performed a feat of the same kind, and for the same purpose.

240. *Solidum.*] In the lump—not bit by bit.

241. *Qui sanior, &c.*] In what respect was he more in his senses, than if he had thrown the same sum into the Tiber or the Cloaca?

243. *Quinti prog. Arri.*] The two sons of Quintus Arrius—a noble pair of brothers—twins alike in prodigality, in folly, and depravity.

245. *Impenso.*] At an immense cost. *Immenso* may be the true reading.

Prandere.] For *comedere*, as in Ep. i. 17. 13.

246. *Quorsum abeant?*] Where should these Nepotes—Nomentanus, Æsop's son, and the Arrii—go: to what class should they be referred?

Sani ut, &c.] Are they to be marked with chalk, as sane,—or with coal, as insane? Od. i. 36. 10. Persius, v. 108.

ludere par impar, equitare in longo fuste; *hunc dicas* agi vesaniâ. Si ratio vincat, amare puerilius esse quàm ista: nec ullum esse discrimen utrùm in arenâ ludas *iisdem* ludis quibus olim *ludebas* tres annos natus, an amore meretricis anxius lachrymere, roga *te*, num acturus sis quod Polemo quondam *egit* errore liberatus? an abjicies morbi signa, fascias, palliolum, faucium operimenta: quemadmodum ille comessatus narratur coronas capite detraxisse, statim ut reprehensus est à sobrio præceptore. Si offers poma irato puero, respuit. Accipe, *mi pusille, inquies: ille* abjicit. Quòd si deneges, efflagitat. In quo differt amator expulsus, cùm animo pugnat, redeat*ne accersitus*, an non, *eò* quò reversurus fuerat *etiam* non revocatus: nec recedit ab infestâ januâ? Quamvis me nunc sponte accersat, an ibo? an potiùs finem doloribus conquiram? Repulit; *jam* accersit, *an revertar?* minimé: licèt precetur. En

Ludere par impar, equitare in arundine longâ,
Si quem delectet barbatum, amentia verset.
Si puerilius his ratio esse evincet amare,
Nec quidquam differre, utrumne in pulvere, trimus
Quale prius, ludas opus, an meretricis amore
Sollicitus plores: quæro faciasne, quod olim
Mutatus Polemon? Ponas insignia morbi,
Fasciolas, cubital, focalia, potus ut ille
Dicitur ex collo furtim carpsisse coronas,
Postquam est impransi correptus voce magistri?
Porrigis irato puero quum poma, recusat:
Sume, Catelle! negat: si non des, optat. Amator
Exclusus qui distat, agit ubi secum, eat an non,
Quo rediturus erat non arcessitus, et hæret
Invisis foribus? Ne nunc, quum me vocat ultro,
Accedam? an potius mediter finire dolores?
Exclusit, revocat: redeam? non, si obsecret. Ecce

NOTES.

249. *Quem barbatum.*] Any one with a beard—any one beyond the age of childhood.

Amentia verset.] Madness must possess him.

250. *Ratio.*] As in line 83 of this Satire.

Si puerilius, &c.] If sound sense, or philosophy, proves that to be in love—*i. e.* to be given up to women—to be the slave of their caprices—is conduct more *puerile* than any of these things—building card-houses, putting mice in harness, &c.

251. *Nec quidquam, &c.*] That there is no difference, whether you make houses of sand, as you did when you were three years old, or weep, &c. One is not more absurd than the other.

253. *Quæro, &c.*] If I prove that—would you do what the converted Polemon did? Would you give up your harlots, as he threw off the insignia of his profligate life? The implication is—No; and therefore you are a fool and a madman.

254. *Polemon.*] Said in a state of intoxication, to have entered the circle of Xenocrates' disciples, while he was lecturing, and to have been so shamed by what he heard, as to drop one by one his convivial decorations—and profess himself a disciple of the man he came to deride. He was eventually Xenocrates' successor. Diog. Laert. iv. 16.

Mutatus.] From a profligate to a respectable person—from an *insanus* to a *sanus*.

255. *Fasciolas.*] Ornamental lacings for the arms and legs. Cic. Harusp. 21. upbraids Clodius with wearing such effeminate decorations.

Cubital.] A pillow for the elbow at the dinner couch—perhaps with some extraordinary finery attached to it. More likely some ornament worn on the arm; he would hardly carry the dinner *cubital* about with him.

Focalia.] From *fauces*—ruffs, or collars, or some ornament for the neck.

Potus ut ille.] As that drunkard—that Polemon when drunk.

257. *Impransi.*] Sober, in contrast with Polemon.

258. *Porrigis*] Still farther to prove that men involved with abandoned women are like boys.

Irato puero, &c.] When you offer fruits to a sulky boy, he refuses—will not take them.

259. *Amator, &c.*] How does the lover, shut out by his mistress to make way for another, differ from this boy, when he deliberates with himself, whether, &c. The whole passage, to line 271, is, in substance, and almost in terms, from Terence, Eunuch. i. 1.

261. *Hæret invisis.*] Lingers at her hated doors—*i. e.* doors which he wishes were hateful, but which he cannot force himself to quit.

262. *Ne nunc.*] For *ne nunc quidem*, as Terence has it. *Ne* for *ne quidem* rarely occurs.

263. *Dolores.*] Vexations arising from love—as numerous, says Ovid, as the shells on the sea-shore. Art. Am. ii. 519.

Servus, non paulo sapientior; O here, quæ res
Nec modum habet, neque consilium, ratione modoque
Tractari non vult: in amore hæc sunt mala; bellum,
Pax rursum; hæc si quis tempestatis prope ritu
Mobilia, et cæcâ fluitantia sorte, laboret
Reddere certa sibi, nihilo plus explicet, ac si
Insanire paret certâ ratione modoque. 271
Quid? quum Picenis excerpens semina pomis,
Gaudes, si cameram percusti forte, penes te es?
Quid? quum balba feris annoso verba palato,
Ædificante casas qui sanior? Adde cruorem
Stultitiæ, atque ignem gladio scrutare modo, inquam. 276
Hellade percussâ Marius quum præcipitat se,
Cerritus fuit? an commotæ crimine mentis
Absolves hominem, et sceleris damnabis eundem, 279
Ex more imponens cognata vocabula rebus?
Libertinus erat, qui circum compita siccus
Lautis mane senex manibus currebat: et, Unum,

famulus longè prudentior. O domine, consilio et ratione haud geritur negotium modo et ratione carens. In amore hæc sunt incommoda: bellum ac deinde pax. Ista si quispiam firma reddere nitatur, *quæ* tempestatis instar incerta *sunt*, atque cæco impetu moventur: *is* non magis proficiat, quàm si velit desipere certâ ratione et modo. Quid? cùm Picenis pomis semina detrahens lætaris, si casu ferias *tectum* convexum? *an* tui es compos? Quid? quando senili palato molliculas voces fingis; num sapientior *es puero* domunculas extruente? adjunge sanguinem dementiæ, et flammam ense rimare. *Dic verò*, Marius nuper Hellade occisâ præcipitem se dans, fuitne furiosus? num insaniâ laborâsse illum negabis, ac sceleratum ipsummet affirmabis, proximâ, ut fit, appellatione res *quasque* designans? Erat libertinus *quidam* vetulus manè jejunus discurrens per plateas, manibus lautis, atque ita precabatur: Unum

NOTES.

266. *Consilium.*] Used synonymously with *ratio*, the next word.

268. *Hæc si quis, &c.*] If a person wish to make sure and steady these things, which are as changeable as the weather, and float at the will of blind chance, &c.

270. *Nihilo plus, &c.*] He would succeed no better than if he set about being mad with measure and method.

272. *Quid, &c.*] Stertinius enumerates more follies and crimes connected with love.

Quum Picenis, &c.] When you pick out the seeds from an apple, and are delighted if you strike the ceiling with them, are you in possession of your sound senses? Lovers shot with the finger and thumb the moist pips at the ceiling, for a propitious omen.

274. *Quum balba, &c.*] Instead of *feris verbis palatum*—when an old man affects the soft tones of a youth with his mistress, how can he be considered in a saner state than the man who builds, like a child, houses of cards?

275. *Ædificante.*] Scil. *barbato*, from line 245.

Adde cruorem, &c.] Add, moreover, to the folly, blood; and stab your mistress, &c.—*i. e.* besides these follies, love sometimes prompts to murder, as in the case of Marius. The phrase has perhaps a proverbial air, but neither is its origin nor its application obvious.

276. *Ignem.*] Expressive of a mistress, frequently—a *flame*.

Modo.] Referrible to *adde*—besides.

277. *Hellade, &c.*] When Marius—speaking, of course, of some well-known story—after stabbing Hellas, threw himself headlong from a precipice, was he *mad?* Or will you acquit him of madness, and convict him of crime — applying thus to things, as usual, words, in effect, of the same or a similar meaning? *i. e.* making distinctions without a difference.

278. *Cerritus.*] As if *Cerere citus*, or *percitus*—*i. e.* mad.

Commotæ mentis.] Disturbed—as *commotus* in line 209.

281. *Libertinus.*] Stertinius adverts now to the folly of such as importune the Gods for what is beyond their condition.

Compita.] Where the *Dii domestici* were *publicly* worshipped — placed there by the order of Augustus.

Siccus.] Fasting—in effect, *sober*. Od. iv. 5. 39.

282. *Lautis manibus.*] Preliminary to an act of devotion, as usual. Hom. Il. i. 449; vi. 266, &c.

Quiddam magnum addens, unum me surpite morti,
Diis etenim facile est, orabat; sanus utrisque
Auribus atque oculis; mentem, nisi litigiosus,
Exciperet dominus quum venderet: hoc quoque vulgus 286
Chrysippus ponit fœcundâ in gente Meneni.
Jupiter, ingentes qui das adimisque dolores,
Mater ait pueri menses jam quinque cubantis,
Frigida si puerum quartana reliquerit, illo
Mane die, quo tu indicis jejunia, nudus 291
In Tiberi stabit: casus medicusve levârit
Ægrum ex præcipiti, mater delira necabit
In gelidâ fixum ripâ, febrimque reducet. 294
Quone malo mentem concussa? timore deorum.
Hæc mihi Stertinius sapientum octavus amico
Arma dedit, posthac ne compellarer inultus.
Dixerit insanum qui me, totidem audiet; atque
Respicere ignoto discet pendentia tergo. 299
Stoice, post damnum sic vendas omnia pluris:

me (quid tam magnum? aiebat) unum, *inquam*, ab interitu vindicate, O dii; nam potestis. *Is* aures ambas et oculos integros habebat; *at* mentem exciperet eum venundans herus, si lites fugisset. Atque hoc etiam *hominum* genus recenset Chrysippus in numeroso Menenii grege. Mater pueri à quinque mensibus ægrotantis ita orabat: *O* Jupiter, qui magnas ægritudines immittis et aufers, si frigida quartana reliquerit *meum hunc* filiolum, nudus in Tiberi stabit manè, quâ die tu jejunia præscribis. *Itaque seu* casus seu medicus ægrotum è periculo liberaverit, vesana parens in frigido littore statuet, ac revocatâ febri interimet. Ecquo morbo mente affecta? metu numinum. *DAMASIP. ad Horat.* Ista mihi *velut* amico dedit arma Stertinius, sapientûm octavus, ne deinceps impunè *dicteriis* incesserer. Quisquis me dementem appellârit, pariter *à me* vocabitur, monebiturque advertere pendentia dorso averso. *HOR. O* Stoïce, post jacturam *bonorum*, ita venundes cuncta pluris:

NOTES.

283. *Quiddam.*] Some vow—*what* does not appear; nor does the reading appear to be sound.

285. *Mentem.*] *I. e.* had he been a slave, his master, unless a cheat, would, in selling him, have excepted his *mind*—would have allowed he was not perfectly sane.

286. *Hoc quoque vulgus.*] People of this kind—the mob, or mass of people, like the *libertinus*—Chrysippus, the oracle of the Stoics, places in the numerous family of Menenius—some person, of course, memorable for his folly.

289. *Cubantis.*] Ill—confined to his bed for months.

290. *Frigida quartana.*] Scil. *febris.* A quartan fever—*i. e.* when the hot fit recurs every *third* day.

Illo die, &c.] On that day, annually, in which *you* give orders for a fast—on the day in which a fast is appointed to be kept in your name. Nothing is known with any certainty about these *jejunia.* Livy speaks of *jejunia* in the name of Ceres, appointed by the Decemviri, from the Sybilline books. Horace seems to glance at the *Jewish* fasts.

292. *Casus, &c.*] Should some chance, or the doctor rescue the sick child from the brink of the grave, the senseless mother, &c.

293. *Necabit.*] *I. e.* will hazard his life. If literally, kill—*febrimque* must be taken as *febrimve*—she will either kill the child, *or* bring back the fever.

In præcipiti.] *I. e.* in extremity.

295. *Quone malo, &c.*] What has *shaken* the woman? fear of the Gods—*i. e.* an unreasoning fear.

296. *Hæc mihi, &c.*] Damasippus, having gone through the maxims of Stertinius, resumes his conversation with Horace.

Sapientum octavus.] Of these seven wise men of Greece, four only have undisturbed possession of the distinction—Thales, Bias, Pittacus, and Solon.—Aristodemus, Cleobulus, Periander, Chilo, Anaxagoras, Pythagoras, Arcesilaus, &c. occur in different lists. Thales is *sapientissimus inter sapientes.* Cic. de Leg. ii. 26.

297. *Arma dedit, &c.*] These weapons—these arguments to defend myself with—that I may no longer be attacked without the means of retorting.

298. *Totidem.*] As often as any one calls me *insane,* he shall hear—he shall be called the same—I will show him he is as mad himself.

299. *Respicere.*] And shall learn to look at what hangs on his own back—now unobserved by him—in allusion to Æsop's fable. Catull. xxii. 21.

300. *Stoice, &c.*] After all your losses, *so* may you sell every thing at a better price—*so* may you have better luck in future—*i. e.* as you answer me to my satisfaction. *Sic* in this optative sense occurs Od. i. 3. 1.

"Now he that calls me mad gets paid in kind
And till he feel the pigtail stuck behind."

Covington.

Quâ me stultitiâ (quoniam non est genus unum)
Insanire putas ? ego nam videor mihi sanus.
Quid ? caput abscissum manibus quum portat Agave
Gnati infelicis, sibi tum furiosa videtur ?
Stultum me fateor (liceat concedere veris)
Atque etiam insanum ; tantum hoc edissere, quo me
Ægrotare putes animi vitio ? Accipe ; primum
Ædificas, hoc est, longos imitaris, ab imo
Ad summum totus moduli bipedalis ; et idem
Corpore majorem rides Turbonis in armis
Spiritum et incessum : qui ridiculus minus illo ?
An quodcunque facit Mæcenas, te quoque verum est,
Tanto dissimilem, et tanto certare minorem ?
Absentis ranæ pullis vituli pede pressis,
Unus ubi effugit, matri denarrat, ut ingens
Bellua cognatos eliserit : illa rogare,
Quantane ? num tantum, sufflans se, magna fuisset ?
Major dimidio. Num tanto ? Quum magis atque
Se magis inflaret ; non, si te ruperis, inquit,
Par eris. Hæc a te non multum abludit imago.
Adde poemata nunc (hoc est, oleum adde camino)
Quæ si quis sanus fecit, sanus facis et tu.
Non dico horrendam rabiem. Jam desine. Cultum

dic verò, quandoquidem diversa sunt insaniæ genera, ecquo me laborare autumas ? enimvero sapere me existimo. *DAMAS.* Quid ? furens Agave miseri filii caput gestans amputatum, *num* se credit insanire ? *HOR.* Fatebor quod res est : concedo me dementem, imò et vesanum : at saltem doce, quâ me animi noxâ affectum arbitreris. *DAMASIP.* Audi : ædes construis : id est, tu à vertice ad calcem vix duos pedes altus, æmularis proceros : ipseque armati Turbonis animum et gressum corpore majorem deridens, quomodo *videare* minùs illo ridiculus ? Quicquid *autem* præstat Mæcenas, an expedit te certatim moliri tantò disparem et inferiorem ? *Sic profectò fabulantur :* Absentis ranæ pullis vituli pede contritis, unum effugisse. Is *verò* matri edisserit, quâ ratione immanis bestia consanguineos oppresserit. Illa sciscitatur, quanta ? atque intumescens *quærit*, an ergo tanta esset ? Major dimidio. Deinde, an sic ? Cúmque plùs et plùs intumesceret ; ait *pullus*, Etiam si diffregeris te, haud par fueris. Imago ista non valdè tibi dissimilis. Adde jam carmina (id est, oleum igni appone), quæ si condit sapiens quisquam, tu quoque sapis, *illa* faciens. Taceo iracundiam graviorem *(HORAT.* Ohe satis est) nitorem

NOTES.

303. *Quid, &c.*] What ! exclaims Damasippus, when Horace says he seems sane enough to himself—did Agave think herself mad, when she bore in her hands the head, which she had cut off, of her own son ?

307. *Accipe, &c.*] Horace urges his request to be told in what particular respect he is mad. Take it then—listen.

Primum ædificas.] You are building—you, who are poor, are vying with the opulent, Mæcenas, &c. Horace was probably enlarging his villa.

309. *Bipedalis.*] Horace says of himself he was *exigui corporis.* Ep. i. 20. 24.

Et idem, &c.] You laugh at the spirit and port, too big for his person, of Turbo when in armour—as if he assumed more than became him. Suppose him to be ridiculous, how are you less ridiculous than he ?

312. *Verum.*] For *æquum* or *rectum*, as in Ep. i. 7. 98 ; i. 12. 23, &c.

316. *Cognatos.*] His brothers — affectionately, for other young frogs.

317. *Tantum.*] *Tantum* for *tam* is at least unusual. *In tantum* is a felicitous suggestion.

320. *Hæc imago, &c.*] This hits your own case.

321. *Adde poemata.*] To this folly — of aping your superiors in building—add another — your poetry — *i. e.* throw oil on the fire. The first act is mad enough, but this is worse.

323. *Non dico, &c.*] I say nothing of your tremendous rages. Compare Horace's account in his own name. Od. i. 16.

Cultum maj. &c.] Governed by *dico*—your establishment on a scale beyond your revenues.

facultates excedentem (*HORAT.* O Damasippe, rerum satage duntaxat tuarum) amores sexcentarum puellarum totidemque puerorum. *HORAT.* O stultorum maxime, indulge denique minori.

Majorem censu. Teneas, Damasippe, tuis te.
Mille puellarum, puerorum mille furores.
O major tandem parcas, insane, minori.

NOTES.

324. *Teneas, &c.*] Keep yourself to your own follies—say no more about mine.

326. *O major.*] O you, who are the greater madman, spare me, who am the lesser one.

SATIRA IV.

HORAT. Unde *venit*, et quò *vadit* Catius? *CAT. Tibi respondere* non licet mihi per tempus cupienti notare nova documenta, quæ supergrediantur Pythagoram, et accusatum ab Anyto, atque eruditum Platonem. *HOR.* Confiteor erratum, quòd te avocârim horâ tam importunâ: sed precor, indulge benignus: si enim excidat tibi modò quidpiam, seu illud pendet à naturâ, seu ab arte, revocabis facilè, cùm utrâque polleas. *CAT.* Imò satagebam, ut singula retinerem, quippe subtilia subtili dictione comprehensa. *HOR.* Eloquere nomen viri: pariterque dic, an Romanus *sit*, an externus. *CAT.* Præcepta quidem recitabo memoriter: *at* reticebo auctorem.

UNDE, et quo Catius? Non est mihi tempus aventi
Ponere signa novis præceptis, qualia vincunt
Pythagoran, Anytique reum, doctumque Platona.
Peccatum fateor, quum te sic tempore lævo
Interpellârim: sed des veniam bonus, oro.
Quod si interciderit tibi nunc aliquid, repetes mox;
Sive est naturæ hoc, sive artis, mirus utroque.
Quin id erat curæ, quo pacto cuncta tenerem,
Utpote res tenues, tenui sermone peractas.
Ede hominis nomen, simul et Romanus an hospes.
Ipsa memor præcepta canam; celabitur auctor.

NOTES.

SATIRE IV.

To ridicule certain gourmands, probably of his own acquaintance, Horace introduces a person, who delivers oracularly on the science of good eating, some maxims, which he affects to have just gathered from a master of the art.

1. *Unde et quo?*] I. e. *unde venit, et quo tendit*—in the third person. Sat. i. 9. 62. The usual address on accidental meetings.

Catius.] An assumed name, probably. Horace's aim is not to ridicule any one person, but men of the same character as he gives this Catius.

Non est mihi, &c.] I have not time to talk to you—I am in haste—I want to write down some maxims I have just heard, &c.

2. *Ponere signa, &c.*] To make notes of them—perhaps an *affected* phrase for writing.

Novis.] Such as have never been published, or heard of before.

3. *Anyti reum.*] Socrates. Anytus was one of his accusers.

4. *Lævo.*] So unlucky—or so inopportune a moment.

6. *Quod si, &c.*] But if any thing should escape you now—if you should forget, you will quickly recal it.

7. *Sive est, &c.*] Whether *that*—*i. e.* the power of prompt recollection, be the gift of nature, or the result of art.

Mirus utroque.] Though you are admirable in both — blessed by nature originally, and improved by art. Here is a plain allusion to some *memoria technica*. Simonides is said to have been the first inventor of one. Cic. de Inv. ii. 86.

8. *Quin, &c.*] Why, that was my purpose—to secure them—as matters of great nicety and research, and expressed as they were, too, in corresponding language.

10. *Hominis.*] Of the man from whom you heard these subtile doctrines.

11. *Celabitur auctor.*] He is himself the authority.

Longa quibus facies ovis erit, illa memento,
Ut succi melioris et ut magis alma rotundis,
Ponere; namque marem cohibent callosa vitellum.
Caule suburbano, qui siccis crevit in agris,
Dulcior; irriguo nihil est elutius horto.
Si vespertinus subito te oppresserit hospes,
Ne gallina malum responset dura palato,
Doctus eris vivam musto mersare Falerno;
Hoc teneram faciet. Pratensibus optima fungis
Natura est: aliis male creditur. Ille salubres
Æstates peraget, qui nigris prandia moris
Finiet, ante gravem quæ legerit arbore solem.
Aufidius forti miscebat mella Falerno,
Mendose; quoniam vacuis committere venis
Nil nisi lene decet; leni præcordia mulso
Prolueris melius. Si dura morabitur alvus,
Mitulus et viles pellent obstantia conchæ,
Et lapathi brevis herba, sed albo non sine Coo.

Cura ut apponas ova figuræ oblongæ, utpote gratioris saporis, atque rotundis candidiora. Etenim duriora continent masculum vitellum. Brassica in arido solo educata, suavior *est* suburbanâ. *Certe* nihil est magis exsuccum horto sæpe rigato. Si tibi hospes inopinanti advenerit serò, ne gallina durior palato malignè reluctetur, memento *adhuc* spirantem perfundere Falerno *aquâ* diluto: id molliculam reddet. Præstantem naturam habent fungi in pratis nascentes, alii non tutò comeduntur. Ille ætates sanas traducet, qui finiet prandia moris nigris ex arbore decerptis ante solem ardentem. Aufidius mel immiscebat Falerno valentiori, malè *quidem:* nam vacuis venis nihil debet infundi nisi dulce. Viscera suavi melicrato perfundes aptiùs. Si piger ac durus fuerit venter, obices removebunt mitulus et conchæ viliores, et rumex herba *foliis* brevioribus, sed non sine albo Coo.

NOTES.

12. *Longa, &c.*] Catius begins with eggs, as being usually served up first. Sat. i. 3. 6.

Longa quibus, &c.] Eggs that are of the longer shape—remember to place them upon your table, as being of better flavour, and more nutritious than the rounder ones.

14. *Namque, &c.*] It is not clear to which *callosa* refers—the long or the round eggs. Till that is ascertained, the reason assigned may seem as likely to be intended to deter as to recommend.

Callosa.] The word, of course, agrees with *ova*, and seems to assume, that eggs of the one shape or the other are *harder*, as to the shell—not of *greater consistence*, as to the *albumen*.

Marem cohibent, &c.] Columella, viii. 5. 11. says the *long* eggs contain the male embryo, and Aristotle the *round* ones. Both opinions seem to be of equal value.

Ponere.] For *apponere*—to put or set on the table.

Cohibent.] Contain.

15. *Caule suburb.*] Catius takes the vegetables next. The *caulis*—cabbage, &c. what grows upon a stalk—which grows in the dry grounds, is sweeter than the produce of the wet gardens close to the town.

16. *Irriguo.*] Nothing is more destructive to the flavour of these vegetables than these watered gardens—watered to accelerate their growth.

17. *Si vespertinus, &c.*] Should a friend take you by surprise in the evening—lest the fowl you kill for him, being tough, should answer ill to the palate—drown it in Falernian Must. That will make it tender.

18. *Malum.*] For *male. Parum* would, perhaps, meet the sense.

19. *Musto.*] New wine, or rather grape-juice, not fermented—preserved in this state by a particular process, and kept ready by good housewives for culinary purposes. Cato de R. R. cxx. and Colum. xii. 29.

Doctus eris.] You will have been instructed—taught by my precepts—*i. e.* if you listen to me, you will drown, &c.

21. *Aliis male, &c.*] It is ill trusting—there is no trusting to others—such as grow elsewhere than in *pratis*.

22. *Qui nigris, &c.*] Catius delivers sundry maxims relative to matters of importance before the *cœna* itself.

23. *Ante gravem, &c.*] Gathered before the heat of the sun.

24. *Aufidius.*] Used to drink strong sharp Falernian, mixed with honey, before dinner—erroneously, for nothing but what is sweet should be put into the empty stomach.

26. *Leni, &c.*] You will do better to take a good draught of *mead*.

Præcordia.] Strictly, what is in the region of the heart—descriptively for *te*. *Te prolueris.* Virg. Æn. 1. 739.

27. *Si dura, &c.*] If your bowels are confined, &c.

28. *Obstantia pellent.*] Will remove obstructions—will relieve.

Mitulus.] Some sort of shell-fish.

29. *Lapathi.*] Epod. 2. 57.

Brevis.] Small.

Luna crescens implet conchylia fluentia. Sed non mare quodlibet profert optima testacea. Baiano murice præstat peloris Lucrina: ostrea præstantissima juxta Circæos, echini verò è Miseno proveniunt. Tarentum delicatum venditat ampliores pectunculos. Nemo sibi temerè attribuat scientiam epularum, nisi antea subtiles exploraverit sapores. Nec è mensâ pisces caro pretio auferre prodest, si ignoretur quibusnam jusculum sit magis idoneum, et quibus assis *excitatus* conviva jam satur in cubitum sese reponet. Aper ex Umbriâ, et quernâ glande nutritus, rotundas oneret patinas aversantis carnem flaccidam. Nec enim bonus est Laurens palustribus herbis et arundinibus saginatus. Vinea capellas haud semper facit esui bonas. Prudens requiret humeros leporis fœcundæ. Ante meum gustum nemo scivit distinguere quæ natura ætasque sit piscibus et avibus.

Lubrica nascentes implent conchylia lunæ;
Sed non omne mare est generosæ fertile testæ.
Murice Baiano melior Lucrina peloris;
Ostrea Circeiis, Miseno oriuntur echini;
Pectinibus patulis jactat se molle Tarentum.
Nec sibi cœnarum quivis temere arroget artem,
Non prius exactâ tenui ratione saporum.
Nec satis est, carâ pisces averrere mensâ.
Ignarum, quibus est jus aptius, et quibus assis
Languidus in cubitum jam se conviva reponet.
Umber et ilignâ nutritus glande rotundas
Curvet aper lances, carnem vitantis inertem:
Nam Laurens malus est, ulvis et arundine pinguis.
Vinea submittit capreas non semper edules.
Fæcundæ leporis sapiens sectabitur armos.
Piscibus atque avibus quæ natura et foret ætas,
Ante meum nulli patuit quæsita palatum.

NOTES.

Albo Coo.] White wine of Cos, with which sea-water was commonly mixed. Athen. i. 35.

30. *Conchylia.*] Shell-fish are in the best —the fattest state, at the new moon.

31. *Generosæ.*] But it is not every sea—every part of it—that supplies shell-fish of a good quality.

32. *Murice, &c.*] The *peloris* of the Lucrine is a better fish than the *murex* of Baiæ.

Lucrina.] Of the Lucrine bay—between Baiæ and Puteoli.

34. *Molle Tarentum.*] Ep. i. 7. 45.

36. *Non prius exactâ, &c.*] Who cannot discriminate the delicate distinctions of flavours.

37. *Nec satis est, &c.*] It is not enough to buy fish at a high price—you must know which is best for boiling, and which for roasting, &c.

Carâ mensâ.] The *mensa* is the fishmonger's stall. *Averrere* expresses the buying in haste, and sweeping away at any price.

38. *Ignarum.*] The man who does not know for which kind of fish the *jus* is fittest —*i. e.* which is best boiled—or perhaps stewed.

Quibus est jus.] Fish, therefore, was not boiled in simple water, but in a liquor mixed up with divers ingredients which was served up with the fish, and eaten as sauce. Compare line 53.

Quibus assis.] And the fish, which is best when roasted—perhaps *fried*—at the sight of which, the all-but sated guest will anew prepare for eating.

39. *In cubitum se rep.*] *I. e.* will put himself in a position for eating, by resting his elbow on the cushions. Od. i. 27. 8.

40. *Umber, &c.*] A boar from the Umbrian forests and fed on acorns, should fill the dishes of the man, who eschews insipid flavours—*i. e.* the man who understands the true, the best, flavour of the boar, will have none at his table but such as have been bred and fed in the forests of Umbria.

41. *Curvet.*] Depresses with its weight—fills. The word indicates the magnificent size of the animal.

Inertem.] Without flavour.

42. *Laurens.*] The boars of Laurentum are bad—fattened on nothing but rushes and sea-weed. Epod. 5. 28.

43. *Vinea.*] The vineyards do not supply goats always eatable. Goats were, apparently, turned in after the vintage, to browze upon the withered foliage.

44. *Sapiens.*] The man of *taste*—of judgment as to these matters.

Armos.] Meaning, of course, *between* the shoulders, along the ribs—the *back* as the carver would say. Sat. ii. 8. 90.

45. *Piscibus, &c.*] What was the nature of birds and fishes—meaning, not precisely which were eatable, and which not; but in what circumstances each was in the best state, and what was the best age.

46. *Ante meum, &c.*] To no palate before

Sunt, quorum ingenium nova tantum crustula promit.
Nequaquam satis in re unâ consumere curam:
Ut si quis solum hoc, mala ne sint vina, laboret,
Quali perfundat pisces securus olivo.
Massica si cœlo supponas vina sereno,
Nocturnâ, si quid crassi est, tenuabitur aurâ,
Et decedet odor nervis inimicus; at illa
Integrum perdunt lino vitiata saporem.
Surrentina vafer qui miscet fæce Falernâ
Vina, columbino limum bene colligit ovo;
Quatenus ima petit volvens aliena vitellus.
Tostis marcentem squillis recreabis et Afrâ
Potorem cochleâ; nam lactuca innatat acri
Post vinum stomacho: pernâ magis ac magis hillis
Flagitat immorsus refici; quin omnia malit,
Quæcunque immundis fervent allata popinis.
Est operæ pretium duplicis pernoscere juris
Naturam. Simplex e dulci constat olivo,
Quod pingui miscere mero muriâque decebit

Sunt quorum ingenium novas duntaxat placentas excogitat. Non sufficit unam rem curare: quemadmodum si quispiam hoc tantùm satagat, ut vinum sit exquisitum, parùm sollicitus quo oleo pisces inungat. Si aperto aëri exponas vina Massica, quicquid crassi inest, expurgabitur nocturnâ aurâ, et abigetur odor infestus nervis: illa verò lino percolata omnem amittunt saporem. Qui vinum Surrentinum Falernæ fæci scitè infundit, limum bene coërcet ovo columbæ: quoniam vitellus decidens in fundum, *simul* abripit aliena. Potorem languentem excitabis per squillas tostas et cochleas Africanas. Etenim post epulas lactuca innatat acerbo stomacho. Quin potiùs ad edendum restaurari debet pernâ atque hillis. Imò præferret cuncta quæ ex popinis minimè lautis *afferantur* calida. Expedit nôsse naturam jusculi mixti. Simplex *quidem* conficitur ex oleo dulci, cui oportebit, immiscere crassum vinum et muriam

NOTES.

mine was the nature and age, though studied by numbers, disclosed.

Palatum.] Rhetorically—or paradingly, for *me*.

50. *Securus, &c.*] Solicitous about nothing but his wines—careless what oil was used for fish.

51. *Massica.*] Od. i. 1. 9.

Si cœlo, &c.] If you expose Massic wine to a clear calm sky,—whatever is thick in it will be dissolved by the night air—it will *clear*.

54. *Lino vitiata, &c.*] *I. e.* injured by being filtered through a strainer.—Wines run through a linen strainer lose their best flavour. It will be better to expose them to the night-air.

55. *Surrentina.*] Wines grown on the hills near Surrentum (now Sorrento). They were *weak* wines, but in great repute for their flavour.

Vafer.] Who, knowing the good effects of mixing *fæx Falerna*, and of fining with the yolk of pigeons' eggs, takes advantage of them.

56. *Limum.*] The mothery part.

Bene.] Successfully.

57. *Petit.*] Goes to the bottom, taking with it the *aliena*—the particles which make the wine turbid.

Aliena.] I. e. *non sua*—but of the wine.

58. *Tostis, &c.*] You will rouse the palled appetite with *squillæ* and *cochleæ*—not with *lactuca*, for that floats, &c.

59. *Innatat.*] The food which *floats* on the stomach does not digest—what does digest is said *sedere*—to sit or settle. Sat. ii. 2. 73.

Acri.] In a nauseating state, from the heat of the wine.

60. *Hillis.*] Some kind of smoked sausages.

61. *Immorsus.*] Seems to mean, *sated with eating*—squeamish, or qualmish, and is obviously, from the context, equivalent to *marcens*.

Flagitat, &c.] Requires whetting with ham or sausages—salt, exciting dishes—rather than with *lactuca*.

Quin, &c.] Nay, it would prefer any thing brought smoking hot from the cook-shops—to this *lactuca*.

63. *Duplicis juris.*] A double or compound sauce, which, from the subsequent description, consists of certain ingredients, *added* to what is termed the *simplex*, which is first described. Fish were boiled in these *sauces*, or rather were thus stewed. See note, line 38.

64. *Simplex.*] The *jus simplex* consists of new oil, rich wine, and Byzantine pickle. This *jus simplex*, boiled up with chopped herbs, and mixed as it cools with crocus, and finally covered with Venafrian oil, constitutes the *jus duplex*.

Dulci.] Fresh—not rancid.

65. *Muriâ.*] The pickle.

non aliam quàm quâ putruit orca Byzantina. Postquam *autem* hoc herbis concisis mixtum, *atque* incoctum est, et Corycio croco perfusum conquievit, adjunge præterea quod exprimitur è baccâ Venafranâ. Picentina poma succo præstant Tiburtinis *licèt* pulchrioribus. Venucula *uva* ollis apta est: Albanam aptiùs fumo induraveris. Ego primus invenior in mundis patinis illam circumposuisse cum pomis, item fæcem atque alec, nec non piper candidum cum sale nigro mixtum. Grande est flagitium macello tribuere tria millia *sestertiûm*, et pisces vagabundos arctâ patinâ congerere. Ingentem nauseam stomacho faciunt, sive famulus scyphum contrectavit sordidis manibus, dum ligurit surrepta; sive crassior limus occupat antiquam crateram. Quàm parvæ sunt impensæ, in scopis, in mappis, in scobe; *tam* gravis culpa *est*, si negligantur. An convenit te lapides varii *coloris* mundare palmâ cœnosâ, et Tyria operimenta imponere toralibus immundis?

Non aliâ, quam quâ Byzantia putuit orca.
Hoc ubi confusum sectis inferbuit herbis,
Corycióque croco sparsum stetit, insuper addes
Pressa Venafranæ quod bacca remisit olivæ.
Picenis cedunt pomis Tiburtia succo;
Nam facie præstant. Venucula convenit ollis;
Rectius Albanam fumo duraveris uvam.
Hanc ego cum malis, ego fæcem primus et allec,
Primus et invenior piper album, cum sale nigro
Incretum, puris circumposuisse catillis.
Immane est vitium, dare millia terna macello,
Angustoque vagos pisces urguere catino.
Magna movet stomacho fastidia, seu puer unctis
Tractavit calicem manibus, dum furta ligurrit;
Sive gravis veteri crateræ limus adhæsit.
Vilibus in scopis, in mappis, in scobe, quantus
Consistit sumtus? neglectis, flagitium ingens.
Ten' lapides varios lutulentâ radere palmâ,
Et Tyrias dare circum illota toralia vestes,

NOTES.

66. *Non aliâ, &c.*] With no other *muria* than that of which the Byzantina orca stinks—Byzantine pickle.

Orca.] The vessel in which were pickled the *thynni* caught near Byzantium, and imported at Rome.

68. *Corycio.*] A town and promontory of Cilicia, where the best crocus grew. Plin. H. N. xxi. 17.

Stetit.] Has stood—this word may express a coagulated state; and then *insuper addes, &c.* may mean—you will pour oil upon the *jus duplex*, to preserve it from the action of the air.

69. *Quod, &c.*] Scil. *oleum*—which the berry of the Venafrian olive supplies. Od. ii. 6. 16; Sat. ii. 8. 45.

70. *Picenis, &c.*] The apples or fruits of Tibur are inferior in flavour to those of Picenum, though they excel them in beauty. Sat. ii. 3. 272.

71. *Venucula.*] Scil. *uva.* Is best for preserving in jars.

Venucula.] Of Venusia—Horace's birthplace.

72. *Rectius, &c.*] The Alban grape is best for drying—hung in smoke. Ep. ii 8. 26.

73. *Hanc, &c.*] These dried grapes and apples—*fæx* and *allec*—white pepper riddled with black salt, I was the first to place in clean dishes round—perhaps the central dish—certainly on the table. These condiments may have been usually handed round to the guests, and Catius placed them on the table, as more accessible. Sat. ii. 8. 9.

Fæcem.] I. e. *fæcula Coa.* Sat. ii. 8. 9. Said to have been used, in a burnt state, with *allec.*

Allec.] Variously written, *alec, halec, allex, alex*—a kind of pickle—or essence, rather, made of the intestines of *scombri*—something like essence of anchovy, perhaps.

76. *Immane vitium.*] As *flagitium ingens* below, line 82. It is an intolerable folly to purchase large handsome fishes at a high price—and then huddle them together in a dish too small to display their ample dimensions.

78. *Movet, &c.*] It excites disgust to see a slave handling a cup with his greasy fingers.

79. *Dum furta, &c.*] Cramming into his mouth what he has picked out of the dishes with his fingers.

80. *Limus adhæsit.*] Dirt sticks to the bowl—for want of cleaning.

81. *Vilibus, &c.*] Brooms, dusters, sawdust, &c.—what is the expence? a trifle.

82. *Neglectis.*] Scil. *scopis, &c.* Not provided—the disgrace arising from this neglect of cleanliness is great.

83. *Ten', &c.*] Supply *decet*, or something equivalent. Ought you to sweep your marbles with a dirty palm-branch, and throw filthy *toralia* over your splendid *vestes?*

84. *Vestes.*] The *stragula vestis* of Sat. ii.

Oblitum, quanto curam sumtumque minorem
Hæc habeant, tanto reprendi justius illis,
Quæ nisi divitibus nequeant contingere mensis?
Docte Cati, per amicitiam divosque rogatus,
Ducere me auditum, perges quocunque, memento.
Nam quamvis referas memori mihi pectore cuncta,
Non tamen interpres tantundem juveris; adde
Vultum habitumque hominis; quem tu vidisse beatus
Non magni pendis, quia contigit: at mihi cura
Non mediocris inest, fontes ut adire remotos
Atque haurire queam vitæ præcepta beatæ.

immemorem, quò minor sumptus et cura est in his, eò redargui justiùs *quàm* iis, quæ non possunt occurrere nisi *in* mensis divitum. *HORAT.* Erudite Cati, oro te per deos et familiaritatem *nostram*, fac ut me deducas ad audiendum, quocunque ibis. Etenim licèt memoriter enarres mihi singula, at renuncians haud ita prodest. Adde hominis vultum gestumque, cujus tu potitus aspectu non multi æstimas, quoniam hoc habuisti; ego verò magnopere cupio ignotos posse adire fontes, et percipere documenta vitæ fortunatæ.

NOTES.

3. 118. The dinner couches, or rather the coverings of the mattrasses, made of cloth dyed scarlet—costly and splendid. The *toralia* are common coverings to protect the *vestes*.

Illota.] The sight of which excites disgust. *Turpe toral.* Ep. i. 5. 21.

85. *Oblitum.*] In agreement with *te*. Forgetting that in proportion as the cost of cleanliness is smaller, the neglect is more censurable than the absence of the splendor. It is more discreditable not to keep them clean, than not to have them; for none can have them but the rich, to whom the cost of cleanliness is comparatively trifling.

89. *Ducere me.*] Take me to hear these doctrines when you go again, &c.

91. *Interpres.*] Reporter.

92. *Vultum, &c.*] The look and appearance—the eloquence of the eye and manner.

Quem, &c.] To have seen *which—vultum habitumque—you*, happy man, think little of, because you have had the good fortune;—but I am anxious, &c.

SATIRA V.

Hoc quoque, Tiresia, præter narrata petenti
Responde: quibus amissas reparare queam res
Artibus atque modis. Quid rides? Jamne doloso
Non satis est Ithacam revehi, patriosque penates

ULYSS. O Tiresia, præter *jam* responsa, illud *etiam* quæso dic, quibus rationibus et artibus resarcire possim facultates perditas. Quare rides? *TIRES.* Ergone *tibi* versuto non sufficit Ithacam repetere, ac revisere domum paternam?

NOTES.

SATIRE V.

The poet introduces Ulysses consulting Tiresias as to the best means of repairing his dilapidated fortunes. Tiresias recommends legacy-hunting—under cover of which Horace has an admirable opportunity of exposing the paltry practices of the Romans.

1. *Hoc quoque, &c.*] The poet supposes Ulysses has already consulted Tiresias as to his return. Hom. Odys. xi.

Tiresias.] The old blind prophet of Thebes, whom Ulysses consults.

3. *Quid rides?*] Tiresias must be supposed to have smiled at the superfluous anxiety of Ulysses—who, once at home, might trust to his own ingenuity.

Doloso.] A man so full of artifice—so little scrupulous about the means of accomplishing his purposes—he might be satisfied with getting home again, and rely upon his own resources.

ULYSS. O nemini falsa locute, cernis quemadmodum spoliatus et egens revertar in patriam *ex* tuis oraculis: nec ibi proci pepercerunt cellis aut gregibus. Verùm enim et origo et virtus vilior est algâ, si opibus destituatur. *TIRES.* Quandoquidem sine tergiversatione paupertatem aversaris, audi quo pacto locupletari liceat. Si donetur tibi turdus vel quidpiam privatum, statim deferatur eò ubi magnæ opes fulgent domino ætate provecto. Quoscunque fructus exquisitos et munera producet ager excultus, degustet *ea senex* opulentus præ Laribus colendus. Qui licèt perfidus fuerit, ignobilis, fratricida, servus; ne tamen dubites eum assectari tu comes inferior, si petat. *ULYSS.* Egone turpi Damæ sim assecla? minimè sic vixi apud Trojam, *imò* præstantioribus nunquam cessi. *TIRES.* Inops igitur vives. *ULYSS.* Imperabo animo id ferre viriliter: et pejora dudum sustinui. At tu, vates, doce quamprimum, unde congeram opum cumulos. *TIRES.* Certè docui, ac repeto, callidus passim aucupare legata senum: ac si unus aut alter

Aspicere? O nulli quidquam mentite, vides ut
Nudus inopsque domum redeam, te vate, neque illic
Aut apotheca procis intacta est, aut pecus: atqui
Et genus, et virtus, nisi cum re, vilior algâ est.
Quando pauperiem, missis ambagibus, horres,
Accipe, quâ ratione queas ditescere. Turdus,
Sive aliud privûm dabitur tibi, devolet illuc,
Res ubi magna nitet, domino sene; dulcia poma,
Et quoscunque feret cultus tibi fundus honores,
Ante Larem gustet venerabilior Lare dives;
Qui, quamvis perjurus erit, sine gente, cruentus
Sanguine fraterno, fugitivus; ne tamen illi
Tu comes exterior, si postulet, ire recuses.
Utne tegam spurco Damæ latus? haud ita Trojæ
Me gessi, certans semper melioribus. Ergo
Pauper eris. Fortem hoc animum tolerare jubebo:
Et quondam majora tuli. Tu protinus, unde
Divitias ærisque ruam, dic augur, acervos.
Dixi equidem, et dico. Captes astutus ubique
Testamenta senum: neu, si vafer unus et alter

NOTES.

5. *O nulli, &c.*] You, who never deceived any one—whose oracles have always proved *true.*

6. *Te vate.*] As you yourself have told me. Odyss. xi. 110.

7. *Apotheca.*] Wine-stores.

8. *Genus, et virtus, &c.*] Sat. ii. 3. 95.

Vilior algâ.] Proverbial. Virg. Ec. vii. 42.

9. *Quando, &c.*] Since, to speak without circumlocution, it is poverty you dread, &c.

11. *Privum.*] A rarity—a delicacy.

Dabitur.] Shall be, or come into your possession.

Devolet.] Let it wing its way—in allusion to the *turdus.*

12. *Res ubi, &c.*] Where there is splendid property, and an old man the owner.

13. *Honores.*] The best fruits—the *primitiæ* usually offered to the Lares.

14. *Dives.*] Scil. *Senex.*

Venerabilior, &c.] More deserving, as he is, of your veneration than the *Lar,* let him before the *Lar* taste, &c.

16. *Fugitivus.*] One who was once a runaway slave—no matter how worthless, provided he be rich.

17. *Exterior ire, &c.*] To give him the right hand—to walk on his left, in token of honour or respect. Rather, *to give him the wall*—a phrase which corresponds more specifically with *exterior ire,* and *tegere latus,* both which are used synonymously.

18. *Damæ.*] One of the common names of slaves. Sat. i. 6. 39.

19. *Melioribus.*] As Achilles and Ajax.

21. *Et quondam, &c.*] Hom. Odyss. v. 223. &c.

Tu protinus, &c.] Do *you* only once tell me, &c.

22. *Ruam.*] For *eruam.* Turn up—dig up wherever it may be buried, or wherever it can be gotten.

Æris.] Money.

23. *Dixi, &c.*] I *have* told you, and repeat it—turn legacy-hunter.

24. *Si unus, &c.*] If one or two old men shall nibble, and be cunning enough to escape the hook, &c. The presents, which Tiresias recommends to be despatched to rich

Insidiatorem præroso fugerit hamo,
Aut spem deponas, aut artem illusus omittas.
Magna minorve foro si res certabitur olim,
Vivet uter locuples sine gnatis, improbus, ultro
Qui meliorem audax vocet in jus, illius esto
Defensor: famâ civem causâque priorem
Sperne, domi si gnatus erit fœcundave conjux.
Quinte, puta, aut Publi (gaudent prænomine molles
Auriculæ) tibi me virtus tua fecit amicum;
Jus anceps novi, causas defendere possum;
Eripiet quivis oculos citius mihi, quam te
Contemtum cassâ nucè pauperet; hæc mea cura est,
Ne quid tu perdas, neu sis jocus: ire domum atque
Pelliculam curare jube; fi cognitor ipse.
Persta, atque obdurà, seu rubra canicula findet
Infantes statuas; seu pingui tentus omaso
Furius hibernas canâ nive conspuet Alpes.
Nonne vides (aliquis cubito stantem prope tangens
Inquiet), ut patiens! ut amicis aptus! ut acer!
Plures annabunt thunni et cetaria crescent.
Si cui præterea validus male filius in re

effugerit captatorem, hamo circumroso; ne vel spem abjicias, vel deceptus studium deseras. Si quando *in* foro disceptetur *de* re *seu* gravi *seu* parvâ; quisquis erit dives et sine liberis, ejus propugnator sis, qui sceleratus ac petulans meliorem sponte lacessiverit. Contemne *verò* civem existimatione et jure potiorem, si liberos aut uxorem fœcundam habuerit. *Et quoniam* aures delicatæ amant prænomen, *sic alloquere:* Quinte, scilicet, vel Publi, tua virtus amicum tibi me devinxit: jus controversum calleo: causas orare valeo: quilibet oculos mihi eruet, priusquàm te victum defraudet nuce vacuâ. Ista mea est solicitudo, ut nihil amittas, neve ludibrio habearis. *Mox* suade ut domum se recipiat, et genio indulgeat. *Interim* tumet procurator esto; labora et persevera, sive ardens Canicula dissecabit mutas imagines, sive Furius obeso ventre distentus Alpes hyeme consperget albis nivibus. *Tum enim* quispiam proximum cubito pulsans monebit: An non advertis quàm ille patiens, quàm sedulus, quàm amicis *sit* commodus? *Mox* annatabunt thynni plurimi, et augescent piscinæ. Porrò si aliquis filium valetudine parùm firmâ

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old men, are compared to the baits with which fish are caught.

27. *Si olim.*] If ever—at any time, &c. Ep. ad Pis. 386.

28. *Uter, &c.*] Whichever of the litigants is rich and childless, though ever so great a scoundrel,—though going to law with an honester man than himself, and without any just ground of complaint, &c.

31. *Sperne, &c.*] Turn from him—do not be the friend of a man who has the better cause and character, if he has a son, or a wife young enough to have one.

32. *Quinte, puta, &c.*] Quintius, for instance, or Publius.

Molles auriculæ.] Ears accustomed to *soft* speeches—to adulation.

33. *Virtus tua, &c.*] Your high character, or conduct, &c.

34. *Jus anceps.*] That from which a quibbling lawyer can extract a double meaning—or which will bear a double interpretation. Sat. ii. 2. 13.

35. *Te contemtum, &c.*] *I. e.* than treat you with contempt, and deprive you of the value of a nut-shell.

36. *Hæc mea, &c.*] This shall be my business, that *you* lose nothing—nor be any body's sport—be duped by any body.

37. *Ire domum—jube.*] With these assurances—bid him, in full reliance on you, go home, and make himself comfortable.

38. *Fi cognitor.*] Take upon yourself the management and prosecution of his cause.

39. *Persta, &c.*] Persist through the extremities of heat and cold—whether the red dog-star split the speechless statues, or fat Fabius spit his snows upon the Alps—a hit, by the way, at the absurd phraseology of one Fabius, who called snow Jove's spittle. Quint. viii. 16. 7.

Findet infantes, &c.] Another ridiculous phrase of Fabius, or of some other miserable poet.

44. *Annabunt thunni.*] More *thunni—gudgeons* are used in the same sense with us—will swim to your *cetaria*—and your fish-ponds will thus fill.

Cetaria.] Called also *vivaria*, from fish being kept *alive* in these preserves.

45. *Male validus.*] In feeble health—for *invalidus*, as *male sanus* for *insanus*.

Præclarâ sublatus aletur, ne manifestum
Cælibis obsequium nudet te, leniter in spem
Arrepe officiosus, ut et scribare secundus
Hæres, et, si quis casus puerum egerit Orco,
In vacuum venias: perraro hæc alea fallit.
Qui testamentum tradet tibi cunque legendum,
Abnuere, et tabulas a te removere memento:
Sic tamen, ut limis rapias, quid prima secundo
Cera velit versu; solus, multisne cohæres,
Veloci percurre oculo. Plerumque recoctus
Scriba ex quinqueviro corvum deludet hiantem,
Captatorque dabit risus Nasica Corano.
Num furis? an prudens ludis me, obscura canendo?
O Laertiade, quicquid dicam, aut erit aut non:
Divinare etenim magnus mihi donat Apollo.
Quid tamen ista velit sibi fabula, si licet, ede.
Tempore quo juvenis Parthis horrendus, ab alto
Demissum genus Æneâ, tellure marique

educet ac nutriat inter opulentam familiam; ne aperta cœlibis observantia te detegat, sensim per officia perveni ad spem, ut hæres substituaris: ac si casus aliquis puerum ad inferos demiserit, locum vacantem subeas. Iste ludus valdè rarò frustratur. *At* quicunque tabulas offeret tibi legendas, cura recusare, atque à te codices rejicere: ita nihilominùs ut obliquis *oculis* inspicias quid prima *tabula* cerata edicat in secundâ lineâ. Celeri aspectu observa, *an* solus, an cum pluribus *sis* hæres. *Enimvero* nonnunquam scriba ex Quinqueviro factus hiantem corvum frustrabitur, et Nasica insidiator Corano ludum præbebit. *ULYSS.* An insanis, an sciens ludificaris me involuta respondendo? *TIRES.* O Laërtis fili, quodcunque prænunciavero, vel fiet, vel non: quippe magnus Apollo dat mihi vaticinandi *peritiam*. *ULYSS.* Attamen si fas est, dic quid significet hæc fabula. *TIRES.* Quo tempore adolescens Parthis formidolosus, propagata soboles ab excelso Æneâ, terrâ et mari

NOTES.

46. *Præclarâ sublatus.*] Brought up as the heir of some splendid property.

Ne manifestum, &c.] Lest your pursuit of the old bachelor, or widower, expose your purpose too plainly.

47. *Leniter in spem, &c.*] Work your way, gently and warily, by your assiduities—to the reversion.

49. *Quis casus.*] *Some* chance—as if a hint were conveyed, that he might be removed out of the way.

50. *In vacuum.*] Into the *first* place—that occupied by the son, and become *vacant* by his death.

Perraro hæc, &c.] This is a game that rarely fails.

52. *Tabulas, &c.*] Affecting not to wish to see the will.

53. *Limis rapias, &c.*] Catch a side glance of what is written on the second line of the first tablet—or page—the line which contained the names of the heirs or legatees.

54. *Solus, &c.*] Whether you are sole heir, or one of many.

55. *Plerumque.*] As a reason for thus glancing at the will, Tiresias tells the story of Coranus.

Plerumque, &c.] *Often* will old men, like Coranus, dupe the gaping crow; and legacy-hunters, like Nasica, furnish a subject of laughter—the biter will be bit.

Recoctus.] A cunning old fox—long engaged in public business, and up to the tricks of the world—who had been successively a *quinquevir* and a *scriba.*

56. *Quinqueviro.*] *Quinqueviri* were occasional joint-commissioners, appointed for a variety of purposes—for settling colonies, distributing lands under senatorial grants, &c.

Corvum.] Alluding to Æsop's fable of the fox and crow. Catullus calls a legacy-hunter *vulturius.* lxviii. 124.

58. *Num furis, &c.*] Are you mad, or are you only amusing yourself with me, by talking thus obscurely—about Nasica and Coranus.

59. *O Laertiade, &c.*] Whatever I utter, whether for or against, will surely come to pass; for it is the great Apollo who has given me the faculty of divining.

61. *Quid tamen, &c.*] That may be—still it is not the present business—tell me what this tale of yours about Coranus and Nasica means.

62. *Juvenis.*] Augustus.

Parthis horrendus.] The satire, therefore, could not have been written earlier than 730 U. C., if before 734, when the Parthians restored the standards, Od. iii. 5; and iv. 15. Augustus, at the first date, was *forty;* but *juvenis,* once so distinguishing an epithet of his early greatness, was continued long after it ceased to be appropriate, from habit, or rather from flattery.

63. *Genus, &c.*] A descendant of the family of Æneas.

"This helps, no doubt, but it is far the best to
take by storm the citadel in the person of
the old man himself." Stoke W

Magnus erit, forti nubet procera Corano
Filia Nasicæ, metuentis reddere soldum.
Tum gener hoc faciet; tabulas socero dabit, atque
Ut legat, orabit: multum Nasica negatas
Accipiet tandem et tacitus leget; invenietque
Nil sibi legatum, præter plorare, suisque.
Illud ad hæc jubeo: mulier si forte dolosa
Libertusve senem delirum temperet, illis
Accedas socius; laudes, lauderis ut absens.
Adjuvat hoc quoque; sed vincit longe prius ipsum
Expugnare caput. Scribet mala carmina vecors?
Laudato: scortator erit? cave te roget; ultro
Penelopen facilis potiori trade. Putasne
Perduci poterit tam frugi tamque pudica,
Quam nequiere proci recto depellere cursu?
Venit enim magnum donandi parca juventus,
Nec tantum Veneris, quantum studiosa culinæ;
Sic tibi Penelope frugi est: quæ, si semel uno
De sene gustârit tecum partita lucellum,
Ut canis a corio nunquam absterrebitur uncto.
Me sene quod, dicam, factum est: Anus improba Thebis

potens existet, strenuo Corano locabitur grandis filia Nasicæ detrectantis exsolvere integrum *debitum*. Tum gener hoc aget: testamentum offeret socero, rogabitque ut legat. Nasica diu recusatum tandem capiet, ac leget secretó; videbitque nihil sibi et suis relictum, nisi fletus. Istis hæc monita addo. Si fortè astuta fœmina vel libertus regat senem delirantem, adjunge te his socium: lauda *eos*, ut absentem *ii* te laudent. *Nam* et hoc prodest: verùm multò utilius est ipsum hominem captare. *Qui* si demens inconditos faciat versus, applaude. *Si* mœchus fuerit, *ne* te oret, cave: sponte ei potiori *tuam* Penelopen facilis dona. *ULYSS.* An credis tam probam et castam posse flecti, quam proci à rectâ viâ dimovere non potuerunt? *TIRES. Scilicet* ad eam accessere juvenes haud liberaliter munifici, neque tam amoris quàm gulæ sectatores. Hinc pudicam habes Penelopen: quæ si semel delibârit ex uno sene, lucri partem nacta tecum, vix unquam amovebitur, velut canis ab uncto corio. Dum senex eram, contigit *id* quod enarrabo: Apud Thebas vetula *quædam* malitiosa

NOTES.

65. *Metuentis.*] Afraid he shall be compelled to repay a loan—as if that was one motive for wishing to marry his daughter to Coranus. Another was the expectation of catching the old man's inheritance.

Soldum.] For *solidum*. The full amount of the loan. Sat. ii. 3. 340.

69. *Nil sibi, &c.*] He will find bequeathed to himself and his daughter nothing, but a reason for tears—regrets. Old Coranus, aware of Nasica's object, leaves nothing either to him or his daughter—and perhaps, besides, exacts payment of the loan.

Præter plor.] Infinitive following a preposition is a Greek construction.

70. *Illud ad hæc, &c.*] In addition to these things, I recommend you to do *this* too.

Mulier si, &c.] If any artful woman, or a *libertus*, govern some crazy old fool—join company with them—praise them to him, &c.

73. *Adjuvat hoc.*] This is no bad plan; but an attack upon the head himself—the foolish old master—beats it—is the better plan.

Prius.] The first plan—that of combining with his own people.

75. *Cave te, &c.*] Do not wait till he asks for your wife, &c.

76. *Potiori.*] To one more deserving of her—as you will say to him.

Facilis.] In an easy, accommodating spirit.

Putasne.] As if hesitating—doubtful of the practicability—whether Penelope can be brought to consent.

79 *Venit enim, &c.*] To be sure, replies Tiresias. For not old men with ample means, but young men with nothing to give have hitherto visited Penelope; and young men more in pursuit of the pantry than of Penelope.

81. *Sic tibi, &c.*] Thus—this was the reason Penelope continued so long virtuous—she was not tempted by potential gifts.

Quæ, &c.] If ever she shall have tasted of gain from one old man, dividing it with you—like a dog at a greasy raw hide, there will be no keeping her away.

83. *Uncto.*] Wet with oil and fat.

84. *Me sene, &c.*] I will tell you what happened once when I was an old man—alive on the earth.

Improba.] A malicious old cat.

ad sepulchrum sic elata est ex testamento: hæres nudis humeris portavit cadaver oleo multo perfusum: nempe si posset mortua effugere: quia, ut opinor, nimiis officiis vivam prosecutus fuerat. Callidus accede: nec labori parce, nec plùs æquo urge. Verbosus sponte displicebit moroso et difficili: ne verò taceas. Esto Davus comicus: permane inflexo capite, valdè similis timenti: per officia irrepe. Si ventus acrior ingruat, admone ut carum caput operiat diligenter. Defende à turbâ objectis humeris: aurem accommoda garrulo. *Quòd* si pluscùlum laudari amat: insta, atque inflatum utrem imple verbis adulatoriis, donec elatis sursum manibus dicat: Heus, satis est. Quando *verò* te liberaverit diuturnâ servitute et solicitudine, ac verè experrectus, audiveris, Ulysses esto hæres quartæ partis; *tum exclama,* Igitur non extat ampliùs amicus Dama? Repete *verò* identidem, Ubi reperiam æquè fidum, æquè constantem? sique vales, effunde lacrymas aliquot: oportet ficto vultu occultare lætitiam. Sepulcrum *tuæ* voluntati commissum ædifica sumptuosè.

Ex testamento sic est elata: cadaver
Unctum oleo largo nudis humeris tulit hæres;
Scilicet elabi si posset mortua; credo,
Quod nimium institerat viventi. Cautus adito:
Neu desis operæ, neve immoderatus abundes.
Difficilem et morosum offendes garrulus. Ultro
Non etiam sileas. Davus sis comicus, atque
Stes capite obstipo, multum similis metuenti.
Obsequio grassare; mone, si increbuit aura,
Cautus uti velet carum caput; extrahe turbâ
Oppositis humeris; aurem substringe loquaci.
Importunus amat laudari? donec, Ohe jam!
Ad cœlum manibus sublatis, dixerit, urge, et
Crescentem tumidis infla sermonibus utrem.
Quum te servitio longo curâque levârit,
Et certum vigilans, Quartæ esto partis Ulysses,
Audieris, hæres: ergo nunc Dama sodalis
Nusquam est? unde mihi tam fortem, tamque fidelem?
Sparge subinde; et, si paulum potes, illacrimare. Est
Gaudia prodentem vultum celare. Sepulchrum
Permissum arbitrio, sine sordibus exstrue: funus

NOTES.

87. *Scilicet, &c.*] Of course, her object was to escape him, if possible, at her death—I suppose, because he had been too importunate while alive.

88. *Cautus adito.*] Therefore go cautiously to work. *Leniter arrepe,* in line 48.

89. *Neve abundes.*] Scil. *operâ.* Do not overdo it.

90. *Difficilem, &c.*] If you are talkative, you will annoy a man of a sour and surly temper.

Ultro non, &c.] Nor be systematically silent.

91. *Davus, &c.*] Be rather like the *Davus* of the comedy, and stand with your head inclined, in an attitude of attention and deference—like one very much afraid, or rather, affecting profound respect.

93. *Obsequio grassare.*] Work your way —by an absolute compliance with all his whims.

Mone, &c.] If the wind whistles, bid him carefully wrap up his dear head.

94. *Extrahe turbâ, &c.*] If he gets in a crowd—extricate him, by might and main—by placing your shoulders against the mob to clear a passage for him.

95. *Aurem substringe.*] Prick up your ears, if he is fond of talking—shew yourself a good listener.

96. *Importunus.*] If the troublesome old wretch loves to be flattered—push it home, and fill him, like a bladder, with your swelling words—till, with uplifted hands he exclaims, *Ohe jam!*—till he is compelled to bid you be silent.

99. *Quum te, &c.*] When he shall have released you from your long slavery and solicitude, by his death—and when you hear, quite certain you are awake, the executors read—let Ulysses, &c.

102. *Unde.*] Supply *sumam.* Where shall I find, &c.

103. *Sparge subinde.*] Throw out from time to time—is then my friend Davus no more?

Est gaudia, &c.] You will be able thus—*i. e.* if you can force out a few tears—to conceal the joy that would otherwise be too visible in your looks.

104. *Sepulchrum, &c.*] Erect him a magnificent tomb—if the matter be left to you.

105. *Funus egregie, &c.*] Make the neighbours say, Davus was buried in a very handsome style.

"Her body was anointed with plenty of oil, and her heir had to carry it on his bare shoulders; this was to see whether she could slip out of his hands after her death: no doubt because he never let her go during her life time." Gilbert

"A shrewd old crone at Thebes (the fact occurred
When I was, old) was thus by will interred:
Her corpse was oiled all over, and her heir
Bore it to burial on his shoulders bare:
He'd stuck to her while living; so she said
She'd give him, if she could, the slip when dead."
Conington

Egregie factum laudet vicinia. Si quis
Forte cohæredum senior male tussiet, huic tu
Dic, ex parte tuâ seu fundi sive domûs sit
Emtor, gaudentem nummo te addicere. Sed me
Imperiosa trahit Proserpina: vive valeque.

Vicini celebrent præclarè factas exequias. Quòd si aliquis cohæredum ætate provectus laboret tussi periculosâ, sive prædium sive domum emere velit, huic tu dic, lætè *quidem* sestertio te *ei* traditurum partem tuam. At me Proserpina dominatrix *jam* revocat. Vive, et vale.

NOTES.

106. *Si quis, &c.*] If one of your brother legatees be old, and have a church-yard cough, tell him, if he wishes to be the purchaser of the house or land that falls to your share, you will with pleasure sell—or rather, perhaps, make him a present of it.

109. *Nummo addicere.*] Technically, to make over to another for a *sestertius*—*i. e.* by a sham sale, to evade, apparently, the legacy laws. The same phrase, in a similar sense, occurs in the sales of confiscated property. Cic. Rab. Post. 17. Suet. Jul. Cæs. 50.

110. *Imperiosa Proserp.*] As if the shades, permitted by the stern Proserpine to revisit the light, were compelled to return at an appointed hour.

SATIRA VI.

Hoc erat in votis: modus agri non ita magnus,
Hortus ubi et tecto vicinus jugis aquæ fons
Et paulum silvæ super his foret. Auctius atque
Dî melius fecere. Bene est! nihil amplius oro,
Maiâ nate, nisi ut propria hæc mihi munera faxis.
Si neque majorem feci ratione malâ rem,
Nec sum facturus vitio culpâve minorem;
Si veneror stultus nihil horum: "O si angulus ille
Proximus accedat, qui nunc denormat agellum!
O si urnam argenti fors quæ mihi monstret, ut illi,

HORAT. Illud fuerat in optatis: mensura agri non valdè ampla, ubi esset hortus et fons aquæ perennis domui propinquus, ac nemus aliquod præter ista. Dii amplius ac melius *quidpiam* concesserunt. Abundè est. O fili Maiæ, nihil ultrà peto, nisi ut ista bona mihi perpetua facias. *Ergo* si nec opes auxi malis artibus, nec absumpturus sum peccatis ac sceleribus, si nihil insanus efflagito ejusmodi! O si angulus iste vicinus, qui agrum *meum* deformat, adjungatur! O si fortuna alicubi ostendat mihi urnam pecuniâ *refertam!* quemadmodum ei,

NOTES.

SATIRE VI.

In possession of all his wishes as to property, the poet professes himself happy, and descants on the charms of a country life, and its superiority over a town one.

1. *Modus agri.*] A few acres.

2. *Jugis aquæ.*] A spring, the water of which never fails—*constantly* flowing—from *jungere*. Ep. i. 15. 17. The same phrase occurs also in Sallust, Jug. 90.

3. *Super his.*] In addition—or, possibly, higher up—*i. e.* above house, garden, and spring—for the sake of more effective shelter, whether the villa was on the declivity, or in the vale. Comp. line 16. and Ep. i. 16. 5.

5. *Maiâ nate.*] Mercury—the *parens lyræ*, Od. i. 10. 6—the patron of poets—*virorum Mercurialium*, Od. ii. 17. 3.

Propria.] Permanent—or secure. Virg. Æn. vi. 872.

Faxis.] Old form, for *feceris*.

6. *Si neque, &c.*] If I have neither studied to enlarge my property by any base means, nor am likely to diminish it by profusion or profligacy.

8. *Si veneror, &c.*] If I am not one of those foolish persons who thus pray, &c.

O si, &c.] O if that corner, or bit of land, &c.—I should be happy!

9. *Denormat.*] Spoils the shape of it—the addition would *round* it.

10. *O si urnam, &c.*] O that some chance would throw in my way an urn-full of silver—some buried treasure—as happened to the man who found a sum of money, and bought with it the field on which he had worked as a labourer.

qui, cùm thesaurum invenisset, Hercule propitio locupletatus, emit et coluit eundem agrum, *quem antea colebat* conductus: si contentus sum iis, quæ habeo: à te peto tantùm hoc, *ut* pingues efficias greges, et alia, præter ingenium: atque, ut consuevisti, adsis mihi tutor perpetuus. Itaque postquam ex urbe secessi in colles et arcem, quid potiùs exornem quàm satiras et musam pedestrem? *Illic* neque me prava corrumpit ambitio, neque gravis Auster, vel autumnus morbifer, lucrum *præstans* duræ Libitinæ. *O* Pater Matutine, sive mavis, Jane, à quo homines exordiuntur primos labores actuosæ vitæ (ita numinibus placet) tu initium sis versuum *meorum*. *Quando* Romæ *sum*, me fidejussorem esse cogis: Eja, *inquis*, propera, ne quisquam officiosior antè respondeat. Sive aquilo stringat terras, sive hyems contrahat dies nivosos orbe interiori, oportet ire. Postea *verò* quàm apertè et manifestè dixi quod mihi noceat,

Thesauro invento qui mercenarius agrum,
Illum ipsum mercatus, aravit, dives amico
Hercule;" si, quod adest, gratum juvat, hac prece te oro,
Pingue pecus domino facias, et cetera, præter
Ingenium, utque soles, custos mihi maximus adsis.
Ergo ubi me in montes et in arcem ex urbe removi,
(Quid prius illustrem satiris Musâque pedestri?)
Nec mala me ambitio perdit, nec plumbeus Auster
Auctumnusque gravis, Libitinæ quæstus acerbæ.
Matutine pater, seu Jane libentius audis,
Unde homines operum primos vitæque labores
Instituunt, sic Dîs placitum, tu carminis esto
Principium. Romæ sponsorem me rapis: Eia,
Ne prior officio quisquam respondeat, urge!
Sive aquilo radit terras, seu bruma nivalem
Interiore diem gyro trahit, ire necesse est.
Postmodo, quod mî obsit, clare certumque locuto

NOTES.

12. *Amico Hercule.*] Favoured by Hercules—the πλουτοδοτῆρ—the giver of sudden riches. Persius imitates, as he frequently does, ii. 10.

13. *Si quod, &c.*] If I am content with what I have, &c.

14. *Præter ingenium.*] Horace plays upon *pingue*. Applied to cattle, the word means fat—to corn, fruits, &c., abundant; but to the intellect, *stupid*. Metaphorically, *pinguis* is applied to *coarse* textures, in opposition to *fine* or delicate ones. The poet wishes for *mens sana in corpore sano.*

16. *In montes.*] The *Lucretilis*. Od. i. 17.

In arcem.] His villa—as a place of refuge, defended from the annoyances of the city.

17. *Quid prius, &c.*] What should I in preference celebrate—what better claims the notice of my humble Muse, than my happy position on the Lucretilis?

Musâque ped.] The pedestrian Muse of my Satires. The lyric Muse is borne on a car; the tragic stalks in buskins; the satirical walks barefoot, or at least buskinless.

18. *Mala ambitio.*] Cultivating popularity for base or interested purposes.

Plumbeus Auster.] The Auster, (*Scirocco,*) which makes the spirits dull and inert—heavy as *lead*.

19. *Libit. quæstus, &c.*] The harvest of bitter Libitina. Od. iii. 30. 6.

20. *Matutine pater, &c.*] The sense connects thus:—in town, with the very dawn, a multitude of business distracts Horace; and therefore, before he enters upon the description, he invokes, as poets do the Muses, Janus, the *Pater Matutinus*. Ep. i. 16. 59.

Matutine.] Janus is thus called, because to his protection were consigned the beginnings and the enterprises of every day, as well as of the year.

Pater.] Macrobius says, *Janum vocamus patrem, quasi deorum deum.* Macrob. Saturn. i. 1.

Seu libentius audis.] Carm. Sæc. 15.

23. *Romæ.*] When I am at Rome, the first thing in the morning, *you* hurry me away to the courts, to be security for some friend.

Eia, &c.] Bestir yourself, lest somebody be beforehand with you in doing the kind office. Virg. Æn. iv. 569.

25. *Radit.*] Sweeps along the ground. Epod. 16. 55.

Bruma.] Winter shortens the days, when the ground is covered with snow.

26. *Interiore gyro.*] The curve—the arc traced by the daily course of the sun from rising to setting, which becomes *smaller and smaller* as it approaches the winter solstice.

27. *Postmodo, &c.*] When I have uttered aloud and definitively, what may eventually prove ruinous to me—*i. e.* by pledging himself for the payment of a debt, if his friend fail to discharge it.

"Here evil ambition cannot hurt me, nor the leaden sirocco, nor unhealthy autumn, that brings gain to Death by the funerals of the young". Sat. II

Luctandum in turbâ et facienda injuria tardis.
Quid tibi vis, insane, et quam rem agis? improbus urget
Iratis precibus. Tu pulses omne, quod obstat,
Ad Mæcenatem memori si mente recurras.
Hoc juvat, et melli est, non mentiar. At simul atras
Ventum est Esquilias, aliena negotia centum
Per caput et circa saliunt latus. Ante secundam
Roscius orabat sibi adesses ad Puteal cras.
De re communi scribæ magnâ atque novâ te
Orabant hodie meminisses, Quincte, reverti.
Imprimat his, cura, Mæcenas signa tabellis.
Dixeris, Experiar: Si vis, potes, addit et instat.
Septimus octavo propior jam fugerit annus,
Ex quo Mæcenas me cœpit habere suorum
In numero, duntaxat ad hoc, quem tollere rhedâ
Vellet iter faciens, et cui concredere nugas
Hoc genus: Hora quota est? Threx est Gallina Syro par?

cogor contra turbam; vis facienda lentis. Hi *verò increpant: Quid petis, stulte, et quid moliris? Quidam autem* iracundas addit imprecationes: An *igitur* evertas quicquid obsistit *tibi* ad Mæcenatem festinanti, urgente memoriâ? *Ut* verum dicam, illud jucundum et suave est. Verùm cùm ad Esquilias atras perveni, aliena centum negotia invadunt caput et latera. Roscius poscit *ut* ei cras opituleris ad Puteal ante *horam* secundam. Horati, scribæ te rogant *ut* hodie redeas ad negotium commune ac novum. Fac ut Mæcenas has tabellas obsignet. *Quòd si his* respondeam: Tentabo: *est qui* reponat et urgeat: *Atqui* potes, si lubet. Propè finem habet annus septimus, et mox octavus *incipiet*, ex quo *tempore* Mæcenas inter familiares me ascivit; ad id *verò* solùm, quem in currum assumere placeret, quando viam init; et cum quo loqueretur futilia ejusmodi: Quota est hora? Gallina Thracius estne par Syro?

NOTES.

28. *Luctandum, &c.*] Then I have to struggle and force my way back through the crowded forum.

Facienda injuria, &c.] For instance—treading on their heels.

29. *Quid vis?*] What is the matter, madman, and what are you about?

Improbus.] Some abusive fellow, with a curse, &c.—one, of course, who recognizes Horace. Sat. ii. 3. 200.

30. *Tu pulses, &c.*] *You* would kick every thing out of your way to get to Mæcenas's.

31. *Memori.*] With special care not to forget an appointment *there*.

32. *Hoc juvat, &c.*] *Hoc—i. e.* the going or returning to Mæcenas's. Nothing, I confess, is more agreeable or delightful to me than to go to Mæcenas's.

At simul, &c.] But as soon as I reach, &c.—a sort of set-off to the pleasure of visiting, &c.

Atras Esquil.] *Atras*, from having once been the *commune sepulchrum plebi.* Sat. i. 8. 10. Mæcenas built a palace on the spot.

33. *Aliena neg. centum.*] A hundred things relative to other people's affairs overwhelm me—in consequence of his supposed influence with Mæcenas, the favourite of Augustus.

35. *Roscius.*] That you will meet him tomorrow at the Puteal before eight—the words of a messenger from Roscius.

Puteal.] Strictly, the cover of a *puteus.* Here the word seems to mean a wall enclosing a *puteus*, built square, and looking, on medals, like an altar. There were two in the forum—one in the *Comitium*, where was held the prætor's court; the other by the *Arcus Fabianus*, built by Scribonius Libo, at the order of the senate, where money-dealers congregated. Ep. i. 19. 8. Libo's *Puteal* is the place where Horace was requested to meet Roscius, on some money transactions.

36. *De re com.*] On some point which concerned the *general* interests of the *scribæ*.

37. *Reverti.*] Scil. *in decurias scribarum*—or the place where they assembled to discuss, &c. Horace was himself a *scriba*, and of the Quæstorian class. Sat. i. 5. 35.

38. *Imprimat, &c.*] Put his seal to these papers—officially, as *præfectus urbis* probably. Augustus is said to have given both Mæcenas and Agrippa rings with his own seal—to sanction whatever they directed in his name.

39. *Dixeris.*] Instead of *si dixeris*—and meaning, If *I* should say, &c.

40. *Septimus, &c.*] The seventh year will soon have fled nearer the eighth—*i. e.* will soon have ended. The sense seems to be—it is now nearly seven years since, &c.

42. *Duntaxat.*] Only for this purpose—only as a person to take with him on his journeys—a carriage companion, when going to his villa, &c. Horace accompanied him to Brundusium. Sat. i. 5.

44. *Hoc genus.*] Of this kind, for instance, &c.

Incautos jam stringit frigus matutinum: et *similia* quæ committi queant auribus perfluentibus. Exinde *verò* magis ac magis obnoxius invidiæ *fui*. *Aiunt* plerique: Noster Fortunæ filius ludos omnes spectavit, in campo *Martio* certavit cum *Mæcenate*. *Quòd si* è rostris per plateas frigidus rumor discurrat; quisquis occurrerit, interrogat me: O bone, an de Dacis aliquid accepisti? quippe te scire oportet, qui ad magnates accedis. *Tum ego:* Nihil certè. *Illi continuò:* Ergone tu semper derisor fueris? Me, *inquam*, disperdant omnes dii, si quidquam *scio*. Ecquid? *aiunt*, agros militibus promissos an assignabit Augustus *in* Siciliâ, *an in* Italicâ regione? *At* affirmantem me nihil scire, admirantur, velut hominem raræ et profundæ taciturnitatis. In istis diem perdo infelix, non absque desideriis: O villa, quando te adibo? ecquando gratam oblivionem vitæ anxiæ capiam, *ibi* modò scripta veterum *legendo*, modò dormiendo et otiando? ô quando apponetur faba Pythagoræ affinis, simulque

Matutina parum cautos jam frigora mordent;
Et quæ rimosâ bene deponuntur in aure.
Per totum hoc tempus subjectior in diem et horam
Invidiæ. Noster ludos spectaverat una,
Luserat in campo; Fortunæ filius! omnes.
Frigidus a Rostris manat per compita rumor;
Quicunque obvius est, me consulit: O bone, (nam te
Scire, deos quoniam propius contingis, oportet,)
Numquid de Dacis audisti? Nil equidem. Ut tu
Semper eris derisor! At omnes Dî exagitent me,
Si quicquam. Quid? militibus promissa Triquetrâ
Prædia Cæsar an est Italâ tellure daturus?
Jurantem me scire nihil, mirantur ut unum
Scilicet egregii mortalem altique silentî.
Perditur hæc inter misero lux, non sine votis:
O rus, quando ego te aspiciam? quandoque licebit,
Nunc veterum libris, nunc somno et inertibus horis
Ducere sollicitæ jucunda oblivia vitæ?
O quando faba Pythagoræ cognata, simulque

NOTES.

Threx, &c.] Is Gallina, the Threx, equal to Syrus—*i. e.* in strength or activity? The gladiators, who were called *Threces*, were so named from their Thracian weapons, as others were called *Samnites* from their Samnite armour. The *Mirmillones* had their name from a fish called μόρμυρος, or μορμυρίων, a figure of which was upon their helmets. As the *Threces* were usually matched with the *Mirmillones*, Syrus was probably a *Mirmillo*.

45. *Parum cautos.*] Those who have not taken care to wrap up well.

Matutina frigora.] Cold mornings.

46. *Quæ, &c.*] Trifles—of no importance whether kept or not.

Rimosâ.] Which leaks—does not hold what is poured into it.

47. *Per totum, &c.*] The seven years—of line 40.

48. *Noster.*] Our friend—ironically.

49. *Fortunæ filius!*] Lucky fellow! Soph. Œd. Tyran. 1073.

50. *Frigidus rumor.*] A report that strikes a chill or damp on the spirits—an alarming rumour of some new incursions of the Daci.

52. *Deos.*] Augustus, Mæcenas, &c.

53. *Ut tu derisor?*] How you hum us!

54. *At omnes Dî, &c.*] A form of imprecation.

55. *Si quicquam.*] Scil. *audivi.*

Militibus, &c.] Will Cæsar assign the lands, which he promised the soldiers, in Sicily or in Italy? This assignment may have been after the defeat of Sextus Pompeius, 718 U. C., or of Lepidus in 721; or, more probably, after the death of Antony, when Cæsar was left without a rival, in 725 U. C.

Triquetrâ.] Sicilian—from the triangular shape of the island of Sicily.

57. *Unum.*] Beyond all others. Sat. i. 10. 42.

59. *Hæc inter.*] Amidst things of this kind—in this way is the day miserably lost.

Misero.] Scil. *mihi.*

Non sine votis.] Such as follow.

61. *Somno.*] Uninterrupted by the business or demands of a life in town.

Inertibus.] Not *idle* hours—but, rather hours at his own disposal—relieved from the importunities of town.

62. *Ducere, &c.*] To take, as with a draught, the waters of Lethe—to drink a delightful oblivion of the troubled life of town—to forget, &c. Virg. Æn. vi. 714.

63. *Faba Pythagoræ, &c.*] Pythagoras alleged as his reason for abstaining from beans, that they were the receptacles of the souls of the dead. He did not know, observes the

"Why he went to the public spectacles with Maecenas; he played at ball with him in the Plain of Mars, a child of fortune," all exclaim. [illegible]

'O my dear homestead in the country! when
Shall I behold your pleasant face again;
And, studying now, now dozing and at ease,
Imbibe forgetfulness of all this tease."

Conington.

Uncta satis pingui ponentur oluscula lardo?
O noctes cœnæque Deûm, quibus ipse meique
Ante Larem proprium vescor, vernasque procaces
Pasco libatis dapibus. Prout cuique libido est,
Siccat inæquales calices conviva solutus
Legibus insanis, seu quis capit acria fortis
Pocula, seu modicis uvescit lætius. Ergo
Sermo oritur non de villis domibusve alienis,
Nec, male necne Lepos saltet; sed, quod magis ad nos
Pertinet et nescire malum est, agitamus: utrumne
Divitiis homines, an sint virtute beati?
Quidve ad amicitias, usus rectumne, trahat nos?
Et quæ sit natura boni, summumque quid ejus?
Cervius hæc inter vicinus garrit aniles
Ex re fabellas. Si quis nam laudat Arellî
Sollicitas ignarus opes, sic incipit: Olim
Rusticus urbanum murem mus paupere fertur
Accepisse cavo, veterem vetus hospes amicum;
Asper et attentus quæsitis, ut tamen arctum
Solveret hospitiis animum. Quid multa? neque ille
Sepositi ciceris nec longæ invidit avenæ,
Aridum et ore ferens acinum semesaque lardi

olera condita lardo pingui? O noctes et epulæ Deorum, *in* quibus ego et familiares cœnamus ad Larem meum, ac protervos famulos alo cibis libatis. *Ibi* quisque liber à stultis legibus, ad arbitrium exhaurit scyphos diversos, sive capax ingentes sumit calices, sive minoribus cupit madescere. Tum fit confabulatio, non de aliorum prædiis vel ædibus; neque *utrùm* Lepos ineptè saltet, an non: sed quod utilius, quodque ignorare sit nefas, quærimus: an opibus homines, an virtute felices existant: utrum nos ad amicitias impellat utilitas an honestum: item quid sit bonum, et quæ ejus perfectio? Interea Cervius vicinus aniles fabulas appositè narrat. Etenim si quis imperitus laudat anxias Arellii divitias, ita exorditur: Quondam mus agrestis urbanum murem cavernulâ dicitur excepisse, vetus hospes veterem amicum: durus, et studiosus *rerum* congestarum, *ita* tamen ut animum restrictum laxaret hospitum gratiâ. Quid plura? nec parcè dedit è congesto cicere, nec ex avenâ oblongâ: ore portans acinum desiccatum, et semesa lardi

NOTES.

Scholiast on this passage, but the spirit of his father, or of some relative, might lurk in them. To some such fantastical notion Horace obviously alludes by the word *cognata*. Od. i. 28.

65. *Meique.*] Friends and neighbours.

66. *Ante Larem prop.*] In the presence of my own Lar—*i. e.* in my own house.

Procaces.] Full of jokes and fun—great freedom of *speech* and *manner* was every where allowed these *vernæ*—home-born, domestic slaves. Epod. ii. 66.

67. *Libatis.*] Eaten by Horace and his friends, the relics of which the *vernæ* consume, apparently in the same apartment.

Prout.] Scanned as a monosyllable.

68. *Inæquales.*] Larger or smaller, at the choice of the guests.

69. *Legibus insanis.*] Absurd laws—the commands of the master of the feast often imposed on the guests as to the size and replenishment of the cups. Sat. ii. 2. 123.

Capit acria fortis poc.] *I. e.* who is a hard drinker.

70. *Uvescit.*] *Uvidus est.* Od. ii. 19. 18.

72. *Lepos.*] A favourite pantomimic dancer—so named for the gracefulness of his movements.

75. *Usus, &c.*] Interest, or *right* feeling.

76. *Ejus.*] Scil. *boni*—the *summum bonum.* Cic. de Finibus, Tusc. Quæst. &c.

77. *Cervius.*] While we are discussing topics of this kind, Cervius, a neighbour of mine, &c.

78. *Ex re.*] To the purpose—applicable to the subject.

Arelli.] Some opulent person of the neighbourhood, or known to the party.

79. *Ignarus.*] *I. e.* not aware of the solicitudes which attend large possessions.

80. *Paupere.*] Ep. i. 10. 32.

81. *Cavo.*] In his hole.

82. *Asper.*] Accustomed to hardships—used to *rough* it.

Ut tamen, &c.] Yet not so *close* or stingy, but he could open his heart to the demands of hospitality—in the exercise of its duties.

84. *Invidit.*] Scil. *hospiti.* Greek construction—φθονεῖν τινὶ τινός.

frustula obtulit, optans multiplici dape vincere nauseam fastidiosè singula delibantis superbo dente; dum ipse ædium dominus in stramine jacens ederet frumentum ac zizaniam, cibis optimis abstinens. Denique urbanus hunc sic allocutus est: Amice, quorsum ærumnosus degis ad latus montis ardui? annon vis homines et urbem præferre silvis desertis? Mihi ausculta, iter mecum ingredere; quandoquidem animantia super terram vitam agunt morti obnoxiam, nec effugiendi *ratio* est sive parvo sive magno. Quocirca, ô bone, quamdiu potes, rebus fruere jucundis, recordatus quàm brevi *tempore* sis victurus. Sermonibus illis excitatus rusticus prosilit alacer è domicilio. Hinc uterque viam institutam decurrunt, cupientes noctu subire civitatis pomœrium. Et jam nox attigerat medium cœli locum, quando pedem ambo inferunt in ædes opulentas, ubi stragula fulgebat purpurea super toros eburneos, et plurimæ dapes restabant è lauto convivio, quæ heri procul fuerant in sportulis congestæ. Postquam igitur rusticum statuit in stragulâ pretiosâ recumbentem, velut expeditus hospes circumcursat,

Frusta dedit, cupiens variâ fastidia cœnâ
Vincere tangentis male singula dente superbo:
Quum pater ipse domûs paleâ porrectus in hornâ
Esset ador loliumque, dapis meliora relinquens.
Tandem urbanus ad hunc: Quid te juvat, inquit, amice,
Prærupti nemoris patientem vivere dorso?
Vis tu homines urbemque feris præponere silvis?
Carpe viam, mihi crede, comes, terrestria quando
Mortales animas vivunt sortita, neque ulla est
Aut magno aut parvo leti fuga. Quo, bone, circa,
Dum licet, in rebus jucundis vive beatus;
Vive memor, quam sis ævi brevis. Hæc ubi dicta
Agrestem pepulere, domo levis exsilit; inde
Ambo propositum peragunt iter, urbis aventes
Mœnia nocturni subrepere. Jamque tenebat
Nox medium cœli spatium, quum ponit uterque
In locuplete domo vestigia; rubro ubi cocco
Tincta super lectos canderet vestis eburnos,
Multaque de magnâ superessent fercula cœnâ,
Quæ procul exstructis inerant hesterna canistris.
Ergo ubi purpureâ porrectum in veste locavit
Agrestem; velut succinctus cursitat hospes,

NOTES.

86. *Variâ cœnâ.*] *Cœnâ dubiâ.* Sat. ii. 2. 77.

87. *Male.*] If referred to *tangentis*, the sense will be *scarcely touching;* but coupled with *superbo*, the phrase will express with more significance the insolent arrogance of the town guest. Comp. Sat. ii. 5. 107; i. 3. 45.

88. *Pater domûs.*] The *paterfamilias*—the host.

Paleâ—hornâ.] New straw.

89. *Esset.*] For *comederet.*

Relinquens.] Reserving for his friend.

Ador.] Wheat.

91. *Patientem.*] Living a life of suffering—in such a miserable state.

93. *Mihi crede.*] Supply *te.* Trust yourself to my guidance and protection.

Terrestria, &c.] As all that live upon the earth are mortal—have had allotted to them lives that must end, &c. The town mouse takes, of course, the tone of an Epicurean philosopher.

95. *Magno, &c.*] For high or low. Od. i. 4. 13.

98. *Pepulere.*] For *impulere* — induced him to accompany his town friend. Cic. has the *simple* verb in the same sense. De Fin. ii. 10.

100. *Nocturni.*] In the night—so *vespertinus.* Epod. 16. 51.

102. *Vestigia.*] For *pedes.* Catull. lxiv. 162.

Cocco.] In the opinion of the ancients, a *seed*, but in reality a *worm*, found on the bark of trees of the oak genus. Used for a scarlet dye, like cochineal—a name derived from the same source.

103. *Canderet.*] Expressive of the *brilliancy*—not the *hue.*

105. *Procul exstructis.*] Piled high, apparently.

106. *Purpureâ in veste.*] Sofas, or divans, with scarlet coverings. Opposed to *palea horna.*

Interdum pravis obnoxia. Sæpe notatus
Cum tribus annellis, modo lævâ Priscus inani.
Vixit inæqualis, clavum ut mutaret in horas;
Ædibus ex magnis subito se conderet, unde
Mundior exiret vix libertinus honeste;
Jam mœchus Romæ, jam mallet doctor Athenis
Vivere; Vertumnis, quotquot sunt, natus iniquis.
Scurra Volanerius, postquam illi justa cheragra
Contudit articulos, qui pro se tolleret atque
Mitteret in phimum talos, mercede diurnâ
Conductum pavit: quanto constantior idem
In vitiis, tanto levius miser ac prior illo,
Qui jam contento, jam laxo fune, laborat.
Non dices hodie, quorsum hæc tam putida tendant,
Furcifer? Ad te, inquam. Quo pacto, pessime? Laudas
Fortunam, et mores antiquæ plebis, et idem,
Si quis ad illa Deus subito te agat, usque recuses;
Aut quia non sentis, quod clamas, rectius esse,
Aut quia non firmus rectum defendis, et hæres,

aliàs vitiis obsequentes. *Sic* Priscus frequenter visus *est cum* tribus annulis: paulò *verò* pòst sinistrâ vacuâ, diversus vixit, *adeò* ut vestem mutaret horis *singulis:* exiens *autem* superbâ è basilicâ repentè migraret *illuc*, unde vix decenter egrederetur libertinus nitidulus. Modò Romæ adulter, modò Athenis eruditus degere cuperet; certè natus infestis omnibus Vertumnis. *Contrà* Volanerius sannio, quando justa chiragra illi fregit digitos, *hominem* quotidianâ mercede conductum aluit, qui taxillos pro se colligeret, ac immitteret in alveolum: quantò magis constans in pravis, tantò minùs infelix quàm prior iste qui nunc intento, nunc laxato fune luctatur. *HORAT.* *An* non hodie declarabis, furcifer, quò spectent illa adeò inepta? *DAV.* Dico, ad temet ipsum. *HOR.* Ecquâ ratione, ó nequam? *DAV.* Extollis conditionem et instituta prisci populi; tuque ipse fortiter abnuas, si numen aliquod ad ea te redigat: sive quòd non *firmiter* tenes melius esse id quod asseris; sive quòd non constanter virtutem propugnas; atque hæsitas,

NOTES.

8. *Pravis obnoxia.*] Devoted to bad, &c.

Notatus.] Scil. *est.* Priscus was *seen* sometimes with three rings on his left hand, and sometimes without any.

10. *Inæqualis.*] With no steadiness or consistency.

Clavum ut, &c.] Changed the *clavus* — sometimes wore the broad, and sometimes the narrow one. That is, dressed now like a senator, and now like a knight. Sat. i. 5. 36.

11. *Ædibus, &c.*] From a splendid palace, he would bury himself in a place which a decent *libertinus* could scarcely, with any propriety, be seen to come out of.

14. *Vertumnis.*] Vertumnus was the oldest of the Tuscan divinities, and one who, like the Proteus of the Greeks, took at will all manner of shapes—*se vertit.*

Vertumnis natus iniquis.] Instead of the common form, *diis iniquis.* Sat. i. 3. 8. Priscus was condemned at his birth, by the angry fiat of Vertumnus, to *mutability.*

Quotquot, &c.] With all the Vertumni—that is, Vertumnus and all his mutations or metamorphoses.

15. *Volanerius.*] Though disabled from playing his game with his own hands, he did not change his habits, but persevered by the help of his man.

Justa.] As a just punishment incurred by his excesses.

16. *Contudit.*] Broke the force of his finger-joints—disabled his hands.

17. *In phimum.*] The box for the *tali.*

Mercede—pavit.] Hired at daily wages—hired him by the day.

19. *Tanto levius miser.*] *I. e.* the less wretched.

Prior illo, &c.] And in a better condition than he who has no steady pursuit, or fixed purpose—like Priscus, pulling now with a tight rope, and now with a slack one—working intensely one moment, and doing nothing the next.

21. *Non dices hodie, &c.*] Will you not tell me *to-day*—will you be all day about it? What this stale stuff means—what it applies to?

22. *Furcifer.*] Common vituperative term. Slaves were punished with the *furca*—a kind of collar which confined the neck.

24. *Ad illa.*] Which you are always eulogizing.

Te agat.] Transfer you to them—or put you in a position to enjoy them.

25. *Aut, &c.*] Either because you do not really feel to be right, what you so loudly declare to be so, &c.

26. *Hæres.*] And stick in the mud—unable to pull your foot out of it—have not energy enough to abandon the vices you feel to be wrong.

Nequidquam cœno cupiens evellere plantam.
Romæ rus optas; absentem rusticus Urbem
Tollis ad astra levis. Si nusquam es forte vocatus
Ad cœnam, laudas securum olus; ac, velut usquam
Vinctus eas, ita te felicem dicis, amasque,
Quod nusquam tibi sit potandum. Jusserit ad se
Mæcenas serum sub lumina prima venire
Convivam: Nemon' oleum fert ocius? ecquis
Audit? cum magno blateras clamore, furisque.
Mulvius, et scurræ, tibi non referenda precati,
Discedunt. Etenim, fateor me, dixerit ille,
Duci ventre levem; nasum nidore supinor;
Imbecillus, iners, si quid vis, adde, popino.
Tu, quum sis, quod ego, et fortassis nequior, ultro
Insectere, velut melior? verbisque decoris
Obvolvas vitium? Quid, si me stultior ipso
Quingentis emto drachmis deprenderis? Aufer
Me vultu terrere; manum, stomachumque teneto;
Dum, quæ Crispini docuit me janitor, edo.

frustrà exoptans pedem luto extrahere. *Cùm* Romæ *versaris*, cupis ruri *degere:* cùm ruri degis, remotam urbem laudas inconstans. Si à nemine invitatus es ad cœnam, extollis olera tranquilla, et, quasi pergas coactus, sic te beatum prædicas, atque gratularis *tibi*, quòd apud nullum cœnare contingit. *Verùm* si Mæcenas vocet *te* cœnatum apud se vesperi ad primas candelas; horrendum vociferaris furibundus, Nullusne afferet unguenta citiùs? quisnam auscultat? *Tum verò* Mulvius et parasiti abeunt, tibi imprecati minimè narranda. At dicet aliquis me ventri obnoxium esse, nasum tollere supinum ad nidores: ignavum, segnem *esse*, adde *etiam* popinarum sectatorem, si lubet; non inficiabor. Tu *verò* cùm sis *servus*, ut ego, et fortasse sis pejor; cur me sponte reprehendis quasi præstantior: quare præclaris sermonibus tegis *quod* pravum habes? quid si tu agnosceris insanior me, *quem* emisti drachmis quingentis? Desine vultu terrorem mihi facere: coërce manum atque iram, dum loquor ea, quæ didici à Crispini janitore.

NOTES.

29. *Levis.*] Light and capricious — unsteady in your purposes.

30. *Securum.*] Your dinner of vegetables, at which nobody interrupts you.

Velut usquam vinctus.] Just as if you were ever *bound* to dine out.

31. *Ita.*] *I. e.* when you are not invited any where.

Amasque, &c.] And are glad that you have not to go and *drink* anywhere.

32. *Jusserit, &c.*] But should Mæcenas invite you—late—at dusk, to come and dine with him—will nobody bring the oil quick? Does nobody hear? you exclaim, sputtering and raving, scarce knowing what you say.

33. *Serum.*] Refers to the lateness of the hour at which the invitation arrives.

Sub prima lum.] At dusk, when lamps (within doors—there were none without) are lit.

34. *Oleum.*] For the lamp or lanthorn, apparently, to light him to Mæcenas's.

36. *Mulvius, &c.*] Quit the house—where they had expected to take their *cœna* with Horace—imprecating curses on you for disappointing them.

Non referenda.] Not intended by them to be reported to Horace.

37. *Dixerit, &c.*] For he might have said, &c. Davus himself gives this as the expression of Mulvius's feelings—I confess I am led by my appetite to seek a dinner, &c.

38. *Nasum nidore, &c.*] Instead of *nasus nidore supinatur.* I snuff up, &c.

39. *Adde, popino.*] And, besides, if you please—a *popino*—a man who is drawn by his appetite to a *popina*—a tavern, or eating-house.

40. *Ultro.*] Without any good cause. Ter. Adelph. iv. 3. 3.

41. *Insectere.*] Scil. *me.* Upbraid or abuse me.

Verbisque decoris.] Wrap up your own faults in fine words—hide the vanity you feel at the distinction of dining with Mæcenas, under the mask of friendship.

42. *Quid, &c.*] At the conclusion of this expression of Mulvius's feelings, Davus takes up another topic.—What if you prove to be a greater fool than myself, though I am a slave, and one too who cost but five hundred drachms?

43. *Aufer, &c.*] At being thus bluntly called a fool, Horace affects to frown and threaten.—Do not endeavour to silence me with your looks—keep your hands to yourself, and restrain your wrath.

45. *Crispini janitor.*] Crispinus's porter is

Tu sectaris uxorem alterius, Davus meretricem. Uter nostrûm cruce dignior peccat? Cùm me ardens libido inflammat,——— *ab eâ* discedo, nec infamis, nec anxius, ne opulentior vel pulchrior eâdem potiatur. Tu *verò* quando, exutis ornamentis, annulo equestri, et Romanâ veste, è judice mutaris in vilem servum, cucullo obvolvente caput unguentis delibutum; *an* non es quod fingis? Pavidus *quidem* intromitteris, et corpore concuteris, metu adversùs cupiditates luctante. *Age verò*, quid interest *an* pergas addictus virgis cædi, et gladio interfici? an infami inclusus arcâ, in quam te compegit *ancilla* flagitii heræ particeps, genibus tangas caput inflexum? *Dic porrò*, si vir matronæ delinquentis jus habet adversùs utrumque, an non æquius contra adulterum? Certè fœmina hæc suum non mutat habitum, vel locum;——— quoniam te metuit, nec amanti fidit. Sponte feres patibulum, atque hero furioso

Te conjux aliena capit; meretricula Davum:
Peccat uter nostrûm cruce dignius? Acris ubi me
Natura incendit, sub clarâ nuda lucernâ
Quæcumque excepit turgentis verbera caudæ
Clunibus, aut agitavit equum lasciva supinum;
Dimittit neque famosum, neque sollicitum, ne
Ditior, aut formæ melioris, meiat eodem.
Tu, quum projectis insignibus, annulo equestri
Romanoque habitu, prodis ex judice Dama
Turpis, odoratum caput obscurante lacernâ,
Non es, quod simulas? Metuens induceris, atque
Altercante libidinibus tremis ossa pavore.
Quid refert, uri virgis, ferroque necari
Auctoratus eas; an turpi clausus in arcâ,
Quo te demisit peccati conscia herilis,
Contractum genibus tangas caput? Estne marito
Matronæ peccantis in ambo justa potestas,
In corruptorem vel justior? Illa tamen se
Non habitu, mutatve loco, peccatve superne,
Quum te formidet mulier, neque credat amanti.
Ibis sub furcam prudens; dominoque furenti

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humorously represented as retailing his master's philosophy. Of course Horace is laughing at Crispinus himself. Sat. i. 1. and 3.

Dum quæ, &c.] While I tell you, not my sentiments, but what I heard from Crispinus's porter.

53. *Tu, quum, &c.*] Horace did not himself wear a knight's ring, or any official robes —he was neither knight, nor magistrate. Davus addresses him as one of the class—as one who at least associated with knights and magistrates;—or, rather, uses the *singular* for the sake of emphasis, while his remarks bear upon the whole class.

Insignibus.] The *annulus* and *habitus*. Taking off your ring and toga, you assume the dress and appearance of a slave, instead of a *judex*—are you not in reality what you affect to be—a base slave?

54. *Judice.*] *I. e.* A man of official authority. The *Judices selecti* were taken from the higher ranks of life. Sat. i. 4. 123.

55. *Odoratum, &c.*] With rags—or, rather, the coarse dress of a slave, screening, thus, your essenced head.

56. *Induceris.*] You are let into the house of some *matrona.*

57. *Altercante.*] Fighting with your passions—fear deterring—passion impelling.

58. *Quid refert, &c.*] What difference does it make, whether you are the slave of a gladiator, or an adulterer detected by the husband? You are equally at the *mercy* of those whose power over you is absolute.

59. *Auctoratus.*] *I. e.* a person bound for a stipulated period, and at a fixed price, to a *lanista*, or proprietor of gladiators, with power to punish at discretion. Petron. c. 117, where may be found a copy of the form of surrender to the authority of the *lanista.*

Turpi, &c.] Disgracefully shut up in a chest.

60. *Conscia.*] The female slave—her mistress's confidante. Sat. i. 2. 130.

61. *Tangas, &c.*] Head and knees together, from the narrow limits of the chest.

Estne marito, &c.] Has not the husband of the offending lady a *just* power over *both*, or even more so over the seducer?

63. *Illa tamen, &c.*] *I. e.* though she too does wrong, yet she is not so base as you— she does not disguise herself, nor quit her home, &c.

65. *Quum te, &c.*] Since she is afraid of you, and cannot wholly trust your professions of love.

66. *Ibis, &c.*] Though you know the consequences of intriguing with married women, like a slave, you commit every thing, life and

Committes rem omnem, et vitam, et cum corpore famam.
Evâsti? credo, metues, doctusque cavebis.
Quæres, quando iterum paveas, iterumque perire
Possis, O toties servus! Quæ bellua ruptis,
Quum semel effugit, reddit sc prava catenis?
Non sum mœchus, ais. Neque ego, hercule, fur, ubi vasa
Prætereo sapiens argentea. Tolle periclum:
Jam vaga prosiliet frenis natura remotis.
Tune mihi dominus, rerum imperiis, hominumque,
Tot tantisque minor? quem ter vindicta quaterque
Imposita haud umquam miserâ formidine privet?
Adde super dictis, quod non levius valeat; nam,
Sive vicarius est, qui servo paret (uti mos
Vester ait) seu conservus: tibi quid sum ego? nempe
Tu, mihi qui imperitas, aliis servis miser; atque
Duceris, ut nervis alienis mobile lignum.
Quisnam igitur liber? Sapiens, sibi qui imperiosus;
Quem neque pauperies, neque mors, neque vincula terrent;

addices cuncta bona, vitam, corpus, existimationem. *Quòd si incolumis* evadas, *deinceps* fortasse vereberis, et eruditus evitabis. *Imò verò* inquires rursum timendi pereundique occasiones. O multis modis mancipatus! Ecquæ fera vinculis fractis improbè se religat, si quando evasit? *At enim* non sum adulter, inquis. Nec ego certè fur, quando argentea vasa cautus transeo. Aufer *verò* periculum, statim indoles soluta erumpet sublatis frænis. *Quæ cùm ita sint*, an meus *es* herus, tu subditus dominatui tot rerum atque hominum? quem virga *prætoris* ter aut quater incussa non unquam liberet molesto metu? His adjunge, quod non minoris momenti sit. Etenim seu vicarius est, qui servo obedit, sicut institutum vestrum docet, sive conservus; quod ego sum erga te? scilicet ipse, qui mihi dominaris, aliis obtemperas miser, ac moveris, perinde ac lignea effigies viribus non propriis. *HORAT.* Ergo quisnam liber? *DAV.* Sapiens, qui sibi dominatur: quem nec egestas, nec mors, nec catenæ territant:

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fame, to the will of an enraged *master*—*i. e.* the husband. The rights of the injured husband over the detected adulterer, once absolute, were limited by the *lex Julia*, enacted by Augustus.

68. *Evâsti?*] Have you escaped the perils thus hazarded? Then, I suppose, you will be afraid to tempt your fate a second time.

Credo.] Ironically, as usual.

69. *Quæres, &c.*] No! you will be looking for another opportunity, again to get in a fright—again to perish, &c.

70. *Quæ bellua, &c.*] What animal is ever perverse—stupid enough, once escaping, to return to his chains?

72. *Non sum, &c.*] You say—meaning thus all who are deterred from vice not by moral feeling, but dread of danger.

73. *Sapiens, &c.*] Wisely—knowing I should be punished, if detected.

74. *Prosiliet.*] Will spring forward—out of the course, like a horse, who has thrown off his bridle.

75. *Tune, &c.*] Can *you*, who yourself are subject, like a slave, to the dominion of so many masters—who, though three or four times manumitted, are not yet free from miserable fears—*i. e.* who, in spite of your narrow escapes, still expose yourself to fresh perils—can *you* be my master?

76. *Vindicta.*] Strictly—the wand with which the prætor struck the slave at his manumission, in token of his freedom—or, rather, in token of his subjection, thenceforth, to the laws alone.

78. *Adde, &c.*] To all I have said, add also what is not less forcible.

Nam, sive, &c.] For whether he who serves a slave is a *vicarius*, as you masters style him, or a fellow-slave,—what am I to you,—or what am I to be called? A slave's slave—a *vicarius*—for I am a slave to you, who are yourself a slave.

81. *Atque duceris, &c.*] You are led, or moved, like a piece of wood by strings pulled by another—like a puppet moved by wires.

83. *Sibi qui imp.*] Who commands himself—*i. e.* his passions—who has them under the controul of his reason.

Responsare cupidinibus, contemnere honores
Fortis; et in se ipso totus, teres, atque rotundus,
Externi ne quid valeat per leve morari,
In quem manca ruit semper Fortuna. Potesne
Ex his ut proprium quid noscere? Quinque talenta
Poscit te mulier, vexat, foribusque repulsum
Perfundit gelidâ; rursus vocat: eripe turpi
Colla jugo. Liber, liber sum, dic age. Non quis:
Urget enim dominus mentem non lenis, et acres
Subjectat lasso stimulos, versatque negantem.
Vel quum Pausiacâ torpes, insane, tabellâ,
Quî peccas minus atque ego, quum Fulvî Rutubæque,
Aut Placideiani contento poplite miror
Prœlia, rubricâ picta aut carbone; velut si
Re verâ pugnent, feriant, vitentque moventes
Arma viri? Nequam, et cessator Davus; at ipse
Subtilis veterum judex et callidus audis.
Nil ego, si ducor libo fumante; tibi ingens
Virtus, atque animus cœnis responsat opimis?
Obsequium ventris mihi perniciosius est: cur?

qui valet repugnare cupiditatibus, et spernere dignitates, atque *est* in semet omnino æqualis et globosus, ut nihil externi queat hærere per expolitum: quem fortuna impetit semper debilis. An potes aliquid ex istis velut tuum observare? Fœmina talenta quinque à te exigit, urget, domo ejicit, aquâ aspergit: iterum accersit. Exime cervicem infami servitute. Heus dic, Liber, liber sum. *Atqui* non vales: quippe animum premit herus gravis, acresque stimulos subdit fatigato, et reluctantem exagitat. Verùm enimvero quando stupens miraris tabellam à Pausiâ *pictam*, quâ ratione leviùs delinquis quàm ego, cùm attentus contemplor pugnas Fulvii, Rutubæ, et Placideiani, rubricâ vel carbone delineatas, intento poplite *altero*, quasi re ipsâ viri decertent, moveant arma, impetant, declinent? *Nempe* Davus iners et pravus *habebitur:* tu verò solers et peritus cognitor *rerum* antiquarum prædicaberis. Si trahor *odore* placentæ calidæ, *homo* nihili sum; *at* tibi magna virtus et mens temnit lautas dapes. Quare verò damnosius mihi est obtemperare ventri?

NOTES.

85. *Responsare cupidinibus fortis.*] Greek. Strong enough to govern or restrain them—to resist their importunities. Line 103, below; Ep. i. 1. 68; ii. 2. 48.

86. *In se ipso totus, &c.*] Occupied wholly in regulating or mastering his own passions—such a man is, like a globe, smooth and round, so that nothing from without can attach, or settle on it.

87. *Per leve.*] From its smoothness—it has no asperities for any thing to cling to.

88. *In quem manca, &c.*] Fortune assails him in vain—he has no assailable points.

Potesne.] Of these things can you recognize any thing belonging to you? Are any of these qualities yours?

90. *Vexat.*] Upbraids and rails.

91. *Gelidâ.*] Scil. *aquâ.* Drenches you with cold water, to get rid of you when you come to her doors.

92. *Non quis.*] From *queo.*

93. *Non lenis.*] A stern and severe master.

94. *Lasso.*] Beginning to pall.

Negantem.] Though resisting.

95. *Vel.*] *I. e.* to mention another instance of folly, &c.

Quum, &c.] When you are struck dumb with wonder at a painting of Pausias, how are you less absurd than I, who admire the conflicts of gladiators, sketched with red chalk, or charcoal?

Torpes, &c.] Compare Cic. Parad. v. 2. *Echionis tabula*, &c.

Pausiacâ.] Pausias was a painter of Sicyon. Pausan. Cor. 27. Pliny H. N. xxxv. 11.

97. *Contento poplite.*] Expressive of the attitude of attack—while the gladiator stands with one foot firmly planted, and the other stretched to its full extent.

100. *Nequam, &c.*] Davus, if he stops to admire any of these, is an *idler*, &c.

101. *Audis.*] You are called a nice judge of the works of the ancients—a connoisseur.

Callidus.] Sat. ii. 3. 23.

Audis.] Sat. ii. 6. 20.

102. *Nil ego.*] A worthless, good-for-nothing fellow.

Tibi ingens, &c.] Does your mighty virtue and spirit resist magnificent banquets? With all your philosophy, do *you* abstain from them?

104. *Obsequium.*] This yielding to my appetite—this seizing of a smoking-hot cake, is injurious to me, because I get a flogging for it.

"On one of Pausias' masterworks you pore,
As you were crazy: what does Davus more,
Standing agape and straining knees and eyes
At some rude sketch of fencers for a prize,
Where, drawn in charcoal or red ochre, just
As if alive, they parry and they thrust?"

Conington

Tergo plector enim; quî tu impunitior illa,
Quæ parvo sumi nequeunt, obsonia captas?
Nempe inamarescunt epulæ sine fine petitæ,
Illusique pedes vitiosum ferre recusant
Corpus. An hic peccat, sub noctem qui puer uvam
Furtivâ mutat strigili? qui prædia vendit,
Nil servile, gulæ parens, habet? Adde, quod idem
Non horam tecum esse potes; non otia recte
Ponere; teque ipsum vitas fugitivus, et erro,
Jam vino quærens, jam somno fallere curam;
Frustra: nam comes atra premit, sequiturque fugacem.
Unde mihi lapidem? Quorsum est opus? Unde sagittas?
Aut insanit homo, aut versus facit. Ocius hinc te
Ni rapis, accedes opera agro nona Sabino.

nimirum quia dorsum verberatur. *Sed* quo pacto minùs tu puniris, quoties appetis edulia ista, quæ *pretio* exiguo haberi non possunt? Quinimo amaræ fiunt dapes frequentiùs captatæ, et pedes vacillantes detrectant portare corpus vitiatum. *Denique* nunquid peccat servus quispiam pro uvâ dans strigilem subreptam circa noctem? Qui verò gulæ indulgens prædia venumdat, nihil servile exhibet? Adde quòd tu nequis unâ horâ tecum versari, nec bene uti otio; atque temet fugis, *ut servitutem* abhorrens et vagabundus; nunc vino, nunc somno quærens levare sollicitudines: inutiliter: quippe *hæ* tristes asseclæ fugientem urgent ac persequuntur. *HORAT.* Quâ parte habebo lapidem? *DAVUS.* Ecquid necesse est? *HORAT.* Ubi tela *inveniam?* *DAVUS.* Vel furit homo *noster*, vel condit carmina. *HORAT.* Nisi hinc abis velociter, ibis ad agrum *meum* Sabinum nonus operarius.

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105. *Quî, &c.*] But how with more impunity do you grasp these costly luxuries? That is—even you do not escape the consequences of excess—sickness, intoxication, &c.

106. *Obsonia.*] Used chiefly for fish of high price. Sat. ii. 2. 41; but also of luxuries of any kind.

107. *Inamarescunt.*] The reasons are given in Sat. ii. 2. 43. and 75.

108. *Illusi.*] Because when they attempt to walk, they totter.

Ferre recusant.] Refuse to carry—cannot perform their office.

109. *An hic peccat, &c.*] Does the slave who exchanges a *strigil* for grape—*i. e.* who steals and sells a flesh-brush from the baths, to buy wine with, does he do wrong?

110. *Qui, &c.*] And who sells his estates, in obedience to his throat—to gratify his taste for luxuries, has he nothing of the slave in him—does he do nothing wrong?

112. *Tecum esse.*] To be alone, and reflect on the consequences of your folly.

Otia recte pon.] Nor make any good use of your leisure.

113. *Teque, &c.*] You fly from yourself, as if you could not bear your own thoughts.

Fugitivus.] A slave who runs away—not to return; the *erro* is one who absents himself, in a fit of idleness, or for some profligate purpose.

115. *Nam comes atra.*] Scil. *cura.* Od. iii. 1. 40.

116. *Unde mihi.*] Where can I get a stone?—Horace, in a rage.

Quorsum est opus?] What for?

117. *Aut insanit, &c.*] Either the man is mad, or is making verses.—Davus, on seeing his master's fury.

118. *Opera.*] For *operarius.*

Nona.] Therefore Horace had *eight* at his farm; Davus would make the ninth.

SATIRA VIII.

Ut Nasidieni juvit te cœna beati?
Nam mihi quærenti convivam dictus here illic
De medio potare die. Sic, ut mihi nunquam
In vitâ fuerit melius. Da, si grave non est,
Quæ prima iratum ventrem placaverit esca.
In primis Lucanus aper (leni fuit Austro
Captus, ut aiebat cœnæ pater); acria circum
Rapula, lactucæ, radices, qualia lassum
Pervellunt stomachum, siser, halec, fæcula Coa.
His ubi sublatis puer alte cinctus acernam
Gausape purpureo mensam pertersit, et alter
Sublegit, quodcunque jaceret inutile, quodque
Posset cœnantes offendere; ut Attica virgo
Cum sacris Cereris, procedit fuscus Hydaspes,

HORATIUS. Quomodo te oblectavit cœna Nasidieni ditis? Etenim herè mihi *te* cœnaturum *apud me* perquirenti dictum *est te* ibi epulari à meridie. *FUNDANIUS.* Ita ut nunquam, ex quo vivo, rectiùs habuerim. *HOR.* Si molestum non est, dic quod edulium primò sedaret graviorem famem. *FUNDAN.* Initio fuit aper è Lucaniâ Austro placido captus, quemadmodum affirmabat convivator; circà *erant* acres rapæ, lactucæ, radices; et quæ languentem stomachum excitant: siser, alec, fæx *vini* Coi. Postquam remota sunt ista, servus altè succinctus mensam ex acere detersit mappâ villosâ purpureâ; alter autem corrasit quicquid supervacuum, et quod posset nauseam creare convivis. *Tum* subniger Hydaspes progrediens ad instar puellæ Atheniensis, quando sacra Cereris portat,

NOTES.

SATIRE VIII.

Fundanius gives the poet a description of a magnificent feast at which he had been present the day before, given to Mæcenas and his friends by one Nasidienus—a man of great opulence and pretension, but of sordid habits.

1. *Nasidieni.*] A quadrisyllable, *i. e.* melting into one, as *ariete, abiete, &c.*

Nasidieni.] Nasidienus Rufus. Nothing is known of this person—the name is probably an assumed one.

Ut, &c.] How was you pleased with Nasidienus's *cœna* yesterday?

Te.] Scil. Fundanius. The name occurs line 19.

Beati.] Rich—as often in Horace.

2. *Nam mihi, &c.*] For I was told yesterday, when I called to invite you to dine with me, that you were drinking at his house.

Here.] An older form than *heri.*

3. *Potare.*] *I. e.* that you were dining there. Expressive of the general entertainment, as in Sat. ii. 7. 32.

De medio die.] As early as noon.

Sic, &c.] Scil. *me juvit.* I never was so much amused in my life.

4. *Da.*] For *dic*, as in Virg. Ecl. i. 19; Ter. Heaut. prol. 10.

5. *Placaverit.*] In harmony with *iratum.*

Iratum.] For hungry—with *latrantem.* Sat. ii. 2. 17.

6. *Lucanus.*] The best boars were in the forests of Lucania, and of Umbria. Sat. ii. 3. 234; ii. 4. 40.

Leni.] Taken when the south-wind blew mildly—thought, of course, to be favourable to the flavour; or said, probably, to assure the guests of its *freshness*, for a strong south wind would soon taint it. Sat. ii. 2. 40.

7. *Circum.*] Scil. *posita.* The boar was the central dish, and the articles enumerated were placed round it in separate dishes. Sat. ii. 4. 75.

Acria.] Pungent—piquant.

8. *Rapula.*] Sat. ii. 2. 43.

Lactucæ.] Sat. ii. 4. 59.

Radices.] Radishes.

9. *Pervellunt.*] Excite or whet the appetite—used as condiments.

Siser.] Pliny says of this herb, or vegetable—*stomachum excitat, fastidium abstergit.* H. N. xx. 17.

Halec, fæcula Coa.] Sat. ii. 4. 73.

10. *Acernam.*] A specimen of the incongruity of the appointments. A table of coarse materials, wiped with a napkin of a brilliant dye. The fashionable or more appropriate table would have been one of citron, or a *vermiculated* one—a term of the Scholiast, which probably describes the *grain* of some ornamental wood.

12. *Sublegit.*] Picked up the relics—crumbs, bones, &c.

13. *Ut Attica virgo.*] Dark Hydaspes—*i. e.* an Indian slave marched in, slowly and stately, like an Attic girl in a procession of Ceres.

Attica virgo.] A priestess, in attendance on the rites. Sat. i. 3. 10.

Cæcuba vina ferens, Alcon Chium maris expers.
Hîc herus, Albanum, Mæcenas, sive Falernum
Te magis appositis delectat: habemus utrumque.
Divitias miseras! sed quîs cœnantibus una,
Fundani, pulchre fuerit tibi, nosse laboro.
Summus ego et prope me Viscus Thurinus, et infra,
Si memini, Varius; cum Servilio Balatrone
Vibidius, quos Mæcenas adduxerat umbras.
Nomentanus erat super ipsum, Porcius infra,
Ridiculus totas simul obsorbere placentas.
Nomentanus ad hoc, qui, si quid forte lateret,

quando sacra Cereris portat, vinum Cæcubum detulit; Alcon *autem* Chium sine marinâ *aquâ*. Mox dominus *dixit:* Si *fortè* Albanum vel Falernum, ô Mæcenas, te plusculùm juvat, *quàm* quæ allata sunt, utrumque adest. *HOR.* *O* infortunatas opes! at aveo scire, quibuscum epulantibus *tam* lautè cœnaveris, *O* Fundani. *FUNDAN.* Ego supremo in thoro, et juxta me Viscus Thurinus *accumbebat:* atque inferiori *loco*, si *bene* recordor, Varius. *Aderant in medio lecto* Servilius Balatro, et Vibidius, quos asseclas adduxerat Mæcenas. *In imo* erat Nomentanus supra Nasidienum, infrà *verò* Porcius, risum præbens, *cùm* devoraret simul integras placentas. *Porrò* Nomentanus propterea *aderat*, ut digito indicaret, si quid fortè *apponeretur* reconditi *saporis*.

NOTES.

15. *Alcon.*] Another slave—the name is mentioned as if Horace was acquainted with the establishment.

Expers maris.] *I. e.* with no sea-water mixed in it. It was usually so mixed in Greece, according to the Scholiast; but at Rome it might be in higher esteem in the pure state, or Nasidienus might think so, or affect to think so. Columella, Pliny, Athenæus, all bear testimony to the salt water.

17. *Appositis.*] Than what are on the table—*i. e. Cæcuban* and *Chian*—the best home and foreign wines.

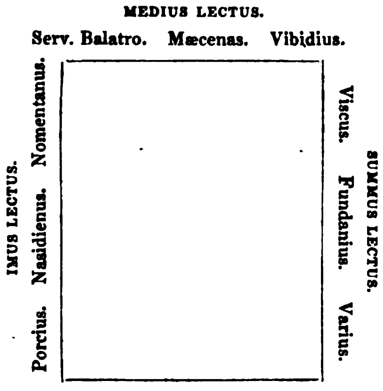
Habemus utrumque.] We have both—the Alban and Falernian.

18. *Divitias miseras.*] Said with reference to the ostentation of the man, coupled with his sordid spirit, which would not suffer him to produce these wines at once. The words appear to be Horace's.

Sed, &c.] I am dying to know along with whom it was you were splendidly treated—who were the party?

Una.] Scil. *tecum.*

20. *Summus ego, &c.*] The party consisted of nine—three on each of the couches, *summus, medius, imus*—placed thus:



The fourth side of the table was open for the access of the attendants.

22. *Mæcenas, &c.*] Mæcenas, as the chief guest, occupied the middle place of the *medius lectus*, the seat of honour.

Umbras.] The persons whom the distinguished guests brought with them were so styled—contemptuously.

23. *Ipsum.*] Emphatically—the host, Nasidienus. On his right and left were two *parasiti*, of whom Porcius made himself ridiculous—or rather, set the company laughing by swallowing *placentæ* whole—a part, apparently, of his buffoonery-duty.

25. *Nomentanus, &c.*] Was present for this purpose, to point out with his fore-finger,

Etenim reliqui è vulgo, nos, inquam, comedimus aves, conchylia, pisciculos, saporem habentia valdè cognito disparem. Hocque mox innotuit, quando mihi obtulit ilia passeris assi et rhombi, qualia non *antè* gustâram. Tum me docuit, melimela rubicundiora esse, *si* decerpantur imminutâ lunâ. Quid *autem* id referat, ab ipso meliùs acceperis. Deinde Vibidius ait Balatroni: Nisi potamus cum damno *præbentis cœnam*, moriemur sine ultione: *statimque* petit scyphos capaciores. Tunc pallor cœpit immutare vultum dantis epulas, nihil tam formidantis quàm validos potores: sive quòd dicaciores fiunt, sive quia vini calor hebetat gustum acutiorem. Jam Vibidius et Balatro, cunctique pariter urnas integras exhauriunt *poculis* Allifanis: infimi *verò* tori homines minimè læserunt lagenas. *Mox* apponitur muræna in catino extensa inter squillas jusculo immersas. Tum dominus ait: Ista prægnans capta est, *quæ* minùs bonâ carne fuisset, postquam peperisset. His affusum est jus, oleo expresso è præcipuâ Venafri cellâ, garo è succo piscium Hispanorum,

Indice monstraret digito; nam cetera turba,
Nos, inquam, cœnamus aves, conchylia, pisces,
Longe dissimilem noto celantia succum,
Ut vel continuo patuit, quum passeris assi et
Ingustata mihi porrexerat ilia rhombi.
Post hoc me docuit, melimela rubere minorem
Ad lunam delecta. Quid hoc intersit, ab ipso
Audieris melius. Tum Vibidius Balatroni,
Nos, nisi damnose bibimus, moriemur inulti;
Et calices poscit majores. Vertere pallor
Tum parochi faciem, nil sic metuentis, ut acres
Potores, vel quod maledicunt liberius, vel
Fervida quod subtile exsurdant vina palatum.
Invertunt Allifanis vinaria tota
Vibidius Balatroque, secutis omnibus; imi
Convivæ lecti nihilum nocuere lagenis.
Affertur squillas inter muræna natantes
In patinâ porrecta. Sub hoc herus, Hæc gravida, inquit,
Capta est, deterior post partum carne futura.
His mistum jus est; oleo, quod prima Venafri
Pressit cella; garo de succis piscis Iberi;

NOTES.

if any delicacy escaped the observation of the guests—it was his business to see that nothing escaped the notice of the guests.

26. *Nam, &c.*] As to the rest of us, &c.

28. *Longe dissimilem, &c.*] All of a flavour far different from the common run of such things—according to Nomentanus, or the *pater cœnæ.*

29. *Ut vel continuo, &c.*] As was obvious enough—ironically.

30. *Ingustata.*] Before I had tasted them.

29. *Passeris assi.*] Some flat fish fried.

31. *Minorem.*] Waning moon.

34. *Damnose, &c.*] Drink hard—to the damage of Nasidienus's cellars.

Inulti.] We shall die, and have no revenge on Nasidienus for all his folly, stinginess, and ostentation. Virg. Æn. ii. 670.

36. *Parochi.*] Because, like a *parochus*, what he did was done grudgingly. Sat. i. 5. 46.

Acres potores.] Hard drinkers.

37. *Vel quod subtile, &c.*] Because they blunt the delicate sense of taste—and Nasidienus, who prided himself on the quality of his wines, loved to have them observed and praised.

38. *Fervida.*] *I. e.* because, when drunk to excess, they *heat* the drinker.

39. *Invertunt.*] Turn in whole bins into their Allifanian cups.

Allifanis.] The large cups which they had called for in line 35.—the manufacture of Allifis, a town on the Vulturnus.

40. *Imi convivæ lecti.*] Nomentanus and Porcius—the *parasiti.*

41. *Nihilum nocuere, &c.*] They did no harm to the wine—they refrained, to please their patron.

42. *Natantes.*] Floating in the sauce. Sat. ii. 4. 38 and 64.

43. *Porrecta.*] Extended — indicative of its size.

Sub hoc.] *I. e.* When the *muræna* was placed upon the table.

44. *Deterior, &c.*] The flesh of which is not so good after spawning. All this parading is spent upon an *inferior* fish.

45. *Jus, &c.*] The sauce—or, strictly, the composition in which the fish was boiled, and which was served up with it, to be eaten as sauce. In short—a stew. Sat. ii. 4. 38 and 64.

Oleo, &c.] The best oil of Venafrum. Od. ii. 6.

46. *Cella.*] The place where the oil was *expressed* from the olives, and that the best in Venafrum—itself the most famous for olives in Italy.

Vino quinquenni, verum citra mare nato,
Dum coquitur; (cocto Chium sic convenit, ut non
Hoc magis ullum aliud) pipere albo, non sine aceto,
Quod Methymnæam vitio mutaverit uvam.
Erucas virides, inulas ego primus amaras
Monstravi incoquere, illotos Curtillus echinos,
Ut melius muriâ, quam testa marina remittit.
Interea suspensa graves aulæa ruinas
In patinam fecere, trahentia pulveris atri,
Quantum non Aquilo Campanis excitat agris.
Nos majus veriti, postquam nihil esse pericli
Sensimus, erigimur. Rufus, posito capite, ut si
Filius immaturus obîsset, flere. Quis esset
Finis, ni sapiens sic Nomentanus amicum
Tolleret: Heu, Fortuna, quis est crudelior in nos
Te deus? Ut semper gaudes illudere rebus
Humanis! Varius mappâ compescere risum
Vix poterat. Balatro suspendens omnia naso,
Hæc est conditio vivendi, aiebat; eoque
Responsura tuo nunquam est par fama labori.
Tene, ut ego accipiar laute, torquerier omni

vino quinque annorum, at cismarino, dum coquitur: cocto *verò* ita Chium aptum est, ut nullum aliud aptius *sit*, non sine pipere albo, et aceto, quod vinum Lesbium corruperit. Primus ego erucas virides et inulas acerbas; Curtillus *autem* herinaceos non lotos, velut convenientiùs, coquenda instituimus muriâ, quam testa marina reddit. Interim appensa aulæa graviter collapsa sunt in catinum, *tantumque* nigri pulveris extulerunt, quantum non movet Aquilo in agris Campanis. Nos timentes *aliquid* gravius, ubi comperimus nihil mali impendere, bono animo fuimus. Rufus *Nasidienus* contrà demisso capite lacrymatus est, quasi filius intempestivè esset mortuus. Ecquis modus adfuisset, nisi callidus Nomentanus ita familiarem solatus esset? Eheu fortuna, quod numen est inclementius erga nos quàm tu? quantum semper gaudium captas res humanas ludendo! Varius cachinnos mappâ coërcere vix poterat. Balatro cuncta in jocum trahens, dicebat, Ea sors est hujus vitæ, ideoque nunquam fama æqua respondebit labori tuo. Itane *verò oportet* te sollicitari multiplici curâ discerptum, ut ego lautas *epulas* capiam?

NOTES.

Garo.] The second ingredient was the pickle, or "essence," of an Iberian fish—caught on the Spanish coast. Pliny xxxi. 43.

47. *Citra mare, &c.*] *I. e.* Italian—*home* wine. The third ingredient.

48. *Dum coquitur, &c.*] While the composition *is boiling;* and Chian, a *foreign* wine, when it *has* boiled.

49. *Pipere albo.*] The fifth ingredient.

Aceto, &c.] The sixth. Vinegar made of Lesbian wine.

50. *Vitio mutaverit.*] Not invidiously—but descriptively. The wine must *spoil*, to make vinegar.

51. *Erucas, &c.*] Sat. ii. 58. I was the first who taught cooks to put *erucæ* and *inulæ* into the *jus*, as Curtillus to use unwashed *echini.*—Nasidienus affects the tone of an *artiste* in this line—of an original inventor.

52. *Echinos.*] Sat. ii. 4. 33.

Illotos.] *I. e.* apparently, with their *native liquor.*

53. *Ut melius, &c.*] *I. e.* The unwashed *echini*—as being better than the *muria*—the pickle, or essence which other shell-fish supply. Sat. ii. 4. 65.

54. *Suspensa aulæa.*] Od. iii. 29. 15.

55. *Pulveris, &c.*] Scil. *tantum.* Bringing down more dust than the north wind stirs up in the plains of Campania.

57. *Nos, &c.*] We, the guests, who expected worse consequences, when we discover there was no danger, recover from our fright, and are at ease again.

58. *Posito.*] With his head *down*, on the table, or his hand—in the attitude of despair.

59. *Esset.*] For *fuisset;* and *tolleret* for *sustulisset.* Sat. i. 3. 5. and 7.

60. *Ni sapiens, &c.*] Unless Nomentanus, one of the *parasiti*, had thus cheered his patron.

Sapiens.] *I. e.* In attempting thus with a grave face to console his patron.

63. *Mappâ.*] With a napkin—by thrusting it into his mouth.

64. *Balatro.*] Turning all into ridicule—as if that had been his humour. Sat. i. 6. 5.

65. *Hæc est conditio.*] This is the lot of life—these are the miseries to which mortals are exposed.

Eoque.] I. e. *ideoque.* And the reason your renown will never equal your efforts. All your cares spent in entertaining your friends thus magnificently, some ill fortune or other is sure to baffle.

67. *Tene.*] Scil. *decet*, or something similar. Sat. ii. 4. 83.

ne adustus panis, ne jus malè conditum inferatur; ut bene expediti ministri omnes nitidique famulentur? His adjunge infortunia: *putà*, si tentoria collabantur, ut modò *contigit:* si offenso pede servus catinum disrumpat. Verùm sicut imperatoris, *ita* convivium præbentis animum res contrariæ ostendere, prosperæ occultare consueverunt. Nasidienus ad ista *respondit:* Quæcunque bona postulabis, Dii largiantur tibi; adeò vir probus es, et facetus conviva. *Tumque* petit crepidas. Mox in singulis thoris aspexisses clàm ad aurem fieri susurrationes diversas. *Certè* nullos velim ludos spectâsse potiùs quàm istos. *HORAT.* At refer ea, quæ postea jocum tibi dedêre. *FUNDAN.* *Risimus* dum famulos interrogavit Vibidius, an fracta etiam lagena sit, quòd postulanti sibi pocula non præberentur. Dum *verò* conflatur risus è simulatis rebus, Balatrone obsecundante; *en* revertitur Nasidienus mutatâ fronte, quasi ingenio reparaturus infortunia. Ponè sequebantur famuli *in* prægrandi lance gestantes membra gruis divisa, plurimo sale itemque farre *conspersa;* nec non jecur albi anseris pinguibus ficis saginatum;

Sollicitudine districtum? ne panis adustus,
Ne male conditum jus apponatur? ut omnes
Præcincti recte pueri comtique ministrent?
Adde hos præterea casus, aulæa ruant si,
Ut modo; si patinam pede lapsus frangat agaso.
Sed convivatoris, uti ducis, ingenium res
Adversæ nudare solent, celare secundæ.
Nasidienus ad hæc: Tibi dî, quæcunque preceris,
Commoda dent; ita vir bonus es convivaque comis:
Et soleas poscit. Tum in lecto quoque videres
Stridere secretâ divisos aure susurros.
Nullos his mallem ludos spectâsse; sed illa
Redde, age, quæ deinceps risisti. Vibidius dum
Quærit de pueris, num sit quoque fracta lagena,
Quod sibi poscenti non dentur pocula; dumque
Ridetur fictis rerum, Balatrone secundo:
Nasidiene, redis mutatæ frontis, ut arte
Emendaturus fortunam; deinde secuti
Mazonomo pueri magno discerpta ferentes
Membra gruis, sparsi sale multo non sine farre;
Pinguibus et ficis pastum jecur anseris albæ;

NOTES.

70. *Præcincti.*] As *puer alte cinctus*, in line 10.

71. *Adde, &c.*] Accidents of this sort—the fall of a canopy, &c.

72. *Pede lapsus.*] Stumbling.

Agaso.] A sort of groom, or stable-boy—not in his place, and so awkward—or one as clumsy as an *agaso.*

73. *Sed, &c.*] Emphatically, as in Epod. 8. 10. It is adversity that discovers the genius of a host, as well as of a military commander.

76. *Convivaque comis.*] Kind, good-natured guest.

77. *Soleas poscit.*] Nasidienus rises from the table to see about replacing the *aulæa*, or rather, about substituting some fresh dishes for what had been spoilt by the accident.

Soleas.] These dinner-slippers were thrown off, when the guests took their places on the *lecti.* Martial. 62. 98.

In lecto quoque.] In each of the *lecti.*

78. *Divisos.*] Whispers distributed—first in the ear of one guest, and then in that of another. Od. i. 36. 6.

79. *Sed illa, &c.*] But come, tell me what you laughed at next—what was the next ridiculous occurrence—as if nothing else could occur at such a scene.

83. *Ridetur, &c.*] Amidst the general laughter at the folly of the host, though other causes were pretended, &c.

Fictis rerum.] Instead of *fictis rebus.*

Balatrone secundo.] Aiding and abetting—*i. e.* he was conspicuous in promoting the laughter.

84. *Mutatæ frontis.*] With a changed—*i. e.* with a cheerful brow.

Arte emendaturus.] As in Terence Adelph. iv. 7. 23. *Arte corrigere, quod cecidit forte*, i. e. *male.*

86. *Mazonomo.*] A large dish—named originally from its being used for the family-mess, consisting of grain of some sort boiled in milk or water.

87. *Non sine farre.*] Perhaps with pieces of bread. The whole dish seems to be a sort of hash, or hodge-podge.

Et leporum avulsos, ut multo suavius, armos,
Quam si cum lumbis quis edit; tum pectore adusto
Vidimus et merulas poni et sine clune palumbes;
Suaves res, si non causas narraret earum et
Naturas dominus; quem nos sic fugimus ulti,
Ut nihil omnino gustaremus, velut illis
Canidia afflâsset pejor serpentibus Afris.

humeros etiam leporinos abstractos, tanquam longè melius *quid*, quàm si cum lumbis edantur. Jam aspeximus afferri merulas adusto pectore, et palumbes sine natibus: quæ *quidem* jucunda *extitissent*, si causas eorum et naturas *importunè* herus non commemorâsset. *Ergo* hunc nòs ulti *sumus* ita fugientes, nihilque prorsus delibantes, perinde ac si Canidia Africanis anguibus pestilentior illa aspirando infecisset.

NOTES.

89. *Leporum — armos.*] Compare Sat. ii. 4. 44., unless the *suavius* refers to *avulsos*—as if better *stript* off than *cut*.

92. *Suaves res.*] Very good things, if Nasidienus had not bored us with the whys and the wherefores.

93. *Ulti.*] Taking our revenge for his babble, by tasting none of his dishes.

94. *Illis.*] The dishes.

95. *Afflâsset.*] Scil. *venenum*.

Pejor.] More poisonous, &c.

Q. HORATII FLACCI

EPISTOLARUM

LIBER PRIMUS.

EPISTOLA I.

AD MÆCENATEM.

O Mæcenas, à me celebrate primis carminibus, et celebrande postremis, me sat probatum, jamque libertate fruentem, vis rursùm obstringere veteri exercitatione. *Atqui* non eadem ætas adest, non *idem* ingenium. En Veianius, armis in Herculis æde suspensis, delitescit quietus ruri,

PRIMÂ dicte mihi, summâ dicende Camœnâ,
Spectatum satis, et donatum jam rude, quæris,
Mæcenas, iterum antiquo me includere ludo?
Non eadem est ætas, non mens. Veianius, armis
Herculis ad postem fixis, latet abditus agro,

NOTES.

EPIST. I.

Renouncing the sports and pursuits of his younger days, Horace devotes himself for the future, as becomes his years, to the serious prosecution of wisdom and virtue.

1. *Primâ Camœnâ.*] Not strictly the *first* verses he wrote—nor the first ode, or epode, or satire, which are all, like this of the Epistles, addressed to Mæcenas—nothing so formal is meant; but in a looser sense, Mæcenas was the long and steady patron, to whom he had, early, addressed many of his verses, and should do so to the last. Horace was known as a poet before his introduction to Mæcenas. Sat. i. 6. 55.

Dicte.] Addressed, *i. e.* with honour—celebrated. *Dicere*, so used repeatedly. Od. i. 12. 25, &c.

Summâ.] Not, this my *last*, but, prospectively—whom, as long as I write, I shall address.

Camœnâ.] The Muse—*i. e.* her inspirations.

2. *Spectatum.*] Scil. *me*. Seen, and, by implication, approved—an old performer, long enough before the *public eye*.

Donatum rude.] *I. e.* discharged from the obligation of future exhibitions. The *rudis* was presented to the veteran gladiator, as the emblem, or rather in token of his freedom.

Quæris, &c.] Mæcenas, of course, had urged the poet for more verses, probably of the gayer kind.

3. *Me includere.*] To enclose me—*i. e.* bring me back again to the arena. Horace compares himself, an old and tried poet, to a veteran gladiator released from his labours.

4. *Non eadem ætas.*] I am no longer young.

Non mens.] I have *other* thoughts and pursuits.

Veianius.] Some distinguished gladiator of the times.

5. *Ad postem fixis.*] Attached to the gates, or rather to the columns of the temple of Hercules, as soldiers hung up *their* arms in the temple of Mars, &c.

Latet abditus agro.] In some country retreat. Veianius may be supposed to have

Ne populum extremâ toties exoret arenâ.
"Est mihi, purgatam crebro qui personet aurem:
Solve senescentem mature sanus equum, ne
Peccet ad extremum ridendus, et ilia ducat."
Nunc itaque et versus et cetera ludicra pono;
Quid verum atque decens curo et rogo, et omnis in hoc sum;
Condo et compono, quæ mox depromere possim.
Ac ne forte roges, quo me duce, quo lare tuter;
Nullius addictus jurare in verba magistri,
Quo me cumque rapit tempestas, deferor hospes.
Nunc agilis fio, et mersor civilibus undis,
Virtutis veræ custos rigidusque satelles;
Nunc in Aristippi furtim præcepta relabor,
Et mihi res, non me rebus subjungere conor.

ne ampliùs populum deprecetur in ultimâ arenâ. *Certè* adest, qui sæpius insusurret ad aurem meam sapientem: Dimitte prudens tempestivè equum ad senium vergentem, ne sub finem deficiat, atque *ægrè* anhelitum trahens drideatur. Ergo jam carminibus, aliisque jocis nuncium remitto. Satago deinceps et quæro, quid bonum, quid honestum *sit*: atque in id incumbo totus. Colligo et contexo, quæ statim adhibere queam *ad usum*. Ac ne fortè sciscíteris, quem ego magistrum, quam disciplinam sequar; nullius *videlicet* præceptoris opinionibus me addico; sed velut hospes feror, quocunque me impetus agit. Modò sum actuosus, et reip. negotiis occupor, acer virtutis sinceræ defensor et observans: modò clàm redeo ad Aristippi documenta; mihique res, non me rebus, velim subjici.

NOTES.

completed his service, or have purchased his discharge, or have been dismissed by public favour. Sat. ii. 7. 59.

6. *Ne populum, &c.*] *I. e.* not to expose himself to any further hazards. The fate of the gladiator, when worsted, depended on the will of the spectators. A popular performer would rarely be sacrificed; but there could be no security against the caprice of a mob.

Extremâ.] The part of the arena, or stage, nearest the spectators—the edge of it, whither the defeated party was driven by the superior prowess or fortune of his opponent.

Ne toties exoret.] *I. e.* may never again be driven to the necessity of soliciting—as if his exhibitions had been numerous, and the occasions for soliciting indulgence perhaps not unfrequent.

7. *Est mihi, &c.*] I too, like Veianius, have a monitor, who warns me to retire—to give up the craft of versification—not to hazard my reputation by impotent efforts.

Est mihi, qui, &c.] Meaning his own feelings and convictions.

Purgatam.] Scil. *sorde*. Clean—with no obstructions to the reception of sounds. Rings in my ear distinctly—I cannot be mistaken. Pers. v. 63.

9. *Ilia ducat.*] Break his wind—descriptive of such an effect. Pliny H. N. xxvi. 6. has *ilia trahere* in the same sense.

Peccet ad ext.] Make a ridiculous failure at last.

10. *Nunc itaque, &c.*] *I. e.* in obedience to my feelings.

Versus, &c.] I give up my verses, and all *other* sports of my youth. The *ludicra* will qualify *versus*, which may be regarded as referrible to the Lyrics and Satires. The words do not of necessity imply the entire renunciation of poetry, but only of the lighter kind—such as no longer befitted his years.

11. *Verum.*] I. e. *rectum*. What is right in itself. The τὸ καλόν.

Decens.] Referrible to whatever *becomes* the age, station, &c.—involving what we should call the duties of life.

12. *Condo et compono.*] *Condere* expresses the gathering and *storing* in the mind—and *componere*, the *arranging* of such stores.

13. *Quo me duce, &c.*] To what teacher or sect I attach myself. *Dux* is the teacher or particular master of philosophy—*secta* the particular philosophy, whose doctrines he enforces.

Lare.] As *domus Socratica*. Od. i. 29. 14.

14. *Nullius, &c.*] Not bound (like the gladiator) to swear to the words of *one* master—*i. e.* devoted to no *one*, I go whither the wind takes me, though I happen to be a stranger. An eclectic, in short, as Cicero occasionally represents himself, though nominally an Academic. Tuscul. iv. 7.

Addictus jurare.] Greek—instead of *ut jurem*.

16. *Nunc agilis, &c.*] Sometimes I am in action, and immersed in civil waves—deep in public business—the rigid guard and guardian of true virtue—*i. e.* practising the maxims of the Stoics, in the offices of society. Ep. i. 2. 22.

18. *Nunc in Arist. &c.*] Sometimes I relapse again, insensibly, to the principles of Aristippus—who measured, as Epicurus did afterwards, the *summum bonum* by pleasure, but in a looser and coarser sense than Epicurus. Sat. ii. 3. 100.

19. *Et mihi, &c.*] I make things bend to

Sicut *autem* longa nox *iis*, quos meretrix fallit, et dies longa operi debito adstrictis videtur; annus verò tardus pupillis severæ disciplinæ novercarum obnoxiis; ita mihi lentum et molestum tempus labitur, quod spem differt ac desiderium exequendi strenuè illud, quod inopibus pariter ac divitibus utile sit; spretum *verò* pueris ac senibus similiter nocebit. Superest ut me ipse his præceptionibus regam et tuear. *Enimverò quamvis* nequeas *tam* acutè videre quàm Lynceus, non ideo tamen desinas ungere oculos lippientes; ac licèt non speres robur fortis Glyconis, non *propterea* negligas à corpore arcere chiragram innodantem. Licet aliquatenus progredi, tametsi non liceat ulteriùs. *Verùm enim* si animus æstuat avaritiâ et cupiditate miseros *faciente; in promptu* adsunt sermones, quibus mitigare queas hoc malum, et magnam istius ægritudinis partem depellere. *Si* gloriæ studio inardescis, habes quædam remedia, quibus

Ut nox longa, quibus mentitur amica, diesque
Longa videtur opus debentibus; ut piger annus 21
Pupillis, quos dura premit custodia matrum;
Sic mihi tarda fluunt ingrataque tempora, quæ spem
Consiliumque morantur agendi gnaviter id, quod 24
Æque pauperibus prodest, locupletibus æque,
Æque neglectum pueris senibusque nocebit.
Restat, ut his ego me ipse regam solerque elementis:
Non possis oculo quantum contendere Lynceus,
Non tamen idcirco contemnas lippus inungi;
Nec, quia desperes invicti membra Glyconis,
Nodosâ corpus nolis prohibere cheragrâ. 31
Est quadam prodire tenus, si non datur ultra.
Fervet avaritiâ miseroque cupidine pectus?
Sunt verba et voces, quibus hunc lenire dolorem
Possis, et magnam morbi deponere partem.
Laudis amore tumes? sunt certa piacula, quæ te 36

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me, rather than bend myself to them.—I pursue pleasure rather than duty.—I am more of a Cyrenaic than a Stoic.

21. *Opus debentibus.*] To those who have anticipated payment, and work comparatively with reluctance—wanting the stimulus of reward at the close of it.

22. *Dura premit custodia, &c.*] The severity with which wise mothers restrain the excesses of their sons—yet minors, and not in possession of their estates.

Premit.] *I. e.* by their personal influence and authority. They were not the *legal* guardians of their children.

24. *Morantur, &c.*] Interrupt or impede my strenuously doing that which, (scil. *factum,)* being done, is beneficial, alike to rich and poor, &c.

Id, quod.] Prosecuting the *verum atque decens*, line 11.

27. *Restat, &c.*] It is for me then, interrupted as I am, if I can do no better, to govern and console myself with such elementary, or, perhaps, fundamental maxims as these.

28. *Non possis, &c.*] Though, with your weak eyes, you may never, do what you will, be able to see as far as Lynceus, yet for that you should not refuse to use *collyrium*—you should do what you can to improve them. Though you cannot attain all you wish, do not neglect what is within your reach.

Lynceus.] Sat. i. 2. 90.

29. *Inungi.*] Scil. *collyriis.*

Lippus.] Sat. i. 1. 120; i. 5. 30.

30. *Nec, &c.*] Nor, again, because you despair of your limbs ever having the vigour of Glycon, should you be unwilling to do all you can to keep off the gout.

Glyconis.] An athlete, memorable for his size and strength.

31. *Nodosa.*] From the hard tumours—chalk stones—in the articulations of the fingers. Ovid has *podagra nodosa.* Ex Pont. i. 3. 23.

32. *Est quadam, &c.*] So far—to a certain point you *may* go, if you can get no farther. A general maxim, in correspondence with the two particular instances.

33. *Fervet, &c.*] Are you burning with avarice—under the dominion of the wretched desire of pursuing some unattainable object?

34. *Verba et voces, &c.*] Maxims of philosophy, which, like the incantations of magic, are calculated to expel these passions. Eurip. Hippol. 491.

35. *Morbi.*] Of avarice. *Morbus,* like νόσος, is applied habitually to exorbitant passions. Sat. ii. 3. 27. and 254.

36. *Laudis amore tumes?*] Are you swollen—inflated—filled with, &c.

Certa piacula, &c.] Remedies, which will cure these evils, as effectually as the *piacula*

… rising against a head wind

[illegible] republicans "the ignominy of defeat in the competition for office". Globe [illegible]

Ter pure lecto poterunt recreare libello.
Invidus, iracundus, iners, vinosus, amator?
Nemo adeo ferus est, ut non mitescere possit,
Si modo culturæ patientem commodet aurem.
Virtus est vitium fugere, et sapientia prima
Stultitiâ caruisse. Vides, quæ maxima credis
Esse mala, exiguum censum, turpemque repulsam,
Quanto devites animi capitisque labore!
Impiger extremos curris mercator ad Indos,
Per mare pauperiem fugiens, per saxa, per ignes:
Ne cures ea, quæ stulte miraris et optas,
Discere et audire et meliori credere non vis?
Quis circum pagos et circum compita pugnax,
Magna coronari contemnat Olympia, cui spes,
Cui sit conditio dulcis sine pulvere palmæ?
Vilius argentum est auro, virtutibus aurum.
O cives, cives! quærenda pecunia primum est,
Virtus post nummos! hæc Janus summus ab imo

curari possis, libro ter sanctè perlecto. *Denique*, invidus, iracundus, piger, ebriosus, perditè amans, et quantumvis inhumanus quisque *profectò* sanari potest, si quidem animum docilem præbeat disciplinæ. Virtus est fugere vitium, et prima sapientia liberum esse à fatuitate. Cernis, quanto animi et corporis nisu declines mala, quæ putas esse maxima; *videlicet*, paupertatem, ac repulsam ignominiosam. *Sic tu* negotiator ad ultimos Indos contendis, inopiam strenuè devitans, per mare, per scopulos, per flammas: *at verò* detrectas auscultare sapientiori, ac erudiri, ut scias ea contemnere quæ fatuè æstimas magni, et concupiscis? Ecquis peritus certandi in pagis et compitis, non malit victor esse in celeribus Olympicis, si spes facilis adsit adipiscendæ victoriæ sine *magno* labore? *Enimverò* ut argentum auro, *sic* aurum virtutibus postponi debet. *Nec audiendus qui sic moneat:* O cives, cives, opes primò sunt comparandæ; virtus autem post pecuniam. Illud *quidem* monstrat Janus summus atque imus.

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of the priests—will bring you to yourself again—*i. e.* by studying books of philosophy which contain the deductions of experience and of profound reflection.

37. *Ter pure, &c.*] *Ter*, thrice; *pure*, sincerely—with no desire to evade or elude the truth. The words harmonise with *piacula*, and all have reference to sacrificial observances.

38. *Amator.*] Libertine.

40. *Culturæ.*] To instruction—to the doctrines of philosophy, by which the mental soil is cultivated. Cic. Tusc. ii. 13.

41. *Virtus est, &c.*] To avoid vice is virtue, and to be free from folly is wisdom, and the highest *(prima)*. The poet says nothing of *positive* virtue—the absence of vice is virtue.

42. *Vides, &c.*] You see with what labour of thought, and at what risks of life, you fly from what you regard as the greatest evils—poverty and its consequence—rejection from office and honour.

43. *Exiguum, &c.*] Property below the sum which qualifies for rank and office. *Census brevis*, Od. ii. 15. 13. *Tenuis*, Ep. i. 7. 56.

Repulsam.] *I. e.* in competitions for honours and distinctions.

45. *Impiger, &c.*] If a merchant, you go to the farthest East, &c.

Extremos ad Indos.] To the remotest regions of the East.

46. *Per ignes.*] Proverbial, as διὰ πυρὸς βαίνειν. Od. iv. 14. 24. Sat. i. 1. 38.

47. *Ne cures, &c.*] Will you not, then, listen, and learn, and trust to the better instructor, that you may not be so solicitous about these things, which you thus foolishly admire and long for?

48. *Meliori.*] A wiser. Ep. i. 2. 68.

49. *Quis circum, &c.*] What humble boxer of the streets would refuse the crown of victory at the Olympics, if he had the hope of getting the prize without the toil?—Who would be fool enough to reject the superior distinction?—What person of sound understanding would rather go in chace of wealth and honours which cannot be attained without toil and trouble, than cultivate virtue, which involves neither risk nor care?—would not renounce silver for gold, and gold for virtue?

50. *Magna coronari.*] Στεφανοῦσθαι Ὀλύμπια. Greek construction, instead of *coronari in magnis Olympiis.* Ennius had *vicit Olympia*, for *vicit in Olympiis*, quoted by Cicero de Senect. 5.

51. *Sine pulvere.*] Scil. *raised* in the struggle of conflict—without fighting. Od. i. 1. 3.

52. *Vilius, &c.*] If the better be preferable to the worse, then is virtue to riches.

53. *O cives, &c.*] But, in contradiction to these sentiments, the universal cry now is, &c.

54. *Janus summus, &c.*] The Lombard-

Prodocet; hæc recinunt juvenes dictata senesque,
Lævo suspensi loculos tabulamque lacerto.
Si quadringentis sex septem millia desunt,
Est animus tibi, sunt mores, et lingua fidesque,
Plebs eris. At pueri ludentes, Rex eris, aiunt,
Si recte facies. Hic murus aheneus esto,
Nil conscire sibi, nullâ pallescere culpâ.
Roscia (dic sodes) melior lex, an puerorum est
Nænia, quæ regnum recte facientibus offert,
Et maribus Curiis et decantata Camillis?
Isne tibi melius suadet, qui rem facias, rem,
Si possis recte; si non quocunque modo rem,
Ut propius spectes lacrimosa poëmata Pupî:
An, qui fortunæ te responsare superbæ
Liberum et erectum præsens hortatur et aptat?
Quodsi me populus Romanus forte roget, cur
Non, ut porticibus, sic judiciis fruar isdem,
Nec sequar, aut fugiam, quæ diligit ipse, vel odit;

Hæc præcepta recolunt tam pueri quàm senes, brachio sinistro appensa *gestantes* loculos et tabulam. *Adde quòd* si sex *aut* septem millia desiderantur ad quadringenta, *licèt* habueris ingenium, probitatem, facundiam, integritatem; *nihilominùs eris* plebeius. Verùm *quantò meliùs* pueri inter ludendum edicunt, Rex eris, si rectè agas! *Ita sanè.* Hic *tibi* murus sit ex ære; nullius peccati conscium esse; nullius flagitii probrum timere. Age, responde, an Roscia lex præstantior, an puerorum edictum, quo bene agentibus regnum defertur, fortibus Curiis et Camillis celebratum? An ille tibi meliora suggerit, qui *admonet*, ut opes acquiras justè *quidem*, si *fieri* potest; sin autem, quâcunque ratione opes *congeras*, ut propiùs spectes flebilia carmina Pupii; an qui præsens suadet ac desiderat, ut expeditus ac fortis arroganti fortunæ obsistas? Quòd si populus Rom. à me fortè percunctetur, quare non eadem *cum ipso* judicia habeam, sicut porticus *habeo communes*; et *cur* non amem vel oderim quæ ipse amat aut aversatur;

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street, or the money-market of Rome. Sat. ii. 3. 19.

55. *Prodocet.*] Proclaims—teaches aloud, or publicly.

Hæc, &c.] These are the maxims which young and old re-echo—as boys at school repeat their master's *dictations*. Sat. i. 6. 47.

57. *Si quadringentis, &c.*] If you want only six or seven of the four hundred thousand sesterces—i. e. the qualification of an *eques*, though you are good, honourable, eloquent, faithful, you will be one of the *canaille* still—you cannot be enrolled in the ranks of the *equites*—the gentlemen of Rome.

58. *Animus.*] Not talents, in the sense of *mens* or *ingenium*—the reference, in our phraseology, is to the *heart*, rather than the head.

59. *At pueri, &c.*] But still—the boys in their sports say—you will be king if you do *right*—conferring the crown, not on the richest, but the best.

60. *Hic murus, &c.*] Let innocence be your wall of brass—your castle and defence. Trust to this for protection, rather than to riches or rank.

61. *Nil.*] *I. e.* of no crime.

62. *Roscia lex.*] The law which fixed the qualification of the *eques*, and assigned him a particular seat in the theatres. Epod. iv. 16.

Roscia.] Introduced by Roscius Otho, 686 U. C.

63. *Nænia.*] Usually a dirge, but here a few doggrel verses shouted by the boys in their sports, on conferring the crown.

64. *Et maribus, &c.*] Who not only thus sung as boys, but as *men* acted in conformity with the sentiment, and reserved their approbation for worth, not riches.

Maribus.] Of *manly* sentiments—such as become men of generous and independent spirit.

65. *Isne, &c.*] Does *he* give you the better advice, who bids you make money, money—honestly, if you can; but, at all events, money—in order that you may have the privilege (that of knights and senators) of beholding *closer* Pupius's miserable pieces? Or, &c.

67. *Lacrimosa.*] Ironically, of course—the poet's object is to depreciate the mighty distinction of sitting in or near the orchestra, while he hints, the farther off from these wretched performances the better.

68. *Responsare, &c.*] Sat. ii. 7. 85.

69. *Præsens.*] By personal instruction and example—not through the medium of books.

Erectum.] That will *not bend* under the pressure of fortune.

70. *Cur non, &c.*] Why I do not hold the same sentiments, as well as use the same porticos, &c. as they do—I shall reply with the answer which the fox made to the sick lion, &c. The fox dreads the treachery of the lion—the poet the depravity and corruption of the Romans.

"Be this your wall of brass, your coat of mail,
A guileless heart, a cheek no crime turns pale

Conington.

precious "ones at your side" [illegible]

vitiosa libido "unreasoning caprice" Flite Ef

Olim quod vulpes ægroto cauta leoni
Respondit, referam: Quia me vestigia terrent
Omnia te adversum spectantia, nulla retrorsum.
Bellua multorum es capitum: nam quid sequar? aut quem?
Pars hominum gestit conducere publica; sunt, qui
Crustis et pomis viduas venentur avaras,
Excipiantque senes, quos in vivaria mittant;
Multis occulto crescit res fœnore. Verum
Esto, aliis alios rebus studiisque teneri;
Iidem eadem possunt horam durare probantes?
Nullus in orbe sinus Baiis prælucet amœnis,
Si dixit dives, lacus et mare sentit amorem
Festinantis heri; cui si vitiosa libido
Fecerit auspicium, cras ferramenta Teanum
Tolletis, fabri. Lectus genialis in aulâ est?
Nil ait esse prius, melius nil cœlibe vitâ:
Si non est, jurat bene solis esse maritis.
Quo teneam vultus mutantem Protea nodo?
Quid pauper? ride: mutat cœnacula, lectos,
Balnea, tonsores; conducto navigio æque

respondebo *idem*, quod olim astuta vulpes aiebat leoni ægrotanti: Quia me deterrent vestigia ad te conversa omnia, nulla *autem* retrò. *O populus*, bellua es plurium capitum. Quid verò aut quem sequar? Pars hominum gaudet conducere *vectigalia* publica: sunt qui viduas avaras captent crustulis et pomis; atque circumveniant senes, quos mittunt in vivaria. Multi opes augent occulto fœnore. At licèt diversi diversa consectentur negotia et proposita, *numquid* ipsi eadem constanter prosequi valent per unam horam? Si locuples dicat, Nullus sinus in mundo præstat jucundis Baiis: *statim* lacus marinus experitur cupiditatem domini properantis. *Quòd* si perversum studium *ædificandi* augurium ei dederit, cras ferramenta transportabitis Teanum, ó artifices. *Porrò si* genialis thorus in aulâ ejus sit; affirmat nihil præstabilius esse, nihil optabilius vitâ cœlibe: si non adest, asseverat solos conjuges beatos esse. Quonam laqueo stringam Proteum vultus variantem? Inops *autem* quid *agit?* ride: mutat domicilium, thoros, balnea, tonsores; conductæ cymbæ fastidio

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76. *Bellua, &c.*] You are a hydra—with as many vices as heads.

77. *Conducere publica.*] Scil. *vectigalia.* To farm the taxes, &c. which was done chiefly by the knights. Persons so engaged were thence called *publicani.* The word *publica* here comprises *works*, as well as taxes. Compare Juvenal iii. 31, &c.

Sunt, qui, &c.] Some with tit-bits and fruits hunt up—curry favour with rich saving widows.

79. *Excipiantque, &c.*] Entrap old men to secure them, like fish, in their own preserves. Sat. ii. 5. 44.

80. *Occulto.*] Expressive of the underhand arts of money-lenders.

Verum esto, &c.] But great as is the variety of vice among the people of Rome, their changeableness and caprice is greater.

82. *Iidem, &c.*] Can the same persons approve of the same thing an hour together?

83. *Nullus, &c.*] If a rich man, prompted by some transient humour, once says—Baiæ is the most beautiful bay in the world, forthwith lake and sea feel, or suffer from the building passion of the eager lord.—He loses no time in setting men to work. Od. ii. 18. 19.

84. *Amorem.*] Compare Epod. ii. 37.

85. *Vitiosa libido, &c.*] If caprice shall prompt him—be the auspice under which he acts—he exclaims, to-morrow you shall take your tools to Teanum—to build *there*, of course.

86. *Teanum.*] Sidicinum—a town of Campania, built on a hill, between Cales and Suessa. There was a town of the same name in Apulia.

87. *Lectus genialis.*] A marriage-bed.—If he is a married man, &c.

89. *Si non est.*] If there is not *in aulâ lectus genialis*—if he is not a married man, &c.

Bene solis, &c.] Sat. ii. 2. 120.

90. *Quo, &c.*] With what charm can I bind this Proteus—the rich man—who thus changes his form?

91. *Quid pauper, &c.*] But how is it with the poor man? What does he do? Join me in the laugh, Mæcenas—for he is as restless and changeable as his superior, &c.

Cœnacula.] His garret.

Lectos.] Table-couches.

92. *Balnea.*] The *public* baths used by the poorer classes—for the rich had them at their own residences.

Conducto, &c.] And as sick of his hired boat, as the rich man of his *own (priva) trireme*—his own splendid yacht—as desirous of a change. Od. iii. 1. 37.

pariter afficitur, ut dives qui proprio vehitur navigio. Si obvius tibi fiam habens capillos inæqualiter recisos à tonsore, cachinnos tollis: si subucula detrita supposita fuerit tunicæ mundæ, vel si toga inæqualis disconvenit; in risum solveris. Quid verò, cùm mea mens secum luctatur? contemnit quod cupivit, requirit quod modò abjecit; agitatur ac discordat toto vitæ ordine: destruit, extruit; quadrata mutat rotundis? *tum certè* existimas me communi insaniâ laborare, neque derides, nec putas indigere medico vel curatore à prætore assignato: cùm sis columen rerum mearum, ô *Mæcenas*, et indigneris propter malè recisum unguem amici à te pendentis, teque *velut unicum præsidium* intuentis. Denique sapiens Jove solo est inferior, opulentus, liber, insignis, formosus, imò rex regum; sanus præsertim, nisi quando pituita ægritudinem procreat.

Nauseat ac locuples, quem ducit priva triremis.
Si curatus inæquali tonsore capillos
Occurro, rides; si forte subucula pexæ
Trita subest tunicæ, vel si toga dissidet impar,
Rides. Quid? mea quum pugnat sententia secum;
Quod petiit, spernit; repetit, quod nuper omisit;
Æstuat, et vitæ disconvenit ordine toto;
Diruit, ædificat, mutat quadrata rotundis;
Insanire putas solemnia me, neque rides,
Nec medici credis, nec curatoris egere
A prætore dati, rerum tutela mearum
Quum sis, et prave sectum stomacheris ob unguem
De te pendentis, te respicientis amici.
Ad summam, sapiens uno minor est Jove, dives,
Liber, honoratus, pulcher, rex denique regum;
Præcipue sanus, nisi cum pituita molesta est.

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94. *Si curatus, &c.*] If I meet you with my hair trimmed awry—or you observe any incongruity in my dress, you laugh; but no caprice or discrepancy in conduct excites your attention—*they* are too much in the common course of things.

Curatus, &c.] Greek for—*capillis a tonsore curatis.*

Inæquali.] Who dresses the hair unequally, or awry.

95. *Subucula.*] Vest worn under the tunic—a woollen shirt.

96. *Trita.*] Worn, as we say, thread-bare—with the knap gone—opposed to *tunica pexa*, with the knap fresh and full.

Si toga, &c.] If it does not hang evenly—symmetrically. Sat. i. 1. 31.

97. *Pugnat secum.*] Contradictory—or incompatible.

99. *Disconvenit, &c.*] In the whole tenor of my life—when my sentiments have no steadiness or consistency.

101. *Insanire solemnia.*] Mad in the usual way—only like every body else. The same construction, with the accusative, occurs Sat. ii. 3. 63; as also *delirant* in Ep. i. 2. 44.

102. *Nec medici, &c.*] Nor do you believe I want a doctor, or a guardian—*i.e.* one appointed by the prætor, as was usual in the case of insane people. Sat. ii. 3. 218.

103. *Rerum tutela, &c.*] Though you are my patron, and quarrel on account of an ill-pared nail with your friend, who depends on you, and looks to you for protection.

106. *Ad summam.*] In short—equivalent to *ne longum faciam.* Sat. i. 3. 137.

Sapiens, &c.] He alone lives happily, who lives wisely—a sentiment which the poet expresses playfully; in the absurd language of the Stoics. Sat. i. 3. 125. and 136.

108. *Præcipue.*] Above all things—in sound health—except when annoyed with a cold—which is enough to upset the equanimity of a Stoic.

Pītuītâ.] As in Sat. ii. 2. 76.

EPISTOLA II.

AD LOLLIUM.

TROJANI belli scriptorem, maxime Lolli,
Dum tu declamas Romæ, Præneste relegi;
Qui, quid sit pulchrum, quid turpe, quid utile, quid non,
Planius ac melius Chrysippo et Crantore dicit.
Cur ita crediderim, nisi quid te detinet, audi.
Fabula, quâ Paridis propter narratur amorem
Græcia Barbariæ lento collisa duello, 7
Stultorum regum et populorum continet æstus.
Antenor censet belli præcidere causam:
Quid Paris? ut salvus regnet vivatque beatus,
Cogi posse negat. Nestor componere lites 11
Inter Peliden festinat et inter Atriden:
Hunc amor, ira quidem communiter urit utrumque.

Dum tu, Lolli, summe vir, Romæ recitas scriptorem belli Trojani, ego Præneste *hunc* revolvi: qui perfectiùs et uberiùs, quàm Chrysippus et Crantor, docet quid honestum sit, quid flagitiosum, quid bonum, quid malum. Si nihil te prohibet, accipe quamobrem id sic staturerim. Carmen, quo Græcia refertur longo Phrygiæ contrita bello ob cupidinem Paridis, complectitur motus fatuorum principum atque populorum. Antenor belli causam dicit *esse* resecandam: ad quod Paris affirmat *se* impelli non posse, *etiam* ut tutus regnet ac felix vivat. Nestor Achillem inter et Agamemnonem dissensiones conatur dirimere. Hunc amor, ambos autem indignatio pariter accendit.

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EPIST. II.

Homer is a better teacher of good morals than any of the philosophers—an assertion, which the poet establishes by appealing to particulars, and then adds some maxims for the guidance of conduct adapted to the age of the younger Lollius, whom he is addressing.

1. *Maxime Lolli.*] This Lollius, apparently, is the *elder* son of M. Lollius Palicanus, consul 733 U. C., to whom Horace addresses Od. iv. 9.

Maxime.] Scil. *natu.* Mention is made of a younger brother in Ep. 18. which is addressed to the same Lollius as the present.

2. *Declamas, &c.*] *I. e.* practising under a teacher the art of public speaking—an usual branch of education, especially with young men of family, and destined for public life.

Præneste.] To which the poet was in the habit of occasionally retiring. Od. iii. 4. 23.

3. *Quid sit, &c.*] The *pulchrum* is the τὸ καλόν—the virtuous, or honourable—rectitude. This, with the *utile*, and their opposites, constituted the common topics of discussion with moral philosophers.

4. *Planius.*] More distinctly and intelligibly—unless *plenius* be read in the sense of more circumstantially, or practically.

Chrysippo.] Sat. i. 3. 127.

Crantore.] A distinguished academic—disciple of Xenocrates.

6. *Fabula, &c.*] *I. e.* the Iliad, in which are described the long conflicts of the Greeks with the Romans, in consequence of the abduction of Helen, contains the passions and crimes of foolish kings and nations.

7. *Barbariæ.*] Every country, except their own, was by the Greeks called *Barbaria;* and every country, except Italy, by the Romans—but pre-eminently *Phrygia,* or the Trojan regions.

Græcia Barb. &c.] The line is probably one of Ennius's, or some other old poet—as well from the construction as the antique phrase *collisa duello.*

Lento.] Long, or lingering.

8. *Æstus.*] The passions and vices—enumerated in line 15.

9. *Antenor censet, &c.*] Antenor advises to cut off the cause of the war—by restoring Helen and the stolen property. Hom. Il. vii. 348.

10. *Quid Paris? &c.*] He *will* not be compelled to live safe and happy—*i. e.* he refuses to give up Helen, which is, in effect to renounce his own safety and happiness. Od. i. 15.

Regnet, &c.] As the son of *king* Priam, the safety of whose kingdom was hazarded.

11. *Nestor.*] Od. i. 15; ii. 9.

12. *Peliden.*] Achilles. Od. i. 6. 8. 15. &c.

Atriden.] Agamemnon. Od. ii. 4; iv. 9. Sat. ii. 3. 187.

13. *Hunc.*] Achilles.

Amor.] Love of Briseis.

Ira, &c.] Inflames both in common—alike.

Quicquid delirant reges, plectuntur Achivi;
Seditione, dolis, scelere, atque libidine et irâ,
Iliacos intra muros peccatur, et extra.
Rursus, quid virtus et quid sapientia possit,
Utile proposuit nobis exemplar Ulyssem;
Qui domitor Trojæ, multorum providus urbes
Et mores hominum inspexit; latumque per æquor,
Dum sibi, dum sociis reditum parat, aspera multa
Pertulit, adversis rerum immersabilis undis.
Sirenum voces et Circæ pocula nôsti;
Quæ si cum sociis stultus cupidusque bibisset,
Sub dominâ meretrice fuisset, turpis et excors,
Vixisset canis immundus, vel amica luto sus.
Nos numerus sumus, et fruges consumere nati,
Sponsi Penelopæ, nebulones, Alcinoique,
In cute curandâ plus æquo operata juventus,
Cui pulchrum fuit in medios dormire dies, et
Ad strepitum citharæ cessatum ducere curam.
Ut jugulent homines, surgunt de nocte latrones;

Quodcunque peccant magnates, luunt Græci. Tam intra quàm extra muros Trojæ grassantur seditiones, fraudes, flagitia, cupiditas, iracundia. Jam verò quid virtus, quid prudentia valeat, *idem Homerus* exhibet nobis utili exemplo Ulyssis; qui post expugnatam Trojam perlustravit diversos populos *eorumque* mores callidus *observavit;* et dum sibi sociisque reditum procurat, gravia plurima subiit immenso mari, contrariis negotiorum fluctibus nusquam submersus. Scis cantus Sirenum, atque Circes pharmaca: quæ si fatuè et avidè potâsset, ut *sui* comites, sub dominatu meretricis vixisset infamis et demens, ac velut fœdus canis, aut porcus cœno gaudens. Nos *quidem* sumus *duntaxat* numerus, et vivimus *tantùm* ad absumenda alimenta: *sumus quasi* proci Penelopes ignavi, atque Alcinoi juvenes curando corpori nimiam operam dantes: quibus optimum videbatur stertere *usque* ad meridiem, atque citharæ cantu lenire solicitudines. *At quantum est illud dedecus! Ecce* prædones noctu surgunt ad homines trucidandos;

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14. *Quicquid, &c.*] The Greeks suffer for the madness of their chiefs—for all the wrongs and crimes they commit.

16. *Iliacos intra, &c.*] Within and without the Trojan walls—both among Greeks and Trojans, rage, quarrels, treacheries, &c.

17. *Rursus, &c.*] Again—*i. e.* the same Homer in the Odyssey.

Quid virtus, &c.] A useful example of what courage and wisdom can accomplish.

19. *Providus.*] Expresses the result of his large experience—which taught him *foresight* and prudence.

Multorum, &c.] The third line of the first book of the Odyssey. Ep. ad Pis. 142.

22. *Immersabilis.*] Undrownable by the waves of adversity. Ep. i. 1. 16. 'Αβάπτιστος φελλὸς ὥς. Pind. Pyth. 2. 145.

23. *Sirenum voces.*] Hom. Odyss. xii. 39—54. and 182—200.

Circæ.] Epod. 17. Odyss. xiii.

24. *Quæ si, &c.*] If he had been as foolish and eager as his companions, and drunk along with them, &c.

25. *Turpis et excors.*] Base and heartless.

26. *Canis, &c.*] Like—or changed into a filthy dog.

Amica luto.] Fond of the mud.

27. *Nos, &c.*] *We,* who do not follow the example of activity and wisdom thus set by Ulysses—are mere units—born only to consume the fruits of the earth—suitors of Penelope—squanderers and Alcinouses—the youngsters occupied wholly in luxurious indulgences, whose boast was to sleep till noon, and drive away care with music

Numerus sumus.] 'Ημεῖς ἐσμὲν πλῆθος ἄχρειον—fit only to be counted in the catalogue for men.

Et fruges, &c.] Greek—instead of *ad fruges consumendas.*

28. *Alcinoique.*] Alcinous and his like. Alcinous was king of the Phæaces—given up from his youth to indulgence. Odyss. viii. 248.

29. *Juventus.*] In apposition with *sponsi,* &c.

31. *Cessatum curam, &c.*] To lead or conduct care, where she may cease to annoy—*i. e.* to expel it.

32. *Ut, &c.*] Horace's object now is, to dissuade young Lollius from indulging in the kind of life led by the suitors of Penelope and Alcinous.

Ut jugulent, &c.] Robbers get up by night to murder—and will not you rouse to save yourself—to guard against the consequences of indulgence?

"Let kings go mad and blunder as they may,
The people in the end are sure to pay."

Conington.

Ut te ipsum serves, non expergisceris? Atqui
Si noles sanus, curres hydropicus: et, ni
Posces ante diem librum cum lumine, si non
Intendes animum studiis, et rebus honestis,
Invidiâ vel amore vigil torquebere. Nam cur,
Quæ lædunt oculum, festinas demere; si quid
Est animum, differs curandi tempus in annum?
Dimidium facti, qui cœpit, habet: sapere aude;
Incipe: qui recte vivendi prorogat horam,
Rusticus expectat, dum defluat amnis; at ille
Labitur, et labetur in omne volubilis ævum.
Quæritur argentum, puerisque beata creandis
Uxor, et incultæ pacantur vomere silvæ.
Quod satis est, cui contigit, hic nihil amplius optet.
Non domus et fundus, non æris acervus et auri
Ægroto domini deduxit corpore febres,
Non animo curas. Valeat possessor oportet,
Si comportatis rebus bene cogitat uti.
Qui cupit, aut metuit, juvat illum sic domus et res,
Ut lippum pictæ tabulæ, fomenta podagrum,

tu *verò* non excitaris ad temet servandum? Verùm si valens detractas ire, hydropicus festinabis: ac nisi ante lucem petas librum cum lucernâ; nisi mentem applices studio rerum honestarum, vigilans cruciaberis invidiâ vel amore, *aliove affectu*. *Age verò*, quare tam diligenter tollis quicquid oculos offendit; differs *autem integro* anno sanare quod animum corrumpit? *Heus*, facti dimidium tenet, quisquis incipit. Sapientiæ *studium* audacter amplectere: incipe. Qui differt tempus bene vivendi, *est quasi* rusticus expectans donec amnis defluxerit; atqui fluit ille semperque fluens volvetur. *Quorsum verò tam solicitè* comparantur opes, *expetitur* conjux fœcunda gignendæ proli, nec non sterilia nemora aratro domantur? *Verùm enim* qui nactus est quantum sufficit, nihil ultrà cupiat. *Quippe* nec ædes, nec prædia, nec auri et pecuniæ cumulus *possunt* arcere morbos *à* corpore, vel curas ab animo domini laborantis. Oportet *bene* valere possessorem, ut fruatur congestis facultatibus. *Porrò* quisquis *vel* cupiditate vel timore conflictatur, non magis prodest illi domus et pecunia, quàm lippo tabellæ pictæ, podagræ fomenta,

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33. *Atqui, &c.*] If you will not *run*, now you are in health, you *will*—you will be glad enough to do so, when you get dropsical from sloth and indulgence. Sharp exercise seems to have been recommended for the dropsy, by the medical men of old. Celsus iii. 21.

34. *Et, ni, &c.*] Unless you call for your books and a lamp before dawn—if you do not apply your mind to your studies, &c.

37. *Vigil.*] *I. e.* after sleeping till noon—like Alcinous, &c. line 30.

Torquebere.] You will be tormented by mastering passions, &c.

Nam cur, &c.] Why are you in haste to remove from your eye what distresses it—but, if aught corrodes your mind, put off the cure for a twelvemonth?

39. *Curandi.*] Of curing—or redeeming it from vice.

40. *Dimid. facti.*] According to the Greek proverb—ascribed to Pythagoras, Ἀρχὴ δέ τοι ἥμισυ παντός.

41. *Prorogat, &c.*] Puts off the hour of reform.

42. *Rusticus expectat.*] Waits, like the clown, in some fable or drama, till the river flows down, or past; but it (the river) flows still, and will flow, rolling for ever—and he waits, that is, in vain. Therefore the *next* hour is not fitter than this.

Rusticus.] The *ut*, or *sicuti*, indicative of the comparison, is omitted, as is repeatedly the case. It is so, also, in lines 26. 28. and 34. of the Epistle.

44. *Quæritur argentum.*] But the great object of pursuit with most men is money.

Beata.] A *rich* one, of course.

45. *Incultæ, &c.*] Wild forest lands are subdued by the plough—brought into cultivation for gain.

46. *Quod satis, &c.*] But let him who *has* enough—enough for the real exigencies of nature—wish for nothing more.

47. *Æris.*] Money. *Æs* was the first metal used for coin. Ep. i. 6. 39. Ep. ad Pis. 164. and 345.

48. *Deduxit.*] Has not, at any time, removed—*i. e.* never been able to remove them. Od. iii. 1. 41. Lucret. ii. 34.

49. *Valeat, &c.*] He must be in sound health of mind and body.

51. *Qui cupit, &c.*] The grasping person—who desires to get more than he has, or fears to use what he has, or dreads the loss of it.

Juvat illum, &c.] *I. e.* His riches give him no more enjoyment, or satisfaction, than pictures do the *lippus*, &c.

52. *Lippum.*] With an allusion to himself.

Fomenta.] Warm wrappings, commonly applied to the hands or feet of the gouty—

Auriculas citharæ collectâ sorde dolentes.
Sincerum est nisi vas, quodcunque infundis, acescit.
Sperne voluptates; nocet emta dolore voluptas.
Semper avarus eget; certum voto pete finem.
Invidus alterius macrescit rebus opimis;
Invidiâ Siculi non invenere tyranni
Majus tormentum. Qui non moderabitur iræ,
Infectum volet esse, dolor quod suaserit et mens,
Dum pœnas odio per vim festinat inulto.
Ira furor brevis est: animum rege; qui, nisi paret,
Imperat; hunc frenis, hunc tu compesce catenâ.
Fingit equum tenerâ docilem cervice magister
Ire viam, qua monstret eques. Venaticus, ex quo
Tempore cervinum pellem latravit in aulâ,
Militat in silvis catulus. Nunc adbibe puro
Pectore verba puer, nunc te melioribus offer.
Quo semel est imbuta recens, servabit odorem
Testa diu. Quodsi cessas, aut strenuus anteis,
Nec tardum opperior, nec præcedentibus insto.

atque auribus ob sordes contractas malè affectis citharæ *suaviter resonantes.* *Maturè forma tuos mores.* *Nam* si vas non est purum, quicquid immittes, vitiabitur. Contemne voluptates. Dolorem creat voluptas ægrè quæsita. Avarus semper est inops. Modum pone definitum cupiditati. Invidus torquetur rebus prosperis alterius: Siciliæ tyranni nullum habuerunt cruciatum invidiâ graviorem. Quisquis iram non compresserit, *postea* cupiet non factum fuisse, quod jusserit animus incitatus, dum vehementiùs *dare* vindictam properat indignationi non satiatæ. Ira est brevis insania. Fræna appetitum, qui dominatur quando non est subactus. Hunc frænis, hunc vinculis stringe. *Nam certè* magister equum flexibilem molli cervice format ad currendum quâcunque sessor voluerit. Canis venaticus postquam cervi corium domi allatravit, *continuò* venatur in silvis. Jamjam sincerâ mente documenta excipe, ô juvenis: jam optima inquire. *Enimverò* testa custodiet semper odorem, quo primùm infecta fuerit. Quòd si deses maneas, vel si fortiter præcurris, *ego* neque desidem expecto, neque præeuntes antevertere contendo.

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but applied in vain—or rather, doing more harm than good.

53. *Dolentes.*] Not *in pain*, positively—but filled with *sordes*, so as to impede hearing—the deaf.

54. *Sincerum, &c.*] The heart which is polluted by base passions is like a dirty vessel, which taints whatever you pour into it.

55. *Emta dolore.*] So obtained, that misery is the consequence.

Voluptates.] *I. e.* such as are *emtæ dolore.*

56. *Semper avarus, &c.*] Because he is *magnas inter opes inops.* Od. iii. 6. 18. Ep. ii. 2. 147.

Certum voto, &c.] Avarice is insatiable—*therefore* prescribe a limit to your wants and wishes. Sat. i. 1. 106; i. 5. 92.

57. *Macrescit.*] Pines—loses flesh. The term contrasts with *opimis.*

58. *Siculi tyranni.*] Phalaris, Dionysius, Agathocles, &c. Justin. iv.

60. *Infectum, &c.*] Will wish that had not been done, which rage shall dictate in the eagerness of revenge.

Dolor et mens.] *Dolor* expresses the uneasy sensations which demand revenge; and *mens*, the mind, which, in the excited state of feeling, prompts the means of wreaking it.

61. *Odio—inulto.*] Prompted by hatred—unavenged, or that urges to revenge.

62. *Qui, nisi paret, &c.*] Unless it is under your own controul, takes itself the reins.

64. *Fingit, &c.*] Horses and dogs are broken in when young; and so *boys* must be disciplined—little can be done with the *man.*

Magister, &c.] The breaker *(fingit)* teaches the colt to go the way the rider directs.

65. *Venaticus, &c.*] After the young hound has barked at a stuffed stag-skin—taught to do so, or prompted by his natural instincts, &c.

67. *Adbibe.*] For *imbibe.*

68. *Melioribus.*] To the more experienced and intelligent. Ep. i. 1. 48.

Puer.] This, as well as the second line, and the whole tenor of the advice, indicate the youth of Lollius.

69. *Quo semel, &c.*] The cask will long preserve the odour of that with which it was first filled. You will, all your life, feel the benefit of your present pursuits.

70. *Quodsi, &c.*] But observe the due medium—if you loiter, or bustle, I have nothing to do with you; I keep my own pace; I neither tarry for those who lag, nor gallop after those who shoot a-head of me.

EPISTOLA III.

AD JULIUM FLORUM.

JULI Flore, quibus terrarum militet oris
Claudius, Augusti privignus, scire laboro.
Thracane vos Hebrusque nivali compede vinctus,
An freta vicinas inter currentia turres,
An pingues Asiæ campi collesque morantur?
Quid studiosa cohors operum struit? hæc quoque curo;
Quis sibi res gestas Augusti scribere sumit?
Bella quis et paces longum diffundit in ævum?
Quid Titius, Romana brevi venturus in ora,
Pindarici fontis qui non expalluit haustus,
Fastidire lacus et rivos ausus apertos?
Ut valet? ut meminit nostri? fidibusne Latinis
Thebanos aptare modos studet, auspice Musâ?
An tragicâ desævit et ampullatur in arte?

O Juli Flore, nôsse desidero *in* quâ orbis regione bellum gerat Claudius Augusti privignus: an commoremini in Thraciâ ad Hebrum hyemali glacie constrictum; an apud mare defluens inter terras proximas: an in agris et collibus Asiæ opimis? Quid operis molitur turmâ literatorum? Ista *scire* etiam velim: quis suscepit scribenda Augusti facinora? quis bello et pace *gesta* posteritati mandabit? quid *agit* Titius, paulò pôst sermone Romanorum celebrandus; qui non timuit *ex ipso* fonte Pindari haurire, lacus et rivulos patentes aspernatus? quomodo valet? nostrine recordatur? an musarum auspicio Pindaricos numeros accommodare Latinis chordis laborat; an graviter agit, assurgitque scribendo tragœdias?

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EPIST. III.

The poet begs his friend Florus—an officer in the suite of Tiberius—to send him word where the army is, and what himself, and others of their common acquaintance, are doing, as to literary matters.

2. *Claudius.*] Tiberius Claudius Nero, at the time governor of Syria.

Augusti privignus.] Added, not, of course, for information, but for the sake of shewing his respect for Augustus by *naming* him. The poet never loses an opportunity. Od. iv. 14. 29.

Scire laboro.] I am anxious to know. Sat. ii. 8. 19.

3. *Nivali comp. &c.*] *I. e.* the *frozen* Hebrus—the chief river of Thrace, now the Maritz.

4. *Freta.*] The Hellespont—the straits of Gallipoli—which *run* between the opposite castles of Sestos and Abydos. There is a constant *current* from the Black Sea.

5. *An pingues, &c.*] Or are you still among the fertile plains and hills of Asia? *i. e.* Asia Minor. Comp. Sat. i. 7. 19.

6. *Quid, &c.*] What literary *works* are they meditating?

Cohors.] The suite of Tiberius—his *court*, in the modern sense. Sat. i. 7. 23.

Studiosa.] Many of whom seem to have cultivated literature—Titius, Celsus, Munatius, &c.

Hæc quoque, &c.] These matters too I am anxious to hear about.

8. *Longum diffundit, &c.*] Hand down to distant ages—by history.

Bella et paces.] The main materials of *political* history.

9. *Titius.*] Titius Septimius—a Roman knight, of whom Horace speaks as a friend of tried fidelity, Od. ii. 6; and whom, Ep. i. 9. 4. he introduces to Tiberius as a person deserving of his especial protection.

Venturus in ora.] Who will soon come into the mouths of the Romans—will soon be talked of—be celebrated for his poetical merits.

10. *Pindarici, &c.*] Who, daring to spurn common lakes and streams, has not shrunk from draughts, &c.—*i. e.* who has ventured to imitate the style and spirit of Pindar; and, of course, the implication is, with no common success.

11. *Lacus, et rivos, &c.*] *I. e.* drunk by the herd of poets. Titius has too much spirit and talent to take up with common topics.

12. *Ut valet?*] How is he? Does he speak of me? Is he *still* adapting Theban measures (those of Pindar) to the Latin lyre? Od. ii. 12. 4; iv. 9. 4.

13. *Auspice Musâ.*] With the auspices and favour of the Muse.

14. *An tragicâ, &c.*] Or is he "tearing passion to rags" in tragedies? There is obviously censure implied in the words *desævit*

Quid Celsus facit? admonitus iterumque admonendus, ut proprias sibi divitias comparet; caveat autem desumere è libellis quos servat Apollo Palatinus: ne si avium turba suas aliquando veniat plumas resumere, risum excitet cornix spoliata surreptis coloribus. Tu *verò* quid agis? quæ thyma circumvolitas sedulus? *Enimverò* non exiguum, non rude, non asperum ingenium habes: *atque adeò* sive ad causas *orandas*, facundiam adhibes; sive te accingis ad interpretandum jus civile; sive amatorios versus conscribis: præcipua tolles munera hederæ victricis. Porrò si abjiceres fomitem solicitudinum frigidos *efficientem*, *certè* pervenires, quò te summa eveheret sapientia. Id curemus, ad id incumbamus tam parvi quàm magni, si volumus esse patriæ nobisque utiles. Illud insuper *mihi* significare *te rogo;* nunquid tam carus,

Quid mihi Celsus agit? monitus multumque monendus,
Privatas ut quærat opes, et tangere vitet
Scripta, Palatinus quæcunque recepit Apollo;
Ne, si forte suas repetitum venerit olim
Grex avium plumas, moveat cornicula risum
Furtivis nudata coloribus. Ipse quid audes?
Quæ circum volitas agilis thyma? non tibi parvum
Ingenium, non incultum est, nec turpiter hirtum.
Seu linguam causis acuis, seu civica jura
Respondere paras, seu condis amabile carmen;
Prima feres hederæ victricis præmia: quodsi
Frigida curarum fomenta relinquere posses,
Quo te cœlestis sapientia duceret, ires.
Hoc opus, hoc studium parvi properemus et ampli,
Si patriæ volumus, si nobis vivere cari.
Debes hoc etiam rescribere, si tibi curæ,

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and *ampullatur;* but Horace probably levels that censure at the customary style of tragedy, rather than at any peculiar extravagance of phrase in his friend. Ep. ad Pis. 97.

15. *Quid mihi, &c.*] What is my friend Celsus doing? *Mihi, tibi, nobis, vobis,* often occur in this way, indicative, apparently, of a smile. Catull. 24. 4.

Celsus.] A poet, who seems to have made free with the verses of others. Probably Celsus Albinovanus, Tiberius's private Secretary, to whom Horace's eighth Epistle is addressed.

16. *Privatas ut, &c.*] To draw upon his own resources, and not on the stores of the Palatian library. Sat. i. 4. 22.

18. *Ne, si, &c.*] Lest—if by chance the property, which he has made free with, be reclaimed—he should appear as ridiculous as the crow in the fable.

20. *Furtivis.*] Stript of the peacock's feathers he had stolen.

Ipse quid, &c.] And what are you *yourself* attempting?

21. *Quæ, &c.*] What flowers are you fluttering round, to sip their sweets, like the active and sedulous bee? Horace speaks of himself in the same terms. Od. iv. 2. 27.

22. *Ingenium, &c.*] Uncultivated talents are compared to lands, which, if neglected, are soon covered with briars and thorns. Horace, of course, compliments Florus on his taste, *i. e.* cultivated powers.

23. *Seu linguam, &c.*] Pleader, lawyer, poet, you will win the palm.

Linguam acuere.] Prepare for speaking—as we whet a knife for cutting. Cic. Orat. iii. 30. uses the same phrase; and in his Epist. ad Att. ii. 7. has *se acuere ad aliquid.* Χαλκεύειν γλῶσσαν πρός τινι, occurs in Pind. Pyth. i. 86.

25. *Hederæ præmia.*] Applicable strictly only to the successes of the *poets.* Some equivalent distinction is implied, in his other capacities. Od. i. 1. 19.

Quodsi.] If you *could*—that is, could prevail upon yourself to renounce the chilling anxieties you now foster, you would go where divine philosophy leads. The poet hints that his friend is too intent upon riches.

26. *Frigida curarum fomenta.*] *I. e.* the pursuit of riches—as if they could be neither won, nor possessed, without anxieties.

Frigida.] Chilling the fervors of elevated feelings.

28. *Hoc opus, &c.*] *I. e.* to renounce selfish interests, and prosecute the study of philosophy, with a view to the honourable discharge of the public and private duties of life.

Parvi et ampli.] Great and small—high and low—rich and poor.

30. *Debes rescribere.*] You must write word back too—let me know.

Si tibi curæ.] Scil. *tantæ.* If you are as attentive to him as you ought to be. There had been a quarrel between Florus and Munatius.

Quantæ conveniat, Munatius; an male sarta
Gratia nequicquam coit, et rescinditur? At vos,
Seu calidus sanguis, seu rerum inscitia vexat
Indomitâ cervice feros, ubicunque locorum
Vivitis, indigni fraternum rumpere fœdus.
Pascitur in vestrum reditum votiva juvenca.

quàm decet, tibi sit Munatius: an concordia haud bene reconciliata dirimatur? Verùm sive fervidus sanguis, sive rerum imperitia vos exagitat animo non erudito immites; profectò non debetis amicitiam fraternam violare: at quâcunque in regione versamini, *ego* vestrum in reditum vitulam pasco, *diis* ex voto *sacrificandam.*

NOTES.

31. *An male, &c.*] Or whether your reconciliation, like an ill-patched rent, was made in vain, and is torn open again.

32. *At vos.*] But *you!* Florus and Munatius—two such men as you, &c.

33. *Calidus sanguis.*] As we say, the hot blood of youth.

Rerum inscitia.] Some mistake—or misunderstanding.

34. *Indomitâ cervice feros.*] Not yet broken to the yoke of social intercourse, which teaches mutual forbearance.

35. *Indigni rumpere.*] Greek, instead of *qui rumpatis.* The affection of friends is often spoken of as that of *brothers.* Ep. i. 10. 4.

36. *Pascitur, &c.*] *I. e.* a heifer is fattening, set apart to be killed on your safe return, in fulfilment of my vow. Od. i. 36. 2.

EPISTOLA IV.

AD ALBIUM TIBULLUM.

Albi, nostrorum sermonum candide judex,
Quid nunc te dicam facere in regione Pedanâ?
Scribere, quod Cassî Parmensis opuscula vincat?
An tacitum silvas inter reptare salubres,
Curantem quicquid dignum sapiente bonoque est?
Non tu corpus eras sine pectore. Dî tibi formam,
Dî tibi divitias dederant, artemque fruendi.
Quid voveat dulci nutricula majus alumno,

Tibulle, bone censor nostrorum sermonum, quid putem agere te nunc in regione Pedanâ? *Credamne te* componere quod superet opera Cassii Parmensis; an otiosum ambulare in nemoribus amœnis, *cæterùm* nihil prætermittentem *eorum,* quæ decent virum probum ac prudentem? *Atqui* tu non corpus es sine mente. Dii elegantem tibi speciem opesque, et *his* bene utendi facultatem largiti sunt. Quid verò nutrix alumno carissimo exoptet melius,

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EPIST. IV.

Horace inquires of his friend, Tibullus—the elegiac poet, Od. i. 33.—whether he is still engaged with the muses, or rambling about the grounds of his villa, and wisely enjoying his felicities.

1. *Sermonum.*] Horace's own Satires—written in a *colloquial* style. Sat. i. 1. 42.

2. *Regioni Ped.*] Near Pedum—a town of Latium, situated between Præneste, Tibur, and Tusculum.

3. *Cassî Parm.*] See Sat. i. 10. 62.

4. *Tacitum.*] In silent meditation—that is, not *singing,* or writing verses.

Reptare.] Strolling in the woods, or plantations.

5. *Curantem.*] Reflecting on such things as become a wise and good man—how he may best enjoy and dispose of the blessings at his command.

6. *Non tu corpus, &c.*] You were never a body without a soul—but a man destined by nature for a noble exercise of your talents.

7. *Dederant.*] The P. pl. tense is used with reference to *eras,* in the preceding line.

Artemque fru.] The science of enjoyment—of making a wise use of your advantages.

8. *Quid, &c.*] What more can a fond nurse wish for her darling, than to be such as you are, who, &c.

quàm sapere, et ut quæ sentit possit eloqui, et qui favorem habeat, et existimationem, sanitatemque, et victum lautum, et marsupium nunquam vacuum? *Quoniam autem vivimus* inter spem et solicitudines, inter timores atque indignationes, *auctor tibi sum, ut* unumquemque diem ultimum tibi lucere existimes. *Sic enim* jucundum tempus accedet minimè speratum. Certè me succi plenum et corpore egregiè culto fulgentem videbis, *imò*, si jocari velis, suem ex harâ Epicuri.

Qui sapere et fari possit quæ sentiat, et cui
Gratia, fama, valetudo contingat abunde,
Et mundus victus, non deficiente crumenâ?
Inter spem curamque, timores inter et iras,
Omnem crede diem tibi diluxisse supremum:
Grata superveniet, quæ non sperabitur, hora.
Me pinguem et nitidum bene curatâ cute vises,
Quum ridere voles, Epicuri de grege porcum.

NOTES.

9. *Qui sapere, &c.*] To be wise, and able to give expression—eloquent expression to his feelings, &c.

Et cui, &c.] And to be in possession of favour, renown, &c.

11. *Mundus victus.*] A comfortable establishment.

Nec deficiente, &c.] A full purse.

12. *Inter spem, &c.*] Whatever your circumstances—or whatever your humour—believe—act as if each day, as it passes, was your last.

14. *Grata, &c.*] The hour which thus comes unhoped for, will surprise you with pleasure.

15. *Pinguem.*] Fat and sleek. Sat. ii. 2. 128.

16. *Quum, &c.*] When you want something to laugh at, you will come and see me, who am become as fat as an Epicurean pig. The same contemptuous allusion is made by Cicero, who describes Piso, on a particular occasion, as coming not from the *school*, but the *sty* of Epicurus. Orat in Pis. 16.

EPISTOLA V.

AD TORQUATUM.

Si conviva potes accumbere *in* thoris brevibus, nec abhorres edere quodvis olus è tenui patinâ, ô Torquate, expectabo te domi occidente sole. Potabis vinum, Tauro iterum *consule in cados* fusum, inter Minturnas paludosas et Petrinum Sinuessanum.

Si potes Archiacis conviva recumbere lectis,
Nec modicâ cœnare times olus omne patellâ;
Supremo te sole domi, Torquate, manebo.
Vina bibes iterum Tauro diffusa palustres
Inter Minturnas Sinuessanumque Petrinum.

NOTES.

EPISTLE V.

The poet invites his friend Torquatus to dine with him on the eve of Cæsar's birth-day.

1. *Si potes, &c.*] If you *can*—if you can endure to recline, &c.

Archiacis, &c.] Dinner-couches made of ordinary materials—with no splendid decorations. Said to be named from one Archias, noted for his manufacture of them.

2. *Modicâ patellâ.*] Of a small size—or, rather, like *modici canthari*, Od. i. 20. 1. of a common quality. The poet obviously proposes a *plain* dinner, but not *short*, or stinted in quantity. In effect, *modica* applies to the dinner, and not to the plates.

Nec times, &c.] Nor shrink from eating your *olus* on trenchers.

Olus omne.] Comprehensively for the *whole dinner*, as we say, familiarly, take your "mutton"—not meaning exclusively or specifically mutton, but "dinner." *Olus* alludes to the old frugal habits of the ancients.

3. *Supremo, &c.*] I will wait for you till *sun-set.*

Iterum Tauro.] When Taurus was Consul the second time—727. U. C. A *few* years, it may be supposed, before the date of the Epistle.

4. *Diffusa.*] Wine, when transferred from the large vat, or tun, into smaller vessels, was said *diffundi*—from the *dolium* to the *amphoræ, defundi.*

5. *Minturnas.*] A town of the old Aurunci—built on the confines of Latium and Campania.

Petrinum.] A small place in the district of Sinuessæ—on the borders of Campania.

"To-morrow's Caesar's birthday, which we keep
By taking, to begin with, extra sleep;
So, if with pleasant converse we prolong
This summer night, we scarcely shall do wrong."

Conington.

Sin melius quid habes, arcesse, vel imperium fer.
Jamdudum splendet focus, et tibi munda supellex.
Mitte leves spes, et certamina divitiarum,
Et Moschi causam : cras nato Cæsare festus
Dat veniam somnumque dies ; impune licebit
Æstivam sermone benigno tendere noctem.
Quo mihi, fortunâ si non conceditur uti ?
Parcus ob hæredis curam nimiumque severus
Assidet insano. Potare et spargere flores
Incipiam, patiarque vel inconsultus haberi.
Quid non ebrietas designat ? operta recludit ;
Spes jubet esse ratas ; in prœlia trudit inertem ;
Sollicitis animis onus eximit ; addocet artes :
Fecundi calices quem non fecere disertum ?
Contractâ quem non in paupertate solutum ?
Hæc ego procurare et idoneus imperor, et non

Quòd si habes aliquid melius, affer ; vel jussa exequere. Jampridem accensus est *meus* ignis, meaque supellex tui gratiâ nitescit. Intermitte curam *rerum* futilium, ac labores *pro* opibus, atque Moschi defensionem. Dies crastina Cæsaris natalibus sacra indulget licentiam dormiendi, fasque erit noctem æstivam gratis colloquiis traducere. Quid opes *juvant*, si non licet *his* frui ? Si quis parcè *victitat*, nimisque tristis, hæredum causâ, *ille* stulto proximus est. *Ego verò contrà*, hoc magis bibam, et spargam flores : nec verebor etiam temerarius vocari. Ecquid vinolentia non efficit ? detegit occulta ; firmam dat fiduciam ; inermem impellit ad certamina ; anxiæ mentis ægritudinem discutit ; artes docet. Scyphi abundantes quem non reddiderunt eloquentem ? quem non liberalem *vel* in angustâ inopiâ ? *Certè* aptus et non repugnans ego ista jubeor curare ;

NOTES.

6. *Sin melius quid, &c.*] But if you have any thing better that what I have mentioned, —the wine and the *olus*, &c.

Arcesse.] Bid them be brought—give directions to send them ; as, in Od. iv. 12. 16. he bids Virgil bring his *nard* with him.

Vel imperium fer.] Or, submit to my orders—be content with what I shall give you.

8. *Mitte leves spes.*] Instead of *levium rerum*—with an allusion, probably, to something well understood between Horace and his friend—some hopes, perhaps, not well-founded, of public honours.

Certamina divit.] Your exertions, or conflicts, spent in the chace of riches.

Moschi causam.] A cause which Torquatus was engaged to defend. Moschus is said to have been a rhetorician of Pergama, prosecuted on a charge of poisoning, and defended by Torquatus and Asinius Pollio.

Nato Cæs. dies, &c.] *I. e. dies natalis Cæsaris*—of Julius Cæsar, observed by the Romans, iv. Id. Jul. according to Macrobius. Saturn. i. 12.

10. *Dat veniam.*] Gives an opportunity of being idle—of lying later in bed than on days of business—a holiday.

Impune licebit.] You may safely spend the whole summer's night—that is, *this* night, in agreeable chit-chat.

Impune.] For the courts will be closed—no business will be done to-morrow ; and you may lie in bed as long as you like.

11. *Æstivam.*] The 12th of July.

12. *Quo mihi.*] Scil. *prodest. Quo*, instead of *quoi*, and that for *cui*. Sat. i. 6. 24.

13. *Parcus, &c.*] The man who curtails his own comforts, for the sake of his heirs—to accumulate what must, after all, fall to his heirs—.

14. *Assidet insano.*] Sits beside—*I. e.* is on the same seat with the madman—belongs to the same class, or caste.

15. *Patiarque, &c.*] And suffer myself to be regarded—and willingly be thought a heedless, reckless fellow. Od. ii. 7. 23. *furere*, and Od. iv. 12. 28. *desipere*.

16. *Designat.*] Take the *seal* from—disclose—give expression to.

Operta recludit.] Discovers—throws open. Epod. 11. 14.

17. *Spes jubet, &c.*] Od. iii. 21. 17.

18. *Onus eximit.*] Disburdens of our cares—drives them away.

Addocet artes.] Sets people, for instance, a-dancing, or singing—things which they never attempted before. Raises their spirits, till they think themselves fit for anything.

19. *Fecundi.*] Supplying materials—enriching—as the *Nilus*, which *fertilizes* the lands, is called *fecundus*. Plin. v. 9.

20. *Solutum.*] Scil. from care—roused to hilarity.

Contractâ.] Which *draws together* into a small compass—narrow.

21. *Hæc.*] Which follow—*ne turpi, &c.*

Imperor.] I am commanded—*i. e.* I know your wishes, and they are commands with me.

ne toral immundum, ne mappa illota nares *faciat* contrahi; ut vasa et patinæ te tibi repræsentent; ne inter familiares reperiatur, qui dicta exportet extrà; ut pares congregentur. *Porrò* convivas tibi dabo Butram et Septimium, Sabinum quoque, dummodo non detineat *eum* cœna prior et amica potior. Est etiam locus multis comitibus: at in convivio nimis constipato caprinus fœtor molestus est. Tu rescribe quotus esse cupias. *Mox* autem negotiis abjectis, per fores posteriores fuge clientem in atrio stantem.

Invitus: ne turpe toral, ne sordida mappa
Corruget nares; ne non et cantharus et lanx
Ostendat tibi te; ne fidos inter amicos
Sit, qui dicta foras eliminet; ut coëat par
Jungaturque pari. Butram tibi, Septiciumque,
Et nisi cœna prior potiorque puella Sàbinum
Detinet, assumam: locus est et pluribus umbris;
Sed nimis arcta premunt olidæ convivia capræ.
Tu, quotus esse velis, rescribe; et rebus omissis
Atria servantem postico falle clientem.

NOTES.

Idoneus.] I am both a fit person to execute your commands, and I execute them willingly.

22. *Turpe.*] Dirty—unwashed, as in Sat. ii. 4. 84.

Mappa.] Sat. ii. 4. 81.

23. *Corruget nares.*] Make you curl your nose—in disgust.

Cantharus.] Od. i. 20. 2.

24. *Ostendat tibi te.*] Reflect your person.

25. *Eliminet.*] Carry out of the *limen*—betray what is said among friends in mutual confidence.

Ut coëat, &c.] That like may meet like—that the guests have congenial qualities—are such as each other can trust.

27. *Cœna prior.*] Unless Sabinus has some previous engagements.

Potior.] One to be preferred to my *cœna*.—*Potiorque* should be *potiorve*.

28. *Umbris.*] Sat. ii. 8. 22.

29. *Olidæ capræ.*] The offensive consequence of a crowded room and confined air—like the stench of goats. Epod. 12. 5.

30. *Tu, quotus, &c.*] Literally, one of how many you wish or mean to be—that is, either, how many *umbræ* will you bring with you? or, how many friends shall I invite to meet you? The first is probably the sense—referring to *locus est pluribus umbris.*

Rebus.] The business—or the causes which Torquatus had to attend to.

31. *Atria servantem.*] Waiting for you in the hall—watching your coming out, to address you, or waiting his turn for an audience.

EPISTOLA VI.

AD NUMICIUM.

O Numici, nihil mirari, est unica ferè et sola res, quæ possit beatum efficere et servare. Reperiuntur *homines*, qui nullâ trepidatione affecti contemplantur solem hunc, et stellas, et tempora certis

Nil admirari prope res est una, Numici,
Solaque, quæ possit facere et servare beatum.
Hunc solem, et stellas, et decedentia certis

NOTES.

EPISTLE VI.

Horace inculcates the doctrine that human felicity depends upon equanimity—which nothing but philosophy can secure.

1. *Nil admirari.*] To be surprised at nothing—to preserve one's equanimity unshaken either by desires or fears—a state which Democritus expressed by the term ἀθαμβία. Cic. de Fin. v. 29. *Admirari* here embraces all the stronger affections, so far as they are sources of disquietude. Μηδὲν θαυμάζειν was Pythagoras's maxim; and in Cebes's *tabula* occurs, τὸ δαιμόνιον κελεύει, μὴ θαυμάζειν ὅτι ἂν πράττῃ ἡ τύχη.

Numici.] If not an assumed name, Numicius may be supposed to have been himself over-anxious about wealth and distinction.

3. *Et decedentia, &c.*] A periphrasis for the succession of the seasons—succeeding each other according to the course of the sun, by definite movements or periods.

"But then, you know, close packing's apt to smell"

Creighton

Tempora momentis, sunt, qui formidine nullâ
Imbuti spectent: quid censes munera terræ?
Quid maris extremos Arabas ditantis et Indos?
Ludicra quid, plausus, et amici dona Quiritis?
Quo spectanda modo, quo sensu credis et ore?
Qui timet his adversa, fere miratur eodem,
Quo cupiens, pacto; pavor est utrobique molestus,
Improvisa simul species exterret utrumque.
Gaudeat, an doleat; cupiat, metuatne; quid ad rem,
Si, quicquid vidit melius pejusve suâ spe,
Defixis oculis, animoque et corpore torpet?
Insani sapiens nomen ferat, æquus iniqui,
Ultra quam satis est virtutem si petat ipsam.
I nunc, argentum et marmor vetus, æraque et artes
Suspice; cum gemmis Tyrios mirare colores;
Gaude, quod spectant oculi te mille loquentem;
Gnavus mane forum, et vespertinus pete tectum;
Ne plus frumenti dotalibus emetat agris

horis abeuntia. Quid putas de terræ donis? quid *de muneribus* maris ultimos Arabas Indosque locupletantis? quid de ludis, et applausu, ac muneribus *populi* Romani faventis? Quo animo, quo judicio vultuque aspicienda *hæc* putas? *Certè* qui formidat istis contraria, eodem modo afficitur, quo *is, qui ea* desiderat; *atque* in utroque trepidatio est *æquè* molesta, cùm insperata species utrumque perturbat; seu lætetur, seu mœreat, seu cupiditate seu formidine *percellatur*. Quid *autem* ad propositum, si cùm aliquid aspexerit fortunatius aut infelicius quàm speravit, oculos *tenet* immotos, atque mente *simul* et corpore obstupescit? Virtutem ipsam si *quis* nimiùm expetat; sapiens desipere, justus injustus esse existimabitur. I modò; admirare argentum et vetus marmor, et fabrefacta ex ære; purpuram et gemmas concupisce; lætare quòd te dicentem mille oculi attendunt: manè forum frequenta sedulus, ac serò domum redi, ne Mutus plus tritici, *quàm tu*, colligat *ex* agris dotalibus,

NOTES.

4. *Formidine nullâ.*] Filled with no fears, who behold them without awe or dread; and so are not rendered *unhappy* from that cause—from eclipses, conjunctions, &c.

5. *Quid censes? &c.*] The productions and bounties of the earth?—with a desire to obtain an undue share of them?

6. *Quid maris.*] Scil. *munera.* What are your feelings with respect to the productions of the sea (pearls specifically), which enrich the farthest Arabs and Indians?

7. *Ludicra quid, &c.*] Scil. *censes?* The spectacles—the applauses—the honours of the Roman citizens, when they favour you?

8. *Quo sensu?*] With what sensations?

Et ore?] With what eyes—what demonstrations of delight and desire?

9. *Qui timet, &c.*] The man who fears the *reverse* of these—*i. e.* penury, obscurity, repulse, &c.—is affected, is agitated like the man who desires riches, honours, &c.

10. *Pavor est, &c.*] The moment some unforeseen occurrence surprises both—on both sides is there fear, coupled with pain and annoyance. The man who fears is shaken by the stroke; and the man who desires, by the disappointment of his hopes.

12. *Gaudeat, &c.*] Whether a man rejoices or grieves—desires or fears—what is it to the purpose—what difference does it make, if, at whatever he sees better or worse than he expected, he is struck dumb—fixed in amazement; eye, mind, and body alike deprived of their powers? In either case, his equanimity is disturbed, and he is unhappy.

16. *Ultra quam, &c.*] Beyond the due measure—beyond the attainable point.

17. *I nunc, &c.*] Go now, after hearing this philosophical truth—derisorily, as if any passion for such things were obviously impossible. Ep. ii. 2. 76.

Argentum.] Scil. *factum.* Vessels of silver—plate for domestic purposes.

Marmor vetus.] Old statues, of Grecian materials and workmanship.

Æraque.] Vessels of this metal—beautiful, or scarce. Od. iv. 8. 2.

Artes.] *Works* of art. Od. iv. 8. 5. Sat. i. 4. 28.

19. *Loquentem.*] Making a speech—haranguing.

20. *Gnavus mane, &c.*] *I. e.* apparently, to make money by usurious transactions.

21. *Ne plus, &c.*] Labour from morning till night, lest Mutus should reap from the lands of his rich wife more corn than you can do from yours—*i. e.* lest he should be richer than you; and—disgraceful thing! for he is your inferior in birth—be rather an object of admiration to you, than you to him.

et ne ille (quod indignum est) ignobiliori stirpe genitus à te suspiciatur magis, quàm tu ab illo. Quodcunque abditum in terrâ *delitescit*, *id* tempus expromet in apertum; infodiet autem et occultabit conspicua. *Sic* postquam porticus Agrippæ et via Appia te spectaverit valdè illustrem; attamen superest *ut* pergas *eò*, quò Numa et Ancus tandem iverunt. *Age verò*, si latus aut renes graviter dolent; exquire doloris levamen. *At* visne rectè vivere? Ecquis non vult? *inquies*. *Ergo*, si sola virtus hoc conferre valet, ad hoc labora strenuè, abjectis voluptatibus. *Quòd* si *contrà* virtutem censes *mera esse* verba, sicut lucum arbores *tantùm*; cura *diligenter* ne alter portus occupet, neve dimittas negotiationem apud Cibyrates et Bithynos: *cura ut* mille talenta compleantur, totque altera adjiciantur, itemque tertia, imò et *quarta*, ut cumulus reddatur quadratus. Nempe dominatrix pecunia tribuit opulentam conjugem, et fidem, et amicos, et nobilitatem, et pulchritudinem: atque divitem stipant Suada et Venus. *Verùm enim* Cappadociæ rex abundans servis indiget pecuniâ.

Mutus, et, indignum! quod sit pejoribus ortus,
Hic tibi sit potius, quam tu mirabilis illi:
Quicquid sub terrâ est, in apricum proferet ætas,
Defodiet condetque nitentia; quum bene notum
Porticus Agrippæ, et via te conspexerit Appi,
Ire tamen restat, Numa quo devenit et Ancus.
Si latus aut renes morbo tentantur acuto,
Quære fugam morbi. Vis recte vivere? quis non?
Si virtus hoc una potest dare, fortis omissis
Hoc age deliciis. Virtutem verba putes, ut
Lucum ligna? cave ne portus occupet alter;
Ne Cibyratica, ne Bithyna negotia perdas;
Mille talenta rotundentur; totidem altera porro, et
Tertia succedant, et quæ pars quadret acervum.
Scilicet uxorem cum dote, fidemque, et amicos,
Et genus et formam regina Pecunia donat:
Ac bene nummatum decorat Suadela, Venusque.
Mancipiis locuples eget æris Cappadocum rex:

NOTES.

24. *Quicquid, &c.*] The sense is—such anxieties are idle—time, &c.

Quicquid sub terrâ, &c.] Time will bring to light what now lies buried, and will in turn bury what is now conspicuous—will destroy all distinctions.

25. *Quum bene, &c.*] Though you parade your state in Agrippa's portico, &c. you must at last go where Numa, &c.

26. *Porticus, &c.*] Built by Vipsanius Agrippa, the favourite of Augustus, near the Pantheon, and frequented as a promenade. The *Via Appia* was a fashionable drive. Epod. iv. 14.

27. *Numa quo, &c.*] Od. iv. 7. 15.

28. *Si latus, &c.*] If you are ill, &c. get cured—if you wish to live *rightly*, *i. e.* according to the dictates of nature, and to the satisfaction of your better feelings, renounce luxuries, practise virtue, &c.

Tentantur.] In frequent use for the *attacks* of disease.

29. *Quære fugam.*] *I. e.* the remedies, which will put the disease to flight.

31. *Virtutem verba, &c.*] On the other hand, should you regard *virtue* as a matter of words only, and not calculated to bear upon conduct—just as you consider a *lucus* to be a collection of trees, and not a place consecrated to religious rites, &c.

32. *Cave, &c.*] Take care that nobody reaches the port before you—literally, for the first arrivals have the command of the market.

33. *Cibyratica, &c.*] Roman merchants imported from Cibyra, a town on the Phrygian coast, and Bithynia. Od. i. 35. 7. Those who were behind their competitors of course lost their labour, that is, their gains.

34. *Mille, &c.*] Make up the round thousand; let a second and a third be added, and the part which squares the mass—or completes the square—*i. e.* a fourth round thousand.

Altera.] Scil. *mille talenta.* Virg. Ec. iii. 71. Terent. Heaut. iv. 4. 3.

36. *Scilicet, &c.*] Of course money, the queen of the world, gives, &c.

Fidem.] Credit.

37. *Genus.*] Nobility.

Formam.] Beauty.

Pecunia donat.] Sat. ii. 3. 96. *Cui omnia parent.* Hesiod. 686.

38. *Ac bene, &c.*] Venus and Persuasion adorn with all their agreeable qualities the man who has plenty of money. Venus and Suadela (Πειθώ) were θεαὶ πάρεδροι in a temple of the Greeks.

39. *Mancipiis, &c.*] The king of the Cappadocians, though rich in slaves, has no *money*—be not like him. Money is all in all.

"Whate'er is buried mounts at last to light,
While things get hid in turn that once looked bright.
So when Agrippa's mall and Appius' way
Have watched your well-known figure day by day,
At length the summons comes, and you must go
To Numa and to Ancus down below."
Your side's in pain; a doctor hits the blot:
You wish to live aright (and who does not?);
If virtue holds the secret, don't defer;
Be off with pleasure, and be on with her.
But no; you think all morals sophists' tricks,
Bring virtue down to words, a grove to sticks."

Conington

Pope's fine adaptation of this passage
to Lord Mansfield in his "Imitation".

"And what is fame? the meanest have their day,
The greatest can but blaze, and pass away.
Grac'd as thou art, with all the pow'r of words,
So known, so honour'd at the House of Lords:
Conspicuous scene! another yet is nigh,
(More silent far,) where kings and poets lie;
Where Murray (long enough his country's pride)
Shall be no more than Tully, or than Hyde."

"That's a poor house where there's not much to spare
Which masters never miss and servants wear."

Conington.

"To nudge our left side, and compel us to stretch
the hand of greeting across the tradesman's scales"

Ibid 51

Ne fueris hic tu. Chlamydes Lucullus, ut aiunt,
Si posset centum scenæ præbere rogatus,
Quî possum tot? ait; tamen et quæram, et, quot habebo,
Mittam: post paulo scribit, sibi millia quinque
Esse domi chlamydum; partem, vel tolleret omnes.
Exilis domus est, ubi non et multa supersunt,
Et dominum fallunt, et prosunt furibus. Ergo
Si res sola potest facere et servare beatum,
Hoc primus repetas opus, hoc postremus omittas.
Si fortunatum species et gratia præstat;
Mercemur servum, qui dictet nomina, lævum
Qui fodicet latus, et cogat trans pondera dextram
Porrigere: Hic multum in Fabiâ valet, ille Velinâ;
Cui libet, is fasces dabit, eripietque curule,
Cui volet, importunus ebur: Frater, Pater, adde;

Ne tu fueris ejusmodi, *sed potiùs Lucullo similis.* Lucullus, inquiunt, interrogatus num posset centenas chlamydes ad spectaculum commodare, respondit: Quâ *ratione* possum tot *præbere?* attamen quæram, et quot inveniam, præbebo. Paulò *verò* postea significat, se domi habere quinque millia chlamydum: *posse igitur* sumi partem vel cunctas. *Hoc est locupletem esse. At contrà* angusta est res familiaris, in quâ non plurima superfluunt, ignoranturque à domino, et juvant fures. *Quæ cùm ita sint,* sique opes solæ valent reddere felicem et conservare; hunc laborem primum assume, et ultimum dimitte. Si beatum facit decus *externum* et favor; emamus servum qui nomina *civium* suggerat, qui latus sinistrum pungat, moneatque manum offerre trans moles: *atque insusurret indigitetque,* Iste plurimum potest in Fabiâ tribu, hic in Velinâ: ille, cui voluerit, fasces dabit, et cui libuerit ebur curule detrahet molestus: voca fratrem vel patrem

NOTES.

Mancipiis, &c.] From the testimony of Cicero too, they were of the vilest character. Orat. P. Red. in Sen. 6.

Eget æris, &c.] Cicero says of Cappadocia (a province of Asia Minor,) *Nihil illo regno spoliatius, nihil rege egentius.* Ad Att. vi. 1.

40. *Chlamydes, &c.*] The connection is—imitate Lucullus rather, and gather wealth, till, like him, you have more than you can count. For the *chlamydes* had been *bought,* which proved command of money on the part of Lucullus.

Fueris.] The last syllable lengthened, *per arsin.*

Chlamydes.] They were usually scarlet, and suited for theatrical processions.

44. *Tolleret.*] *I. e.* The manager of the theatre, or the Ædile, by whom Lucullus had been solicited.

45. *Exilis, &c.*] It is a poor establishment, when there is not more than enough—more than the owner knows he possesses—and something (plunder) for thieves.

46. *Ergo, &c.*] Therefore, if money be the only thing that can make and keep you happy—this work, *i. e.* that of accumulating, be the first to begin, and the last to give up.

49. *Species.*] Honours and distinctions—display.

Gratia.] Popularity.

Præstat, &c.] If these things make a man happy, &c.

50. *Servum qui, &c.*] A slave to tell us the names of those we meet in the streets, who have influence on elections—that we may conciliate their goodwill, by calling them by their names, and addressing them appropriately. A practice so common, that the slave employed had the name of *Nomenclator.*

Lævum, &c.] The slave walked on the left hand of his employer: and, as important persons approached, touched his master's side, to direct his attention, &c.

51. *Et cogat, &c.*] And *force* him, *i. e.* from regard to his own interests—to stretch out his hand to the party, even across a loaded waggon, rather than fail in his attentions.

Pondera.] Large packages, or obstructions of some kind or other—in waggons, or on the pavement.

52. *Hic multum, &c.*] The words of the Nomenclator. That, says he, pointing to some person near, is a man of great influence in Fabia, &c.

Fabiâ—Velinâ.] Names of tribes, or districts, into which the citizens were distributed. There were thirty-five of them.

53. *Cui libet, &c.*] This man can give the Consulate *(fasces)* to whom he pleases; and snatch the *curule ebur* from any one he *opposes.*

Curule ebur.] The *Sella curulis*—or *eburnea*—an official seat, made of ivory, or ornamented with that material.

54. *Importunus.*] *I. e.* if he is adverse to the candidate.

Ut cuique est ætas, ita quemque facetus adopta.
Si, bene qui cœnat, bene vivit; lucet, eamus,
Quo ducit gula; piscemur, venemur: ut olim
Gargilius, qui mane plagas, venabula, servos
Differtum transire forum populumque jubebat,
Unus ut e multis populo spectante referret
Emtum mulus aprum. Crudi tumidique lavemur,
Quid deceat, quid non, obliti, Cærite cerâ
Digni, remigium vitiosum Ithacensis Ulyssei,
Cui potior patriâ fuit interdicta voluptas.
Si, Mimnermus uti censet, sine amore jocisque
Nil est jucundum; vivas in amore jocisque.
Vive, vale: si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.

secundùm ætatem cujusque; sic unumquemque urbanè tibi concilia. *Quòd* si beatè vivit, qui lautè vescitur: dies est, pergamus quò gula trahit: piscemur, venemur: sicut pridem Gargilius, qui manè per forum populo frequens ire imperabat famulos cum retibus ac venabulis, ut coram plebe mulus unus è pluribus reveheret aprum pretio comparatum. *Epulemur etiam*, et balnea subeamus *cibis* non coctis pleni; nec curemus, quid honestum sit, et quid indecorum: *præstemus nos licèt* censurâ dignos: *imitemur* luxuriosos comites Ulyssis Ithacæ *regis*, qui patriam posthabuerunt vetitæ voluptati. Si *autem*, ut Mimnermus arbitratur, nihil dulce est sine amore et jocis; in amore et jocis vive. Age, vale. Si quidpiam scis his melius, benignè communica *nobiscum*; si non *autem*, illis mecum utere.

NOTES.

55. *Quemque facetus adopta.*] Good-humouredly make relations of them all.

57. *Piscemur, &c.*] Let us fish and hunt—go in pursuit of the choicest delicacies. Hunting is introduced to furnish an occasion for showing up Gargilius.

59. *Differtum, &c.*] *I. e.* at an hour when the Forum is crowded with the citizens.

60. *Unus ut, &c.*] *Ut* refers to the *event*, not the *design*. Though one mule only, out of many, brought but a single boar, and that a *purchased* one.

Populo, &c.] While the people looked on and laughed.

61. *Crudi.*] Troubled with indigestion, from over-gorging.

Tumidi.] *I. e.* with eating. Persius has TURGIDUS *epulis*. iii. 98.

Lavemur.] Indulge in the bath, as a luxury—though often fatal after heavy meals. Juven. i. 142.

62. *Quid deceat, &c.*] Forgetful, or regardless of all decorum or moderation—in reference to *crudi tumidique*.

Cærite cerâ.] The waxen tablets in which the names of *Cærites* were inscribed.

Cær. cerâ digni.] Wretches who are fit for nothing but to be in the condition of the *Cærites*—deprived of all political rights, payers only of taxes.

Cærites.] The people of Cære, in Etruria, were, at an early period, presented by the senate with the freedom of the city: but, as was usual at the time, not invested with the rights of suffrage. This was no discredit to them; but Roman citizens *deprived* of these rights by the Censors, were classed in the public registers with the *Cærites*, and others in similar circumstances, and thus threw a share of their own ignominy upon such as were thus accidentally associated with them.

63. *Remigium, &c.*] Ulysses's worthless crew—to whom the forbidden pleasure was of more value than their native land.

64. *Interdicta.*] Ulysses had warned them against the cups of Circe, and the songs of the Sirens. Sat. ii. 5.

65. *Mimnermus.*] A poet of Colophon, who wrote amatory verses. Prop. i. 9. 11. The lines especially alluded to are to be found in Plutarch and Stobæus.

Τίς δὲ βίος, τί δὲ τερπνὸν ἄτερ χρυσῆς Ἀφροδίτης;
Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι.

67. *Istis.*] What I have said about virtue, as the only source of happiness.

"Farewell: if you can mend these precepts, do:
If not, what serves for me may serve for you."

Conington.

"When winter strews the Alban fields with snow,
Down to the sea your chilly bard will go,
There keep the house and study at his ease,
All huddled up together, nose and knees."

Conington

EPISTOLA VII.

AD MÆCENATEM.

QUINQUE dies tibi pollicitus me rure futurum,
Sextilem totum mendax desideror. Atqui,
Si me vivere vis recteque videre valentem,
Quam mihi das ægro, dabis ægrotare timenti,
Mæcenas, veniam; dum ficus prima calorque
Designatorem decorat lictoribus atris;
Dum pueris omnis pater et matercula pallet;
Officiosaque sedulitas, et opella forensis
Adducit febres, et testamenta resignat.
Quodsi bruma nives Albanis illinet agris,
Ad mare descendet vates tuus, et sibi parcet,
Contractusque leget; te, dulcis amice, reviset

Promiseram tibi, Mæcenas, ruri me commoraturum *non plus* quinque diebus: *ecce autem* integro *mense* Augusto absum fallax. Verùm si me vis incolumem vivere, et bene valere, quod ægrotanti concederes, hoc indulge ægrotare metuenti: dum prima ficus, et æstus libitinarium exornat atratis ministris; dum parentes filiis timent; dum sedulus et officiosus in foro labor gignit febres, atque aperit testamenta. Cùm verò hyems nivibus operiet agros Albanos, *statim* ad mare decurret tuus poëta, suique sollicitus rariùs leget. *Demum* ad te revertetur

NOTES.

EPIST. VII.

The poet, while apologising to Mæcenas for continuing in the country beyond the period he had fixed, assures him that he does not there forget his great obligations to him; and concludes his apology with the story of Philippus and Mena, as one applicable to his own case, if Mæcenas exacts the sacrifice of his personal comforts.

1. *Quinque, &c.*] Though, when I set out for the country, I promised not to be there more than five days, I have not kept my word, *(mendax;)* for you have been expecting my return the whole month of August.—I have been absent a month.

2. *Sextilem.*] The months at Rome were at first reckoned from March, and named numerically. *Sextilis*, or *Sextus*, was afterwards called *Augustus*, in honour of Augustus, as *Quintilis* before had been called *Julius*, (July,) in honour of Julius Cæsar.

Atqui.] But yet—*i. e.* though I have thus broken my engagements, and protracted my absence—.

3. *Si me vivere vis.*] If you wish me to live, and to see me *(recte val.)* in health, you will grant me now, when I am afraid of being ill, the favour which you would certainly do, if I was actually ill—*i. e.* the favour of allowing me to remain longer in the country.

5. *Dum, &c.*] At this unhealthy season—the autumn. The Epistle was written, it may be supposed, in the beginning of September.

Ficus prima.] Descriptive of autumn—when the figs begin to ripen, and the excessive heat occasions disease and death. Sat. ii. 6. 19.

6. *Designatorem.*] The undertaker—who arranges the appointments, and directs the procession.

Lictoribus.] The undertaker's suite—dressed in black.

8. *Officiosa sedulitas.*] The various duties and offices which demand attention when in town. Sat. ii. 6. 20, &c.

Opella forensis, &c.] These harassing labours in the heat of autumn.

9. *Testamenta resignat.*] And opens wills—implying the death of the testators.

10. *Quodsi, &c.*] Horace now proposes, for the sake of his health, to go to the sea-side in the winter, and not return to Rome till the spring.

Quodsi bruma, &c.] If the winter shall cover the Albanian fields (where he now is) with snow, your poet will go to the sea. Not that the going depends on the actual falling of the snow—the use of *quodsi* is a colloquial one, and the sense simply—In the winter I will go to the sea. Unless *quodsi* be taken rigorously, as expressing the condition, and the meaning be—If it shall be a *severe* winter, I will go to the sea, but not otherwise.

11. *Ad mare.*] Scil. *inferum*—the Campanian coast—though the bay of Tarentum may be meant. Compare line 45. and Od. ii. 6. 10.

Sibi parcet.] And there nurse himself. Sat. i. 4. 127.

12. *Contractusque, &c.*] Scil. *in locum angustum.* In some snug spot employ himself

Cum Zephyris, si concedes, et hirundine primâ.
Non, quo more piris vesci Calaber jubet hospes,
Tu me fecisti locupletem. Vescere sodes.
Jam satis est. At tu quantumvis tolle. Benigne.
Non invisa feres pueris munuscula parvis.
Tam teneor dono, quam si dimittar onustus
Ut libet: hæc porcis hodie comedenda relinquis.
Prodigus et stultus donat, quæ spernit et odit.
Hæc seges ingratos tulit, et feret omnibus annis.
Vir bonus et sapiens dignis ait esse paratus;
Nec tamen ignorat, quid distent æra lupinis.
Dignum præstabo me etiam pro laude merentis.
Quodsi me noles usquam discedere, reddes
Forte latus, nigros angustâ fronte capillos;
Reddes dulce loqui; reddes ridere decorum, et
Inter vina fugam Cinaræ mœrere protervæ.
Forte per angustam tenuis nitedula rimam

cum Favoniis, et primâ hirundine, si *quidem* ita volueris, ô suavis amice. *Enimverò* nequaquam mihi opes largitus es, quâ ratione hospes Calaber *viatorem* cogit pyra comedere. *CAL.* Comede, quæso, *ait. VIAT.* Abundè est. *CAL.* Aufer quantum placuerit. *VIAT.* Liberalis *es admodum. CAL.* Aufer, *inquam,* dona puerulis grata. *VIAT.* Tantum debeo *tibi ob* munera, quantum si discedam *iis* oneratus. *CAL.* Penès te *sunt omnia* ista; quæ dimittes hodie suibus devoranda. Profusus et fatuus elargitur, quæ contemnit et aversatur; et hæc messis ingratos procreat, semperque procreabit. Probus *autem* vir et prudens profitetur *se* paratum esse *largiri* dignis: neque tamen nescit, quod discrimen sit *inter* nummos et lupinos. *Ego* quidem me præstabo dignum laude promerentis. Quòd si me nusquam abire permiseris; restitue firmum robur, et nigros crines fronte arctiori: restitue lepidum sermonem, jocos facetos, et dolere Cynaræ lascivæ discessum inter epulas. *Olim* mus agrestis macer per fissuram

NOTES.

with his books. Compare Sat. ii. 3. 11. where the *tectum tepidum* seems to mean the same thing.

14. *Calaber hospes.*] As if the *Calabrians* were notoriously uncouth and coarse.

15. *Tu me fecisti.*] The favours you conferred on me were not of such things as you yourself regarded not, like the pears which the Calabrian forced upon his visitor because they were worthless; but such as became a good and wise man to offer a deserving one.

Vescere, &c.] Eat, pray—pressing them upon his guest, who had already taken some.

16. *Jam satis est.*] I have had enough.

At tu quant. &c.] But take as many with you as you like—put some in your pocket.

Benigne.] You are very good—a courteous mode of declining, as in line 62.

18. *Tam teneor, &c.*] I am as much obliged as if, &c.

19. *Ut libet, &c.*] As you please—the pigs will have them.

20. *Odit.*] I. e. *non amat.*

21. *Hæc, &c.*] These are fields which have produced, and always will produce worthless fruits.—Such sort of favours can never excite grateful feelings.

Ingratos.] What gives no pleasure — causes no gratitude.

22. *Vir bonus, &c.*] Such as you, Mæcenas, ready to serve the worthy, and them only. He discriminates in his favours.

Paratus.] Greek for *paratum.*

23. *Nec tamen, &c.*] Knows the difference between money and counters—distinguishes between the worthy and worthless.

Lupinis.] A species of pulse, used as counters by children in their games, and on the stage, as the representatives of money. In Plaut. Pœn. iii. 2. 20. they are called *aurum Comicum.*

24. *Dignum præstabo.*] I will prove myself worthy of your favours.

Pro laude.] In proportion to the merit of the deserver—*i. e.* to the full extent of the favour.

25. *Quodsi, &c.*] If you wish me never to quit you, but be always near you at Rome, you must give me back my health, and youth, and youthful spirits. In my present state, I am no longer able.

26. *Latus.*] Every where used for bodily strength—as being the part where vigour, and the want of it, are most felt.

Nigros, &c.] The black curls which shaded my brows in my younger days. Horace was now gray and *bald.* Baldness gives the appearance of what *we* should call a *high* forehead, rather than a *broad* one. Comp. Od. i. 33. 5.

27. *Dulce loqui.*] Od. i. 22. 24. My colloquial powers—when my conversation, inspired by youthful spirits, was gay and animated.

Reddes, &c.] You must restore me to what I was, when it was not unbecoming my years to indulge in laughter, or, over our cups, to whine at the desertion of Cinara.

28. *Cinaræ.*] Horace's chief favourite. Od. iv. 1. 3, 4.

Repserat in cumeram frumenti; pastaque rursus
Ire foras pleno tendebat corpore frustra:
Cui mustela procul, Si vis, ait, effugere istinc,
Macra cavum repetes arctum, quem macra subîsti.
Hac ego si compellor imagine, cuncta resigno:
Nec somnum plebis laudo, satur altilium, nec
Otia divitiis Arabum liberrima muto.
Sæpe verecundum laudâsti; rexque paterque
Audîsti coram; nec verbo parcius absens:
Inspice, si possum donata reponere lætus.
Haud male Telemachus, proles patientis Ulyssei:
Non est aptus equis Ithace locus; ut neque planis
Porrectus spatiis, neque multæ prodigus herbæ:
Atride, magis apta tibi tua dona relinquam.
Parvum parva decent: mihi jam non regia Roma,
Sed vacuum Tibur placet, aut imbelle Tarentum.
Strenuus et fortis, causisque Philippus agendis

subierat tritici alveum, *deinde verò* saturatus exire obeso corpore frustrà nitebatur. Huic mustela è longinquo dixit, Si cupis illinc evadere, per angustam rimam exibis gracilis, per quam gracilis intrâsti. Istâ ego similitudine si urgear, omnia *libens* restituo. Neque plenus dapibus exquisitis laudo plebis quietem, nec libertatem opibus Arabum permutare *velim*. Sæpe me laudâsti paucis contentum: *tuque à me* rex et pater celebratus es præsens, pariterque absens. Experire, num sponte queam restituere quæ dedisti. Bene quidem Telemachus, patientis Ulyssis filius, *aiebat:* Ithacæ regio non est equis idonea, quippe nec campis operta, nec graminis ferax. Non accipiam tua munera, ó Menelae, tibi magis idonea. Exiguo exigua conveniunt. Roma populosa nunc me non juvat, sed Tibur minùs frequens, vel Tarentum haud bellicosum. Philippus causarum actor sedulus, acer,

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30. *Cumeram.*] Sat. i. 1. 53.

31. *Pleno.*] Full of corn.

Tendebat.] Strove or struggled—a more forcible term than *tentabat.*

33. *Macra, &c.*] You must go back to the hole, as thin as you entered it.

34. *Hac si, &c.*] If the tale be applied to me, as if I had crept into your favour, to fatten upon you, &c.

Cuncta resigno.] I am ready to give up all again—as a proof of disinterestedness. Od. iii. 29. 54.

35. *Nec somnum, &c.*] That vulgar apathy which is content with food and sleep—I cannot commend such a condition; nor would I exchange my free and independent leisure for the riches of the East.

Altilium.] Dainties—poultry fattened.

37. *Sæpe verecundum.*] You have often praised me as a modest man—content as I have shewn myself with the competency you conferred on me.

Rexque, &c.] Nor have I failed to acknowledge my obligations. King and father—terms indicative of respect, and acknowledgement of patronage—I call you in your absence, as well as in your presence.

38. *Audîsti, &c.*] You have always *heard*—implying, you have always been so called by me. *Male* and *bene audire* are of common occurrence, with a similar implication.

Nec verbo parcius.] Not a word less—not less so by a single word.

39. *Inspice, &c.*] See, then—if, with these feelings, I cannot, &c.

Lætus.] *I. e.* without regret.

40. *Haud male, &c.*] With good reason Telemachus declined the offers of Menelaus. Odyss. iv. 601.

Patientis.] Homer's πολυτλήμων, or πολύτλας. In Epod. 17. 16. Ulysses is *laboriosus*—in the same sense.

41. *Non est, &c.*] Ithaca is not a country fit for horses—it has neither extensive plains, nor does it abound in pastures.

Ut.] Instead of *ut pote*, or *quippe*.

44. *Parvum, &c.*] I am not fit for Rome; as little as Mena for the country—a story which Horace tells dramatically.

Regia Roma.] As *domina*, Od. iv. 14. 44; and *princeps urbium*, Od. iv. 3. 13.

45. *Vacuum.*] Free from the tumults of business—a place for retirement and study. As *vacuæ Athenæ*, Ep. ii. 2. 81. *Neapolis* is, in the same sense, *otiosa.* Ep. 5. 43.

Imbelle Tarentum.] Peaceful and quiet. *Molle*, Sat. ii. 4. 34. Ovid too describes *Tarentum* as *molle.* Met. 15. 50.

46. *Philippus.*] L. Philippus Marcius—well entitled to the epithets *strenuus et fortis*, according to the account which Cicero gives of him, Brut. 47. He was consul 698 U. C.

Clarus, ab officiis octavam circiter horam
Dum redit, atque foro nimium distare Carinas,
Jam grandis natu queritur, conspexit, ut aiunt,
Abrasum quendam vacuâ tonsoris in umbrâ,
Cultello proprios purgantem leniter ungues.
Demetri, (puer hic non læve jussa Philippi
Accipiebat) abi, quære, et refer: unde domo, quis,
Cujus fortunæ, quo sit patre, quove patrono.
It, redit et narrat: Vulteium nomine Menam,
Præconem, tenui censu, sine crimine notum;
Et properare loco, et cessare, et quærere, et uti,
Gaudentem parvisque sodalibus, et lare certo,
Et ludis, et, post decisa negotia, Campo.
Scitari libet ex ipso, quæcunque refers: dic
Ad cœnam veniat. Non sane credere Mena:
Mirari secum tacitus. Quid multa? Benigne,
Respondet. Neget ille mihi? Negat improbus, et te
Negligit aut horret. Vulteium mane Philippus
Vilia vendentem tunicato scruta popello
Occupat, et salvere jubet prior. Ille Philippo
Excusare laborem, et mercenaria vincla,

insignis, ab occupationibus *consuetis* revertebatur circa horam *diei* octavam: et jam senior conquerebatur Carinas foro longiùs abesse. Tum, inquiunt, in tabernâ tonsoris prætonsum quendam vidit cultro ungues otiosè resecantem. *Mox* servo mandata sua strenuè capessenti *imperavit:* Demetri, vade, percunctare, et narra, quis iste, quâ conditione et familiâ, quo patre sit, et quo patrono. *Ille* vadit, revertitur, ac refert, Vulteium Menam vocari, præconem esse, re familiari exiguâ, probum existimari, discurrere, et interquiescere; comparare, et uti; parvis sociis fixoque domicilio frui, necnon spectaculis et campo *Martio* post negotia peracta. *Tum Philippus:* Ab ipso velim quærere ea, quæ narras; ad cœnam voca. Vix fidem habet Mena: apud se attonitus cogitat. Quid plura? Nimis liberaliter, inquit. *PHILIP. Itane* recusat iste? *DEMET.* Recusat pertinax, teque curat parùm vel formidat. *Postridie* Philippus improvisus adoritur, salutatque prior Vulteium exiguas merces venumdantem plebeculæ tunicâ indutæ. Vulteius Philippo obtendit curas et occupationes negotiationis,

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47. *Clarus.*] Distinguished for his eloquence in the courts.

Ab officiis, &c.] After his attendance in the courts was over—about two in the afternoon, while returning home, and complaining of the distance of the *Carinæ* from the Forum, &c.

48. *Carinas.*] A part of the town, where Philippus lived—near the Via Sacra. Pompey had a house in the same quarter; and Cicero inherited one there from his father.

50. *Abrasum.*] A man just shaved, in a barber's shop, paring or picking his nails leisurely.

Vacuâ.] As a place to lounge in. See line 45.

52. *Non læve.*] I. e. *dextre*—handily.

56. *Sine crimine notum.*] Known as an inoffensive man among his acquaintance.

57. *Et properare, &c.*] A man who could bestir himself on occasion, and indulge—make money, and spend it, &c.

Uti.] Scil. *re quæsitâ*—his gains.

58. *Gaudentem.*] Enjoying the company of his humble friends.

Lare certo.] *I. e.* had a house of his own.

59. *Et ludis, &c.*] Frequented the theatre and the Campus Martius.

Post decisa.] After the business of the day was at an end.

60. *Scitari, &c.*] I should like, says Philippus to his servant, to hear from himself all this account of yours.

Dic, &c.] Tell him to come and dine with me.

61. *Non sane, &c.*] Mena scarcely believes his senses—wonders and ponders in silence, and at last *declines.*

62. *Benigne.*] A civil refusal, as in line 16.

63. *Neget ille, &c.*] Is it possible he refuses? exclaims Philippus.

Negat improbus, &c.] The rascal refuses, and either cares nothing about you, or is afraid of you—the pert reply of the slave.

64. *Mane, &c.*] The next morning Philippus takes Vulteius Mena by surprise, while selling his old clothes, &c.

65. *Vilia scruta.*] Vulteius seems to have kept a shop for second-hand goods.

Tunicato.] Working-people, artisans, shopkeepers, &c. in their *tunicæ*—without *togæ.*

66. *Salvere.*] Scil. *eum.* And bids him good morning.

Ille, &c.] Mena—in excuse for not attending Philippus's levee that morning, in consequence of the civilities of the previous day—begins to allege his occupations, &c.

67. *Mercenaria vincla.*] Some engagements for hire—perhaps with a *præco.*

"mounted in the carriage drawn by nags"
Goethe

"astride on horseback"
Coningsby.

"having [illegible], [illegible] me his presents"
Gibb.

Quod non mane domum venisset; denique quod non
Providisset eum. Sic ignovisse putato
Me tibi, si cœnas hodie mecum. Ut libet. Ergo
Post nonam venies: nunc i, rem strenuus auge.
Ut ventum ad cœnam est, dicenda tacenda locutus,
Tandem dormitum dimittitur. Hic, ubi sæpe
Occultum visus piscis decurrere ad hamum,
Mane cliens et jam certus conviva, jubetur
Rura suburbana indictis comes ire Latinis.
Impositus mannis, agrum cœlumque Sabinum
Non cessat laudare. Videt ridetque Philippus;
Et, sibi dum requiem, dum risus undique quærit,
Dum septem donat sestertia, mutua septem
Promittit, persuadet, uti mercetur agellum.
Mercatur: ne te longis ambagibus ultra,
Quam satis est, morer; ex nitido fit rusticus, atque
Sulcos et vineta crepat mera, præparat ulmos,
Immoritur studiis, et amore senescit habendi.
Verum ubi oves furto, morbo periere capellæ,
Spem mentita seges, bos est enectus arando;
Offensus damnis, mediâ de nocte caballum
Arripit, iratusque Philippi tendit ad ædes.

propter quæ ad eum manè non ivisset; *veniamque petit* quòd eum non prior salutâsset. *PHILIP.* Tum demum condonâsse me tibi existima, si mecum hodie cœnaveris. *VULT. Faciam* quod jubes. *PHILIP.* Ergo venies post *horam* nonam; jam abi, opesque sedulò congere. Postquam ad cœnam convenit, atque tam proferenda quàm reticenda effutit, tandem mittitur dormitum. Mena jam frequenter rediens, *velut* piscis ad uncum obtectum, cliens manè, jamque convictor assuetus, jubetur ad villam suburbanam comitari *per ferias* Latinas imperatas. Is equo insidens, agrum et aërem Sabinum valdè laudat. Philippus videt, ac ridet; dumque sibi joca et oblectamenta undequaque perquirit, sestertia septem largitur, aliaque septem commodare spondet; suadetque ut emat prædiolum. *Vulteius* emit. *Ac* ne te prolixo sermone plusculùm detineam, de homine polito fit agrestis; et *dein* loquitur solùm de sulcis ac vinetis; arbores disponit; macerat se curis; et in cupiditate possidendi inveterascit. At cùm *cœpit* oves furto, et capras morbo perdere; *cùm* messis spem fefellit, boves *autem* arando confecti sunt; *tum* jacturis perculsus nocte mediâ inscendit equum, iratusque ad Philippi domum properat.

NOTES.

68. *Denique, &c.*] And finally, because he had not observed him at his first coming up.

70. *Ut libet.*] The customary phrase of acquiescence. Line 19.

Ergo, &c.] You will come, then, after three.

72. *Dicenda, &c.*] Ῥητὰ καὶ ἄῤῥητα—all sorts of things—some worth repeating, and some not.

73. *Dimittitur.*] Is dismissed—allowed to go home to bed.

Hic, ubi, &c.] After Mena seemed to go to Philippus's house, as a fish to a baited hook—in the morning, at his levee—in the evening, a regular guest at his table, &c.

75. *Jubetur.*] He is commanded—by the great man, Philippus—to accompany him to his country villa, for the Latin holidays.

76. *Rura sub.*] A villa not far from town.

Latinis.] Scil. *feriis.*

Indictis.] Scil. by the consul. They were not *statute* holidays, but appointed at the pleasure of the consul.

77. *Mannis.*] Epod. 4. 14.

79. *Requiem.*] Relaxation from the business of the courts.

Risus.] Subjects for laughter—any thing to amuse him.

80. *Septem mill.*] . I. e. *septem millia sestertiûm*—gave him seven thousand, and promised to lend him as much more.

82. *Ultra, quam satis est.*] Too much.

83. *Ex nitido.*] From a spruce tradesman of the town, he turns a rough country farmer.

84. *Sulcos, &c.*] And talks of nothing but *(mera)* furrows and vineyards. Od. i. 18. 5.

Præparat ulmos.] *I. e.* for binding the vines to them—he strips off the lower boughs and shoots.

85. *Immoritur.*] I. e. *spends his life*—gives up soul and body, as we say, to his new business.

Amore senescit, &c.] Gets haggard and care-worn in his eagerness for gain.

87. *Mentita.*] Mocked his hopes. Od. iii. 1. 30. *fundus mendax.*

89. *Iratus, &c.*] Vexed at having been tempted to change the sure gains of the city for the precarious ones of the country.

Hunc Philippus squalidum cernens atque horridum, dixit: Vultei, nimis te laboriosum et anxium video. *Vulteius* respondit: Certè miserum appellabis, ô patrone, si verè me nominare volueris. Quocirca enixè te rogo per genium, et dextram, Penatesque deos, ut restituas me priscæ conditioni. *Itaque* quicunque semel agnovit, quantum relicta præcellant concupitis, statim revertatur, ac resumat dimissa. Æquum est *enim, ut* se quisque suâ mensurâ et pede metiatur.

Quem simul aspexit scabrum intonsumque Philippus,
Durus, ait, Vultei, nimis attentusque videris
Esse mihi. Pol, me miserum, patrone, vocares,
Si velles, inquit, verum mihi ponere nomen.
Quod te per Genium, dextramque deosque Penates
Obsecro et obtestor, vitæ me redde priori.
Qui semel aspexit, quantum dimissa petitis
Præstent, mature redeat, repetatque relicta.
Metiri se quemque suo modulo ac pede, verum est.

NOTES.

90. *Scabrum, &c.*] Rough and dirty—in his working-dress—strongly contrasting with his former smart appearance—*ex nitido rusticus.*

91. *Durus.*] You work too hard. Ep. i. 16. 70.

Attentus.] Scil. *ad rem.* Too anxious and grasping.

93. *Ponere nomen, &c.*] Sat. ii. 3. 48. If you give me my true—appropriate name.

Pol.] For *per Pollucem.*

96. *Qui semel, &c.*] The remark of Horace upon Mena's case.—Let the man who has discovered his mistake, turn back at once, and resume what he renounced.

Dimissa petitis, &c.] How much better was the condition he gave up, than the one he desired, &c.

98. *Verum est, &c.*] Every body ought to measure himself by his own, &c.—consider what he is best fitted for.

EPISTOLA VIII.

AD CELSUM ALBINOVANUM.

O Musa, Celso Albinovano, comiti et scribæ Neronis, renuncia, quæso, salutem et prosperitatem. Si interroget, quid agam: responde, me plurima et præclara spondere, *at* vitam ducere non bonam nec jucundam: non quòd grando

Celso gaudere, et bene rem gerere, Albinovano,
Musa rogata, refer, comiti scribæque Neronis.
Si quæret, quid agam, dic, multa et pulchra minantem,
Vivere nec recte, nec suaviter: haud quia grando 4

NOTES.

EPIST. VIII.

The poet speaks of himself as more ill in mind than body—in a hypochondriac state—resisting the advice of his friends and physicians, &c. The Epistle is probably addressed to the same Celsus mentioned in Ep. i. 3. 15, as making free with other people's poetry; and certainly does not breathe much of the respect or affection usual with Horace when writing to his friends.

1. *Gaudere.*] Instead of the common inscription of *salutem*, the poet uses the Greek form—*χαίρειν καὶ εὖ πράττειν.*

2. *Musa rogata, &c.*] Being requested by me—at my request—convey to Celsus my good wishes—*i. e.* I pray you to convey, &c.

Comiti.] *I. e.* one in the suite of Tiberius—or on his staff.

Scribæ.] Private Secretary.

Neronis.] Tiberius Claudius Nero, then in the East. Compare Ep. i. 3.

3. *Multa et pulchra min.*] *I. e.* in conformity with the dictates of nature and philosophy, to live virtuously and happily—referring, doubtless, to *vivere recte et suaviter.*

4. *Vivere nec recte, &c.*] Neither wisely, nor comfortably, *i. e.* happily.

"For still, when all is said, the rule stands fast,
That each man's shoe be made on his own last."

Conington.

Contuderit vites, oleamve momorderit æstus,
Nec quia longinquis armentum ægrotet in agris;
Sed quia, mente minus validus quam corpore toto,
Nil audire velim, nil discere, quod levet ægrum;
Fidis offendar medicis, irascar amicis,
Cur me funesto properent arcere veterno;
Quæ nocuere, sequar; fugiam, quæ profore credam;
Romæ Tibur amem ventosus, Tibure Romam.
Post hæc, ut valeat, quo pacto rem gerat et se;
Ut placeat Juveni, percontare, utque cohorti.
Si dicet, Recte; primum gaudere; subinde
Præceptum auriculis hoc instillare memento:
Ut tu fortunam, sic nos te, Celse, feremus.

fregerit vites, aut nimius calor olivas arefecerit; nec quòd greges malè se habeant in agris remotis; sed quoniam pejùs animo valens, quàm toto corpore, nihil auscultare, nihil discere velim, quod ægrotum *me* curet. *Porrò* fidelibus medicis offendar, et amicis irascar, eò quòd lethargum fatalem à me depellere studeant: *imò verò* consecter noxia, devitem profutura: Romæ inconstans desiderem Tibur, Tiburi *autem* Romam. Postea, quære, quomodo se habeat, et quantum negotia promoveat; quàmque gratiosus adolescenti *sit*, atque *ejus* familiaribus. Si respondet, bene *omnia procedere;* primò salvere *jube:* tum ad aurem insusurra monitum istud: Nos tecum agemus, ó Celse, quemadmodum tu fortunâ uteris.

NOTES.

Haud quia, &c.] Not unhappy, because the hail has ruined my vines, or the sun scorched my olives, &c.

6. *Longinquis, &c.*] Opulent Romans grazed their herds in the provinces—especially in the rich pastures of Calabria and Lucania. Horace himself, of course, did nothing of the kind. Epod. 1. 27. Od. i. 31. 5.

7. *Sed quia, &c.*] More ill in mind than body—indisposed to hear or learn aught calculated to relieve me—alluding, apparently, to the maxims and truths of philosophy.

9. *Fidis.*] Because I am offended with my faithful physicians—meaning his friends who proffered *moral* advice. *Quia* must also be supplied before the words, *irascar—sequar —fugiam—amem.*

Irascar.] Because I am angry with my friends for being eager to rescue me from this fatal mental, or moral lethargy.

10. *Cur.*] Instead of *ideo.*

11. *Quæ nocuere, &c.*] Because I pursue what is injurious, &c.

12. *Ventosus.*] Capricious — changeable as the wind.

13. *Post hæc, &c.*] After you have communicated this to him, ask him how he is himself in health.

Quo pacto rem, &c.] How he gets on in his office of Secretary.

Et se.] And what he is doing himself—still cribbing? Comp. Ep. i. 3. 15.

14. *Juveni.*] Tiberius.

Cohorti.] The rest of his suite—the different members of Tiberius's establishment, of which Celsus himself was one.

17. *Ut tu, &c.*] If you, in your present prosperous fortune, still love your old friend as before, I shall love you in return. Horace seems to have had some ground of complaint —there had been, perhaps, some neglect on the part of Celsus.

EPISTOLA IX.

AD CLAUDIUM NERONEM.

O Claudi *Nero*, solus nempe Septimius novit quanti me æstimes. Etenim quando *me* orat, instatque precibus, ut ipsum ad te perducam, et commendem, tanquam non indignum amicitiâ et familiaritate principis, *non nisi* probos eligentis; quando putat me censeri inter amicos interiores tuos, animadvertit scitque magis quàm ego ipse, quantum *apud* te valeam. Plurima certè causatus sum, ut me excusarem. At veritus sum, ne viderer minorem exhibuisse meam auctoritatem, *eamque* voluisse occultare, *ut* mihi soli utilis *forem*. Itaque ego devitans gravioris peccati notam, deveni ad speciem urbani vultûs. Ergo si probas, quòd verecundiam abjeci amici gratiâ; hunc tuis aggrega, et existima probum et constantem.

SEPTIMIUS, Claudi, nimirum intelligit unus,
Quanti me facias: nam, quum rogat, et prece cogit,
Scilicet ut tibi se laudare et tradere coner,
Dignum mente domoque legentis honesta Neronis,
Munere quum fungi propioris censet amici,
Quid possim, videt ac novit me valdius ipso.
Multa quidem dixi, cur excusatus abirem:
Sed timui, mea ne finxisse minora putarer;
Dissimulator opis propriæ, mihi commodus uni.
Sic ego, majoris fugiens opprobria culpæ,
Frontis ad urbanæ descendi præmia. Quodsi
Depositum laudas ob amici jussa pudorem,
Scribe tui gregis hunc, et fortem crede bonumque.

NOTES.

EPIST. IX.

While commending to the protection of Tiberius his friend Septimius, as a man of excellent qualities, and affecting to speak lightly of his own influence, the poet dextrously shews his confidence in the result of the introduction.

1. *Septimius.*] Titius Septimius, a tragic poet, of whose merits Horace professes high admiration, in Ep. i. 3. 9.

Nimirum, &c.] He must, without doubt, know better than any body else, in what estimation you hold me.

Nimirum.] I. e. *mirum ni*—a marvel, unless so and so—a matter about which there can be no question; and hence used adverbially for doubtless.

2. *Nam, &c.*] For—assigning a reason for such conclusion—in pressing me to introduce him, and supposing me to have influence enough with you to serve him, he must see and know about the matter much more than I do myself.

Prece cogit.] By his importunities prevails with me.

3. *Scilicet ut.*] For this purpose, truly—above all things in the world—to use my endeavours to introduce him to you.

4. *Dignum mente.*] With qualities likely to ensure the approbation of Tiberius.

Domo.] And worthy of associating with those who frequent his house—his friends—alluding especially to the suite of Tiberius.

Neronis legentis.] A prince who selects—*i. e.* for his service or confidence—none but men of worth.

5. *Munere quum fungi, &c.*] That I am a confidential friend, and have great influence with you. *Censet* expresses not a simple opinion—but deliberate sentiment, founded on full knowledge—as a senator delivers his convictions.

6. *Valdius.*] Ep. ad Pis. 321.

7. *Cur excusatus.*] To be allowed to decline introducing my friend.

8. *Sed timui, &c.*] Lest I should be thought to represent my relations with you, as feebler than they really are.

9. *Dissimulator, &c.*] One who conceals his real influence—reserving it all for his own advantage.

10. *Sic, &c.*] So, *i. e.* to prevent the possible misconstruction of my motives—escaping from the disgrace of the greater offence, I have come down—I am driven to the honour of civic impudence—to escape the charge of unkindness to a friend, I incur that of impudent importunity.

11. *Præmia.*] Opposed to the *opprobria*.

12. *Ob amici jussa.*] At the commands of a friend.

13. *Scribe, &c.*] Enroll him in the list of your friends—place him in your suite—your establishment.

Fortem.] Able and good.

EPISTOLA X.

AD FUSCUM ARISTIUM.

URBIS amatorem Fuscum salvere jubemus
Ruris amatores, hac in re scilicet unâ
Multum dissimiles, ad cetera pæne gemelli,
Fraternis animis, quicquid negat alter, et alter;
Annuimus pariter vetuli notique columbi.
Tu nidum servas, ego laudo ruris amœni
Rivos, et musco circumlita saxa, nemusque.
Quid quæris? vivo et regno, simul ista reliqui,
Quæ vos ad cœlum effertis rumore secundo,
Utque sacerdotis fugitivus liba, recuso:
Pane egeo, jam mellitis potiore placentis.
Vivere naturæ si convenienter oportet,
Ponendæque domo quærenda est area primum,
Novistine locum potiorem rure beato?
Est ubi plus tepeant hiemes? ubi gratior aura
Leniat et rabiem Canis, et momenta Leonis,
Quum semel accepit solem furibundus acutum?
Est ubi depellat somnos minus invida cura?

Nos ruris amantes salutamus Fuscum urbis amantem: in hoc tantùm dispares valdè, in reliquis autem propè gemini, mente fraternâ; quodcunque alter respuit, *alter* quoque *recusat:* unà *verò* consentimus, *ut* vetuli, et noti columbi. Tu nidum custodis: ego villæ jucundæ rivulos, et saxa musco obducta, atque silvam præfero. Quid plura? vivo et rex sum, statim ut discessi ab his, quæ vos laudatis admodum, vulgo approbante. Placentas autem repudio, velut servus sacerdotis; panem *verò* libis melle conditis suaviorem requiro. Quòd si expedit vivere congruenter naturæ, atque area primò deligenda est ad exstruendam domum: an scis locum aptiorem tranquillo rure? Estne *locus*, in quo tepidiores sint hyemes? in quo mitior aër temperet furorem Caniculæ, et tempora, quibus Leo fervens suscipit ardentem solem? Estne locus, in quo molestæ solicitudines minus perturbent somnum?

NOTES.

EPIST. X.

The poet professes his admiration of a country life compared with a town one—differing in this single respect from his dear friend Fuscus.

1. *Fuscum, &c.*] Fuscus Aristius, a poet, and orator. The twenty-first Ode of the first book is addressed to the same person.

3. *Ad cætera, &c.*] All but twins in other respects. Sat. ii. 3. 243.

4. *Et alter.*] Scil. *negat.* What one rejects, the other rejects too.

5. *Annuimus.*] Our sentiments concur—we are as unanimous as a couple of old turtle-doves.

6. *Tu nidum, &c.*] You keep the nest, in which you were bred—the city. *Nidum* is suggested by *columbi*, or rather, is studiously selected in congruity with it.

8. *Quid quæris?*] Colloquially for *ne multa.* In short.

Vivo et regno.] I am alive, and a king—I feel my own master, and master of all about me, when I get to my villa.

9. *Rumore secundo.*] Which you extol so loudly.

10. *Utque.*] And I renounce them—the city and its accompaniments—with as much disgust as a priest's slave loathes the sacrificial cakes, and runs away to escape them.

11. *Egeo.*] I have no bread, and long for some—now become far better to my taste than the eternal sweets.

12. *Vivere, &c.*] If, as philosophy tells us, we are to live according to the dictates of nature—that is, with simplicity and moderation.

13. *Ponendæ domo.*] To build a house upon.

14. *Rure beato.*] Happy — expressive of the feelings of the speaker—what makes, or is supposed to make, those who live in it happy. Epod. 2.

15. *Est ubi, &c.*] Where are the winters warmer? Od. ii. 6. 16. with respect to Tarentum.

Ubi gratior.] Where does a more grateful breeze soothe the rage of the dog-star, &c.

16. *Momenta.*] The times of the Lion—the season in which the Sun *moves* through the Lion—in which that raging constellation receives the intense sun.

17. *Acutum.*] Applied to both excesses—of heat and cold. Od. i. 9. 4.

18. *Invida cura.*] The *cura* with which those are tortured who *envy* the successes of others.

An herba pejùs olet aut fulget quàm marmor Numidiæ? An aqua in vicis contendens frangere *tubulos* plumbeos, limpidior *est*, quàm quæ resonans labitur alveo declivi? Scilicet nemus fovetur inter columnas versicolores, et laudatur domus habens prospectum ad campos remotos. *Verùm tametsi* furcâ naturam abigas, nihilominus redibit semper, et sensim victrix perfringet improbam libidinem. *Enimverò* qui discrimen ignorârit purpuram Sidoniam inter et lanam Aquinate succo imbutam, detrimentum haud capiet majus, et medullis perniciosius, quàm qui nesciet discernere falsum *à* vero. Qui rebus prosperis lætatur plusculum, adversis perturbabitur. Si aliquid nimiùm æstimes, invitus relinques. Devita grandia. In tugurio inope beatior vita duci potest, *quàm ducunt* principes et principum familiares. Cervus pugnacior equum arcebat pascuis communibus, donec in diuturnâ pugnâ inferior auxilium petiit ab homine, ac frænum admisit. At posteaquam vi hostem devicit,

Deterius Libycis olet aut nitet herba lapillis?
Purior in vicis aqua tendit rumpere plumbum,
Quam quæ per pronum trepidat cum murmure rivum?
Nempe inter varias nutritur silva columnas,
Laudaturque domus, longos quæ prospicit agros.
Naturam expelles furcâ, tamen usque recurret,
Et mala perrumpet furtim fastidia victrix.
Non, qui Sidonio contendere callidus ostro
Nescit Aquinatem potantia vellera fucum,
Certius accipiet damnum, propiusve medullis,
Quam qui non poterit vero distinguere falsum.
Quem res plus nimio delectavere secundæ,
Mutatæ quatient; si quid mirabere, pones
Invitus: fuge magna; licet sub paupere tecto
Reges et regum vitâ præcurrere amicos.
Cervus equum pugnâ melior communibus herbis
Pellebat, donec minor in certamine longo
Imploravit opes hominis, frenumque recepit;
Sed postquam victor violens discessit ab hoste,

NOTES.

19. *Deterius, &c.*] Are the flowers of the field less sweet or brilliant than the marbles of Lybia?—fields decked with flowers than floors of mosaic? The floors were universally mosaic—no boards.

Lybicis lapillis.] The marbles of Numidia—of variety of colours.

20. *In vicis.*] Through the streets of Rome.

Purior, &c.] Does purer water strive to break—*i. e. rush* through leaden pipes—is the water which flows through pipes in the streets of Rome purer than what murmurs down the channel of a brook?

22. *Nempe, &c.*] Why, truly, even in towns the charms of the country are studiously sought for—trees are planted among columns—the *impluvia, i. e.* the quadrangles, or courts of the houses are filled with shrubs, &c. Od. iii. 10. 5. Tibull. iii. 3. 15.

24. *Naturam.*] The love of the country implanted by nature.

25. *Et mala, &c.*] Will insensibly break through that perverse disdain cherished by the rich for the simple charms of nature.

26. *Non, &c.*] Not more surely will the man sustain damage, who does not *well* know how to compare the dyes of Aquinum with those of Sidon—*i. e.* to distinguish one from the other—than he who cannot, &c.

Callidus.] *I. e.* like a skilful judge of such things. Sat. ii. 7. 101.

27. *Aquinatem potantia.*] The fleeces which drink the dyes of Aquinum—a town of the old Volscii.

28. *Propiusve.*] Nearer to his marrow—one that he will feel deeply.

29. *Vero distinguere falsum.*] The dictates of nature from the blandishments of art.

31. *Mutatæ.*] *I. e.* changed into bad.

Quatient.] Will agitate—distress. Od. iii. 3. 4.

Si quid mirabere, &c.] Compare Ep. i. 6. 1.

Pones invitus.] You will not be willing to give it up.

33. *Reges, &c.*] The rich and powerful.

Vitâ.] *I. e.* happy—a life governed by the laws of nature.

34. *Cervus, &c.*] Stesichorus is said to have applied the same fable to the people of Himera, in Sicily, who had imprudently invited Phalaris of Agrigentum, to take the command of their troops against an enemy of theirs.

Melior.] The conqueror—the beaten horse is described as the *minor*.

37. *Violens.*] Become so by his confidence in his new and potent ally.

"But what are Rhodes and Lesbos and the rest,
E'en let a traveller rate them at their best?
No more the wants of healthy minds they meet
Than does a jersey in a driving sleet,
A cloak in summer, Tiber through the snow,
A chafing dish in August's midday glow."

Conington

Aspersus, volet in cauponâ vivere; nec, qui
Frigus collegit, furnos et balnea laudat,
Ut fortunatam plene præstantia vitam.
Nec, si te validus jactaverit Auster in alto,
Idcirco navem trans Ægæum mare vendas.
Incolumi Rhodos et Mitylene pulchra facit, quod
Penula solstitio, campestre nivalibus auris,
Per brumam Tiberis, Sextili mense caminus.
Dum licet, et vultum servat Fortuna benignum,
Romæ laudetur Samos, et Chios, et Rhodos absens.
Tu, quamcunque deus tibi fortunaverit horam,
Gratâ sume manu; nec dulcia differ in annum;
Ut, quocunque loco fueris, vixisse libenter
Te dicas: nam si ratio et prudentia curas,
Non locus effusi late maris arbiter, aufert;
Cœlum, non animum, mutant qui trans mare currunt.
Strenua nos exercet inertia; navibus atque
Quadrigis petimus bene vivere: quod petis, hîc est;
Est Ulubris, animus si te non deficit æquus.

conspurcatus, morari *semper* in cauponâ velit: nec qui contraxit frigus, laudat furnos et balnea, tanquam præbentia vitam omnino felicem. Neque si te vehemens Auster exagitaverit in aperto *mari*, ideo vendas navem ultra mare Ægæum. *Certè hominem sanæ mentis non plùs* juvat Rhodus et clara Mitylene, quàm lacerna *in* solstitio *æstivo*, campestre tempestate nivali, Tiberis hyeme, focus mense Augusto. Dum potes, et sors propitiam exhibet faciem, Romæ lauda Samum, et Chium, et Rhodum procul positas. Quodcunque *verò* tempus felix tibi Deus concesserit gratâ manu accipe, nec in annum differ lætitiam: ut quâcunque in regione degas, te sponte *ibi* commorari declares. Enimverò si ratio et sapientia, non *autem* situs arcens mare exundans, abigit solicitudines; qui ultra mare navigant, cœlum *quidem* mutant, non *verò* animum. Gravis nos tenet socordia: navibus et equis vitam beatam quærimus. *Atqui* hîc est *illud*, quod quæris: est Ulubris, modò tibi pacata mens adfuerit.

NOTES.

12. *Nec qui, &c.*] Nor does the man who has taken cold eulogize stoves and hot-baths, as things which constitute the felicity of life, though he finds them useful and agreeable for the occasion.

15. *Nec, si, &c.*] Nor, though a violent storm have tossed you about on the sea, should you, for that, sell your ship, the *other* side of the Ægean—and thus preclude your return.

16. *Ægæum,*] Od. ii. 16. 2.

17. *Incolumi, &c.*] To a man in health—in a sound state of body and mind, or who has no particular occasion for going there, Rhodes or Mitylene do the same thing as—*i. e.* are no more desirable than a great-coat in summer, &c.

Rhodos et Mitylene.] Od. 1. 7. 1.

18. *Penula.*] A thick, heavy cloak, worn by travellers.

Campestre.] Scil. *velamentum*, or *subligaculum.* The short breeches worn in the Campus Martius, when young men stript for the gymnastics.

20. *Dum licet, &c.*] While it is in your power, and Fortune smiles, (Bullatius's troubles seem to be imaginary ones) let Samos be lauded at Rome, and Chios and Rhodes at a distance—*i. e.* keep at home.

24. *Libenter.*] With pleasure, or satisfaction.

25. *Nam si, &c.*] For if it be the mind which by exerting its energies, removes anxieties, and not distant and beautiful places, they who cross the seas only change the climate—not their feelings.

26. *Locus effusi, &c.*] A spot which commands an extensive view of the sea.

28. *Strenua nos, &c.*] An activity exerted for no serviceable purpose—in pure waste.

29. *Petimus, &c.*] *I. e.* a place where we may do so.

Hic est, &c.] It is here—it is at *Ulubræ*—any where, if your own equanimity does not desert you.

30. *Ulubris.*] A poor deserted spot, in the Pomptine fens. Cicero, in a letter to Trebatius, whose birth-place it was, has a joke on the frogs. According to Suetonius, Augustus was brought up, if not born, *juxta Velitras*, meaning at Ulubræ—a fact perhaps not known to Horace.

Animus æquus.] *I. e.* which does not *waver* in its purposes—is not swayed by fancies, as Horace plainly hints the mind of Bullatius was. *Pol si est* ANIMUS ÆQUUS *tibi, satis habes qui bene vitam colas.* Plaut. Aulul. ii. 2. 10.

EPISTOLA XII.

AD ICCIUM.

O Icci, si verè potiaris proventibus Agrippæ, quos *in* Siciliâ percipis, majores tibi opes dare nequit Jupiter: desine conqueri. Nec enim est inops, qui rerum habet usum. Si venter, si latus ac pedes commodè se habent, nihil amplius regum divitiæ conferre valent. Si fortè inter *edulia* possessa sobrius vesceris oleribus et leguminibus, ita porrò victitabis, ut sors te statim aureo flumine locupletet: seu quoniam pecunia nequit indolem mutare; sive quòd omnia infra solam virtutem ponis. *Non est quòd* demiremur, si Democriti agros et sata depascatur grex *alienus*, dum mens agilis *velut* extra corpus peregrinatur:

FRUCTIBUS Agrippæ Siculis, quos colligis, Icci,
Si recte frueris, non est ut copia major
Ab Jove donari possit tibi: tolle querelas;
Pauper enim non est, cui rerum suppetit usus.
Si ventri bene, si lateri est pedibusque tuis, nil
Divitiæ poterunt regales addere majus.
Si forte in medio positorum abstemius herbis
Vivis et urticâ, sic vives protenus, ut te
Confestim liquidus fortunæ rivus inauret;
Vel quia naturam mutare pecunia nescit,
Vel quia cuncta putas unâ virtute minora.
Miramur, si Democriti pecus edit agellos
Cultaque, dum peregre est animus sine corpore velox;

NOTES.

EPISTLE XII.

The poet advises Iccius, still complaining and anxious, to moderate his desires, and be content with the abundance at his command. In Od. i. 29. Iccius seems to have deserted his books for arms, in pursuit of riches; and here it is pretty clearly hinted, in lines 8, 14, 21, he had the same sordid hankering. Written 734 U. C.

1. *Fructibus, &c.*] According to the Scholiast, after Iccius had failed in making his fortune by war, Agrippa entrusted him with the superintendence of his large estates in Sicily.

2. *Si recte frueris.*] If you make a proper use of the advantages you enjoy from the management of Agrippa's domains.

Non est, &c.] Jupiter himself cannot confer more. Same construction in Od. iii. 1. 19.

3. *Tolle querelas.*] *I. e.* relative to his property. Iccius, it must be supposed, had been croaking.

4. *Pauper non est, &c.*] The man is not poor who has enough for the wants of nature.

Rerum usus.] I. e. *res ad usum*—indispensable for the subsistence of life.

5. *Si ventri.*] If you are in health—your stomach in order, &c.

Lateri pedibusque.] Lungs and legs—sound, as is said of horses, wind and limb.

6. *Divitiæ regales.*] The wealth of kings, &c.

7. *Si forte, &c.*] If, though in the midst of abundance, you live on vegetables, you will so live henceforth—*i. e.* the consequence will be, you will be made of gold.

Si forte.] The poet thus qualifies the harshness of the implication—of course Iccius *did* so live.

Positorum.] Placed before him—at his disposal. Iccius, it may be supposed, was liberally remunerated,—in proportion to the importance of the trust.

9. *Rivus inauret.*] As if the Pactolus flowed over him, and covered him with gold—alluding, perhaps, to the fables of Midas.

10. *Vel quia, &c.*] Two reasons why Iccius's property must increase—either because money cannot change its nature, *i. e.* in a commercial sense, money makes money;—or, because Iccius, devoted as he is to better things, has, as Horace affects to say, too much contempt for money to *use* it, and therefore it must accumulate.

12. *Miramur, &c.*] We admire Democritus, who, intent as he was on higher matters, suffered his property to be invaded;—but with little reason, when we see *you*, in the midst of such sordid desires, and such temptations of gain, spend your wisdom on no petty matters, but are still, as in former days, occupied with the sublimest, &c.

Pecus.] Cattle belonging to other people—not to Democritus. Diogenes Laertes speaks of his neglect of his affairs, ix. 39.

13. *Dum peregre.*] As if his mind was far away from his body—detached from the concerns of life.

"If law or impulse guides the starry spheres"—

[illegible] "the passing of harmony & change"

Covington

Quum tu inter scabiem tantam et contagia lucri
Nil parvum sapias, et adhuc sublimia cures;
Quæ mare compescant causæ; quid temperet annum; 16
Stellæ sponte suâ, jussæne vagentur et errent;
Quid premat obscurum Lunæ, quid proferat orbem;
Quid velit et possit rerum concordia discors;
Empedocles, an Stertinium deliret acumen. 20
Verum seu pisces, seu porrum et cæpe trucidas,
Utere Pompeio Grospho; et, si quid petet ultro,
Defer: nil Grosphus nisi verum orabit et æquum.
Vilis amicorum est annona, bonis ubi quid deest.
Ne tamen ignores, quo sit Romana loco res:
Cantaber Agrippæ, Claudî virtute Neronis 26
Armenius cecidit; jus imperiumque Phraates
Cæsaris accepit genibus minor; aurea fruges
Italiæ pleno defudit Copia cornu.

quandoquidem tu in tantâ prurigine et lue quæstûs, nihil abjectum cogites, atque excelsa mediteris: *putà*, quæ causæ cohibeant mare: quid tempora componat: an sidera per se, an imperata errent ac discurrant: quid lunam faciat sine lumine, quid lumen *ejus* producat: quid valeat efficiatque dissentiens rerum consensio: utrùm Empedocles, an Stertinii subtilitas aberret. At sive pisces, sive porrum aut cæpe occidis, *familiariter* adhibe Pompeium Grosphum; ac si aliquid rogârit, sponte dona. Nihil Grosphus petet nisi rectum et justum. Vilis est amicorum proventus, quando bonis quidpiam deest. Ne autem nescias, quo statu se respublica habet: Cantabri ab Agrippâ, Armenii à Claudio Nerone subacti sunt. Phraates supplex subdidit se legibus ac potestati Cæsaris. Abundantia pleno cornu fruges Italiæ profudit.

NOTES.

14. *Scabiem.*] *I. e.* of those who were on the estate—intent upon gain by the most grovelling means.

15. *Nil parvum sapias.*] Said ironically, doubtless. Iccius, perhaps, availing himself of his position, was speculating on some pitiful gains.

16. *Mare compescant, &c.*] Keep it within its bounds. Virg. Georg. ii. 477. Propert. iii. 5. 25.

Temperet annum.] Governs the year—in its successive seasons.

17. *Stellæ sponte, &c.*] *I. e.* the planets.

18. *Quid premat, &c.*] What makes the moon wane, and what makes it increase?—what suppresses or diminishes the light of the moon, and what produces its orb, or fills it with light?

19. *Quid velit, &c.*] What is its aim, and what its power.

Concordia discors.] The union of effects produced by opposing powers—though conflicting with each other, combining to preserve the universe. Ovid, Met. i. 430.

20. *Empedocles.*] A philosopher and poet of Agrigentum, who, in his cosmogony, mixed up the new elements of concord and discord among the four old ones employed by other philosophers. Cic. Orat. i. 50. 3.

Stertinium.] Sat. ii. 3. 33.

21. *Seu pisces.*] Whether you eat fish—*i. e.* live nobly—or leeks and onions, *i. e.* miserly—alluding to his sordid mode of life, as in lines 7, 8.

Trucidas.] Whether you kill fish or onions —applied to leeks and onions, in a *Pythagorean* sense, as if Iccius covered his stinginess by religious or philosophical scruples.

22. *Utere, &c.*] Invite Pompeius Grosphus to your house, and treat him handsomely.

Et si quid, &c.] If *ultro* be construed with *defer*, the sense will be—if he ask a favour, grant it promptly. If with *petet*—if he ask before you make him an offer of service, grant, &c.

23. *Verum.*] Right or proper, as often. Ep. i. 7. 8.

24. *Vilis amicorum, &c.*] The cost is cheap —nobody will think of the price—when good friends want help; and Grosphus will ask nothing but what is right. If you help a good man, like Grosphus, you make a friend at a cheap sacrifice, for he will not require much.

Deest.] Monosyllable, as in Sat. ii. 2. 98.

26. *Cantaber.*] The *Cantaber* has at last fallen under the valour of Agrippa. Od. iii. 8. 22.

27. *Armenius.*] After the death of Artaxia by the treachery of his family, Tigranes was appointed by Augustus to the throne, and conducted to his kingdom by Tiberius. Horace, like a skilful courtier, assigns to Tiberius all the glory of a conquest.

Phraates.] Alarmed at the approach of the Roman troops, Phraates hastened to conciliate, by surrendering the standards of Crassus, &c. Od. iii. 5.

28. *Genibus minor.*] Descriptive of submission. As an inferior at the knees of Cæsar, prostrate—as represented in medals.

Aurea fruges, &c.] The harvest in Italy is most abundant. Od. i. 17. 14. Carm. Sæc. 59.

EPISTOLA XIII.

AD VINIUM ASELLAM.

Quemadmodum non semel nec paucis admonui te discedentem, ó Vini; offeres Cæsari libros *meos* sigillo clausos, si *quidem bene* valeat, si hilari sit *animo*, tandem si petat: *Cave* ne erres per nimium *erga* nos affectum, atque invidiam scriptis *nostris* confles nimiâ sedulitate et officiosiore studio. Quòd si librorum meorum onus tibi molestiam facessat, projice magis, quàm rusticè protrudas sarcinam *illuc*, quò deportare imperavi: *sicque* patris *tui* Asinæ cognomen traducas in ludibrium, et fabula fias. Contende per colles, fluvios, lacunas. Cùm *autem* eò deveneris feliciter, quò tendis, hunc in modum fasciculum pones: ne sub brachio codices meos deferas, ut agrestis agnum; ut bibax Pyrrhia sphærulas lanæ furto ablatæ; ut plebeius conviva soleas ac pileum.

Ut proficiscentem docui te sæpe diuque,
Augusto reddes signata volumina, Vini,
Si validus, si lætus erit, si denique poscet;
Ne studio nostri pecces, odiumque libellis
Sedulus importes operâ vehemente minister.
Si te forte meæ gravis uret sarcina chartæ,
Abjicito potius quam, quo perferre juberis
Clitellas, ferus impingas, Asinæque paternum
Cognomen vertas in risum, et fabula fias.
Viribus uteris per clivos, flumina, lamas:
Victor propositi simul ac perveneris illuc,
Sic positum servabis onus, ne forte sub alâ
Fasciculum portes librorum, ut rusticus agnum;
Ut vinosa glomos furtivæ Pyrrhia lanæ;
Ut cum pileolo soleas conviva tribulis.

NOTES.

EPISTLE XIII.

Horace directs Vinius Asella, who is charged with some verses for Augustus, to be very careful of them, and deliver them at a propitious moment, and not by his awkwardness act like his namesake.

1. *Ut proficiscentem.*] Horace now puts hastily on paper what he had urged orally, often, and in many words—as a man with such a name might seem to require.

2. *Signata volumina.*] The rolls of paper, sealed with Horace's seal—containing his *verses*, line 17.

Vini.] Not a common *tabellarius*, or carrier; for Horace's directions imply that Vinius had access to Augustus, and opportunities of choosing his time for presenting the papers.

3. *Si validus.*] If he shall be in good health. Od. i. 31. 17.

Si lætus.] Sat. i. 1. 18.

4. *Ne studio, &c.*] Lest in your eagerness to oblige me, by delivering the papers, you do mischief.

Odiumque.] And bring odium upon my poor papers, by precipitate or ill-timed officiousness.

6. *Si te, &c.*] If the packet fatigue you by its *weight*.

7. *Abjicito, &c.*] Throw away your panniers, and their contents, any where, rather than dash them down clumsily in the presence of Augustus—like an ass, as you are.

8. *Clitellas.*] An ass's *panniers.* The word is selected in allusion to Vinius's cognomen of *Asella*, as is also *ferus.*

9. *Et fabula, &c.*] And you get laughed at, like an ass—a ridicule in which Horace and his verses would be involved.

10. *Viribus uteris.*] You will exert your best energies over hills, rivers, bogs, &c.—still with allusion to the ass.

11. *Victor propositi.*] Scil. *itineris.* As soon as you have accomplished your journey, and reached *(illuc)* the house of Augustus.

12. *Sic, &c.*] You will hold the packet *thus*—as I shewed you.

Ne forte, &c.] Do not carry a packet of books under your arm—as a shepherd does a lamb.

14. *Ut vinosa, &c.*] Or as drunken Pyrrhia carries a bundle of stolen wool—in reference to some dramatic character, who stole some wool, and was detected by her mode of carrying it. Said, by one of the Scholiasts, to be in a piece by Titinnius.

Glomos.] Balls of spun wool.

15. *Ut cum pileolo, &c.*] Or like a person, who going to dine with a neighbour (one of the same tribe, or division of the town,) carries his slippers and his cap under his arm. Horace either speaks of one too poor to employ a slave,—or ridicules some vulgar practice.

[illegible]

[illegible] doing [illegible] the [illegible]

Conington.

Ne vulgo narres te sudavisse ferendo
Carmina, quæ possint oculos auresque morari
Cæsaris: oratus multâ prece, nitere porro.
Vade, vale, cave ne titubes, mandataque frangas.

Præterea ne obvio cuique effutias, te magno labore portâsse carmina oculos et aures Augusti oblectare idonea. Etiam atque etiam rogatus, perge ultrà. Ito, vale: cave ne vacilles, aut præceptorum *quidquam* prætermittas.

NOTES.

Cum pileolo soleas.] For the use of the *soleæ* at dinner, see Sat. ii. 8. 77. The *pileolus* was a cap worn within doors—perhaps not *usually* at dinner. It only covered the *crown* of the head.

16. *Ne vulgo, &c.*] And do not be telling every body that you sweated under the burden of verses, which, &c.

17. *Oculos auresque.*] Arrest the eyes and ears—give him pleasure at the sight of their arrival, and at hearing them read to him.

18. *Nitere porro.*] Struggle on to the end of your journey, I beseech you.

19. *Cave, &c.*] Take care you do not stumble, and smash the precious ware entrusted to your panniers.

EPISTOLA XIV.

AD VILLICUM SUUM.

VILLICE silvarum et mihi me reddentis agelli,
Quem tu fastidis, habitatum quinque focis, et
Quinque bonos solitum Variam dimittere patres;
Certemus, spinas animone ego fortius, an tu
Evellas agro; et melior sit Horatius, an res.
Me quamvis Lamiæ pietas et cura moratur,
Fratrem mœrentis, rapto de fratre dolentis
Insolabiliter; tamen istuc mens animusque
Fert, et amat spatiis obstantia rumpere claustra.

O procurator nemorum et prædii me mihi restituentis, quod tu spernis, quinque *licèt* familiis habitatum, et probos quinque senes Variam mittere consuetum; contendamus, utrùm ego diligentiùs *ex* animo *meo* vepres evellam, an tu *ex* agro; *atque* utrùm plus valeat Horatius, an ejus prædium. Me *Romæ* detinet caritas et amor Lamiæ fratrem desiderantis, et *sic* eum *morte* præreptum dolentis, *ut* nihil solatii admittat: attamen eò me impellit mens et animus, et exoptat frangere repagula spatiari impedientia.

NOTES.

EPISTLE XIV.

While ridiculing the bailiff of his villa, for growing weary of the country, which he had professed to like better than town, the poet expresses his own love for the charms of the country.

1. *Villice.*] The slave, or perhaps as was more usual, a *libertus*, who had the charge of his farm, and managed his country concerns.

Agelli.] Of the spot where my little farm is; where, when escaped from the tumults of town, I feel free and happy.

2. *Habitatum, &c.*] The district in which stood Horace's villa had only five houses, the sturdy owners of which used to frequent Varia, the nearest market-town—to which they took their superfluous produce, and exchanged it for other commodities.

Quem tu fastidis.] Which you are weary of—on account of its solitude, and want of the accommodations of town.

4. *Certemus, &c.*] Instead of your murmuring at the solitude of the country—let you and I strive or contend with each other, whether I can better pluck up the briars and thorns from the mlnd, or you from the land.

5. *Et melior, &c.*] And which will prove the better for the culture—I, or my farm.

6. *Me, &c.*] Although my affection and concern for Lamia keeps me in town. Od. i. 26. addressed to the same Lamia.

8. *Istuc.*] Yet my whole soul is *there*—my only desire is to get to the country—to my farm.

Mens animusque.] *Mens* expresses purpose, and *animus* desire.

9. *Et amat, &c.*] And longs to break down the barriers which impede my free career. The *claustra* are the *repagula*, which were removed when the cars were ready to start.

Ego felicem appello degentem ruri; tu *contrà* in urbe commorantem. Scilicet qui alienam conditionem cupit, propriam odit. Fatuus uterque improbè criminatur locum innoxium. *Imò* accusandus est animus, qui se nunquam deserit. Tu vile mancipium secretis votis rus exoptabas: jam *verò* procurans villam, expetis civitatem, et spectacula, et balnea. Me constantem esse nôsti, ac mœstum abire, quoties molesta negotia Romam revocant. Haud iisdem *rebus* delectamur; hinc ego tuque dissentimus. Etenim quæ deserta, aspera, et inhabitabilia *loca* vocas, ea grata putat quisquis mecum sentit; et aversatur quæ tu jucunda existimas. Tibi ganea et lautæ popinæ injiciunt cupiditatem urbis, scio; et quòd hic agellus producet thus et piper citiùs *quàm* uvas: nec propè adest taberna, quæ vinum tibi suppeditet; neque meretrix tibicina, cujus ad cantum saltes terram graviter *pulsans:* ac nihilominus exerces agros dudum incultos; et curas bovem otiosum, saturasque foliis decussis. Porrò desidis laborem auget rivus, si pluvia decidat, constipato aggere prohibendus, ne expositum devastet pratum. Disce nunc quid consentire nos impediat.

Rure ego viventem, tu dicis in urbe beatum:
Cui placet alterius, sua nimirum est odio sors.
Stultus uterque locum immeritum causatur inique;
In culpâ est animus, qui se non effugit unquam.
Tu mediastinus tacitâ prece rura petebas;
Nunc urbem et ludos et balnea villicus optas:
Me constare mihi scis, et discedere tristem,
Quandocunque trahunt invisa negotia Romam.
Non eadem miramur; eo disconvenit inter
Meque et te: nam, quæ deserta et inhospita tesqua
Credis, amœna vocat, mecum qui sentit, et odit,
Quæ tu pulchra putas. Fornix tibi et uncta popina
Incutiunt urbis desiderium, video; et quod
Angulus iste feret piper et tus ocius uvâ;
Nec vicina subest, vinum præbere, taberna,
Quæ possit tibi; nec meretrix tibicina, cujus
Ad strepitum salias terræ gravis: et tamen urges
Jampridem non tacta ligonibus arva, bovemque
Disjunctum curas, et strictis frondibus exples:
Addit opus pigro rivus, si decidit imber,
Multâ mole docendus aprico parcere prato.
Nunc, age, quid nostrum concentum dividat, audi.

NOTES.

11. *Cui placet, &c.*] The man who likes the lot of another, of course hates his own.

12. *Stultus uterque.*] Both of us foolishly and unjustly lay the blame upon the *place*, which is innocent of all offence.

13. *Effugit unquam.*] Od. ii. 16. 20. As *place*, and not *time*, is concerned, *usquam* is the more appropriate word.

14. *Tu mediastinus.*] *You*, however, when you were a house-slave in town, were sighing for the country.

16. *Me constare, &c.*] You know that *I* am always of the same mind, in this respect—and always quit the country with regret.

19. *Tesqua.*] In the old Sabine language—rugged, uncultivated spots, covered with briars, &c. were so called, says a Scholiast. Compare Festus, at the word; and Varro de L. L. vi. 2.

21. *Fornix, &c.*] *Fornix*, Sat. i. 2. 31; *popina*, Sat. ii. 4. 62. It is these things which make you long for town again.

22. *Et quod, &c.*] And because this remote and solitary spot will sooner produce *piper* and *tus* than grapes—not that it actually produced either.

26. *Terræ gravis.*] On account of their clumsy shoes—or for want of agility—or because intoxicated.

Et tamen, &c.] And yet it is not because you have not enough to do, that this desire for town springs up in you.

Urges, &c.] You are busy with lands that have been long neglected, and require for that the more care, &c.

27. *Bovemque.*] And you have the oxen to look after, when the day's labour is over.

28. *Disjunctum.*] Unyoked from the plough.

Strictis, &c.] And you supply them with leaves stript from the trees.

29. *Addit opus, &c.*] The brook too, when it rains, makes work for you—the brook which has to be taught by means of many an embankment to spare the open meadows—*i. e.* the embankments require looking after, to prevent the brook from flooding the meadows.

31. *Nunc, age, &c.*] What it is which pre-

Quem tenues decuere togæ nitidique capilli,
Quem scis immunem Cinaræ placuisse rapaci,
Quem bibulum liquidi mediâ de luce Falerni,
Cœna brevis juvat, et prope rivum somnus in herbâ:
Nec lusisse pudet, sed non incidere ludum.
Non istic obliquo oculo mea commoda quisquam
Limat; non odio obscuro morsuque venenat:
Rident vicini glebas et saxa moventem.
Cum servis urbana diaria rodere mavis?
Horum tu in numerum voto ruis? Invidet usum
Lignorum et pecoris tibi calo argutus et horti.
Optat ephippia bos piger; optat arare caballus:
Quam scit uterque, libens (censebo) exerceat artem.

Me, quem *olim* subtiles vestes et crines uncti delectavere; quem nôsti sine muneribus fuisse dilectum Cinaræ avaræ, et à meridie Falernum potâsse, delectat *nunc* frugalis cœna, et somnus in gramine juxta rivum. Neque *verò jam* pudet negatum fuisse, sed nugas non abdicare. Ibi mea bona invidis oculis nemo diminuit, nec secretis inimicitiis et dicteriis depravat. Vicini *autem* approbant versantem glebas et lapides. Tu cum mancipiis urbana diaria comedere expetis: his adjungi vehementer exoptas. *Atqui* versutus calo tibi invidet usum lignorum, et pecudum, et hortuli. *Sic* bos iners ephippia, equus aratrum desiderat. *Ego verò* edicam, *ut* quisque gaudens colat artem, quam novit.

NOTES.

vents harmony in our sentiments—what it is which occasions this difference between us—line 18.

32. *Quem.*] Horace, of course, means himself.

Tenues togæ.] Of a fine texture and good quality—opposed to *toga crassa*, Sat. i. 3. 15.

Nitidi.] Scil. *unguentis*. Od. ii. 7. 7.

33. *Immunem.*] Without expence. Od. iv. 1. 3.

Rapaci.] Rapacious as she was with her other admirers.

34. *Bibulum, &c.*] Drinking undiluted Falernian from noon till night. Ep. i. 18. 91.

35. *Cœna brevis.*] A supper *soon* taken. Ep. ad Pison. 198.

36. *Nec lusisse, &c.*] Nor do I repent of having yielded to these indulgences—the discredit is in not renouncing them now.

37. *Istic.*] There—in the country—on my own farm.

Obliquo, &c.] "Looks askance with jealous eye" at my comforts.

38. *Morsuque venenat.*] Envenoms, like a serpent, with his bite—traduces or libels.

39. *Rident vicini.*] The neighbours laugh to see me, a town man, hoeing, &c.—but neither envy nor malign.

40. *Cum servis urbana.*] Instead of *servis urbanis*. *You*, on the other hand, would rather gnaw your daily allowance with the slaves in town.

41. *Horum.*] Of the slaves in town.

Invidet, &c.] So it is with the *calo*—here, the town-slave—he envies you the more liberal use which you have in the country of wood, &c.

42. *Pecoris.*] The milk, of course.

Horti.] The produce of the garden.

Calo.] Sat. i. 2. 44.

Argutus.] Artful. Sat. i. 10. 40.

43. *Bos piger.*] So, the ox, though he cannot run like the horse, wishes, &c.

44. *Uterque.*] The *calo* and the *villicus*.

Quam scit, &c.] A proverbial phrase,

Ἔρδοι τις, ἣν ἕκαστος εἰδείη, τέχνην.
Aristoph. Vesp. 1422.

EPISTOLA XV.

AD NUMONIUM VALAM.

QUÆ sit hiems Veliæ, quod cœlum, Vala, Salerni,
Quorum hominum regio, et qualis via; (nam mihi Baias
Musa supervacuas Antonius, et tamen illis
Me facit invisum, gelidâ quum perluor undâ
Per medium frigus. Sane myrteta relinqui,
Dictaque cessantem nervis elidere morbum
Sulphura contemni, vicus gemit, invidus ægris,
Qui caput et stomachum supponere fontibus audent
Clusinis, Gabiosque petunt, et frigida rura.
Mutandus locus est, et diversoria nota
Præteragendus equus: Quo tendis! non mihi Cumas
Est iter, aut Baias, lævâ stomachosus habenâ
Dicet eques: sed equi frenato est auris in ore:)

O Vala, tuum est nobis perscribere, *nostrum verò* tibi credere *perscribenti*, qualis sit hiems apud Veliam, qualis aër apud Salernum, quales homines utriusque regionis, et quæ via (etenim Antonius Musa Baias haud mihi utiles *esse dicit;* me verò illis efficit odiosum, quando frigidâ aquâ perfundor rigente frigore. Certè deseri myrteta, et posthaberi *aquas* sulfuratas, existimatas sanare morbum nervos præpedientem, dolet oppidum, invidens ægrotis, qui non verentur caput et pectus subjicere aquis Clusinis, perguntque Gabios et in frigidas regiones. *Itaque* locum mutare oportet, equumque agere ultra diversoria cognita. Quò pergis? haud Cumas vel Baias contendo, inquiet iracundus eques, frænum ad lævum *torquens:* verùm auricula est in ore frænato equi;)

NOTES.

EPIST. XV.

Intending, on the advice of his physician, to visit Velia and Salernum, instead of Baiæ, the poet inquires of his friend, Numonius Vala, about the winters there, the air, the people, the roads, corn, water, &c.

1. *Quæ, &c.*] The sentence, broken by two parentheses, extends to the twenty-fifth line.

Quæ sit, &c.] *I. e.* whether it is mild or severe.

Cœlum.] The air—whether dry or damp.

Veliæ.] A town on the Lucanian coast, a few miles to the north of Cape Palinurus.

Salerni.] A town in the district of the Picentini, at the head of the bay of Pæstum—still called Salerno.

2. *Nam mihi, &c.*] Musa Antonius tells me the warm waters of Baiæ do not suit my complaints; and though it is by his advice, and not by my own desire, that I use cold bathing, the Baians are not pleased with me.

3. *Antonius.*] Augustus's favourite physician—famous for curing the gout by cold water effusions. Sueton. Oct. 59. and 81.

Supervacuas.] Of no service to me.

5. *Per medium frigus.*] In the middle of winter.

Sane, &c.] The people of Baiæ fret, that their myrtle-groves are abandoned, and their sulphurs so long renowned for expelling from the nerves all lingering diseases—vexed with the sick who venture (against their wills) to plunge into the cold waters of Clusium, &c.

7. *Sulphura.*] With which the waters were impregnated.

Vicus.] *I. e.* the people of Baiæ.

8. *Caput supponere, &c.*] The words might express the taking a shower-bath.

9. *Clusinis.*] Springs of Clusium—in the heart of Etruria.

Gabiosque.] Ep. i. 11. 7.

Frigida rura.] The hills.

10. *Mutandus, &c.*] As if already mounted, and on his journey. We must not go to the *same* place—to Cumæ or Baiæ, but to Gabii.

Diversoria nota.] Where the horse had been accustomed to stop—on the way to Baiæ or Cumæ.

11. *Cumas.*] Scil. *ad.*

12. *Stomachosus.*] Vexed at being obliged to give up Cumæ and Baiæ—or with the horse for his obstinacy.

13 *Dicet.*] Will say—*i. e.* with his left rein—not in words.

Sed equi, &c.] The horse's ear is in his

Major utrum populum frumenti copia pascat;
Collectosne bibant imbres, puteosne perennes
Jugis aquæ; (nam vina nihil moror illius oræ:
Rure meo possum quidvis perferre patique;
Ad mare quum veni, generosum et lene requiro,
Quod curas abigat, quod cum spe divite manet
In venas animumque meum, quod verba ministret,
Quod me Lucanæ juvenem commendet amicæ:)
Tractus uter plures lepores, uter educet apros:
Utra magis pisces et echinos æquora celent,
Pinguis ut inde domum possim Phæaxque reverti;
Scribere te nobis, tibi nos accredere, par est.
Mænius, ut, rebus maternis atque paternis
Fortiter absumtis, urbanus cœpit haberi,
Scurra vagus, non qui certum præsepe teneret,
Impransus non qui civem dignosceret hoste,
Quælibet in quemvis opprobria fingere sævus,
Pernicies et tempestas barathrumque macelli,
Quicquid quæsîerat, ventri donabat avaro.
Hic ubi nequitiæ fautoribus et timidis nil,
Aut paulum abstulerat, patinas cœnabat omasi,

uter populus majore tritici abundantiâ nutriatur; an pluvias collectas potent, an aquas dulces è fontibus perpetuò manantibus. Etenim sperno vina istius regionis. *In villâ quidem* meâ quodlibet valeo tolerare ac sustinere, *at* cùm deveni ad mare, desidero *vinum* generosum ac lene, quod pellat solicitudines, quod in venas fluens ingentem fiduciam meæ menti conferat, quod verba suppeditet, quod me juvenem gratum reddat Lucanæ meretrici: utra regio plures lepores, utra apros alat; utrum mare meliores pisces et echinos habeat; ut illinc domum redire queam obesus et Phæax. Quemadmodum Mænius, patrimonio devorato, facetum se exhibuit: parasitus ille vagabundus, cui certa non esset culina: qui famelicus civem *ab* hoste non distingueret: in quemlibet *verò* contumelias quasque dirus confingeret; damnum, procella, et gurges macelli, quodcunque lucratus erat, ventri avido largiebatur. *Porrò* iste, cùm parum aut nihil obtinuerat à luxuriæ patronis et formidolosis, cœnabat è lance

NOTES.

mouth, when he has the bit in it. He takes his rider's directions by the mouth, and not the ear.

14. *Major utrum, &c.*] Horace resumes his string of inquiries. Which people—*i. e.* of Velia, or of Salernum—have the best supply of corn?

15. *Collectosne, &c.*] Do they drink nothing but rain-water—or have they, &c. Sat. ii. 6. 2.

Collectos.] Scil. *in cisternis.*

16. *Nam vina, &c.*] For as to the wines of *that coast*, or region, I have no regard for them—I like them not.

17. *Rure meo.*] At home, I can put up with *anything*. I am not fastidious about wines, so that I have good water; but when I come to the sea, I must have good wine—better than that of Velia or Salernum.

18. *Mare.*] Scil. *inferum*—*i. e.* the Lucanian coast—from *Lucana amica*, in the next line.

Lene.] Od. i. 7. 19.

19. *Quod cum, &c.*] To flow with rich hopes into my veins—*i. e.* to exhilarate.

21. *Juvenem.*] As if I was young again.

22. *Tractus uter.*] *I. e.* of Velia or Salernum.

23. *Echinos.*] Sat. ii. 4. 33.

24. *Phæaxque.*] Like Alcinous, king of the Phæacians, proverbial for his luxurious living. Ep. i. 2. 28. Phæacia was the ancient name of Corcyra, now Corfu.

26. *Mænius, ut, &c.*] The connection is—I am like Mænius.

Mænius.] Marked by Horace as a *nappa* and *nebulo*. Sat. i. 1. 101; i. 3. 2.

27. *Fortiter absumtis.*] All spent boldly, like a brave man, fearless of consequences. Ironically, of course.

Urbanus cœpit, &c.] Set up for a wit.

28. *Scurra vagus.*] A roving parasite—like a wild ox, who has no stall of its own to feed at.

29. *Impransus.*] Who, in his hunger, made no distinction between friend and foe—his one object being to get a dinner. Theoc. xv. 147.

30. *Sævus.*] The word is adapted to the wild and devouring animal.

In quemvis.] Against *any* one, *i. e.* who did not furnish present supplies.

31. *Pernicies.*] As Thais, in Ter. Eun. i. 1. 34. is styled *fundi calamitas.*

Barathrumque.] A vortex which swallows up all that comes within its influence. Sat. ii. 3. 167.

32. *Quæsîerat.*] Had gathered—by his manœuvres. Ep. i. 7. 57.

Avaro.] Ever-craving.

33. *Nequitiæ faut. &c.*] Those who encouraged his scurrilities, and those who dreaded them.

34. *Patinas omasi, &c.*] He would eat up

plenâ vervecinis extis crassioribus, quantum sufficeret tribus ursis; *adeò* nimirum ut, emendatus, assereret helluonum ventres ardente laminâ esse inurendos. Ipse Mænius cùm in fumum et favillam redegisset, si quid opimum captaverat, dicere *erat solitus*, Haud equidem miror, si nonnulli facultates absumant, quandoquidem nihil jucundius est pingui turdo, nihil suavius prægrandi vulvâ. Talis nempe sum ego: quippe laudo secura et exigua, quando opes desunt, sat constans inter parva; at quando præstantius aliquid et lautius nactus sum, *tum* ipse vos dico sapere, et solos beatos esse, qui habetis opes bonis prædiis stabilitas.

Vilis et agninæ, tribus ursis quod satis esset;
Scilicet ut ventres lamnâ candente nepotum
Diceret urendos, corrector Bestius. Idem
Quicquid erat nactus prædæ majoris, ubi omne
Verterat in fumum et cinerem, Non hercule miror, spend their goods in eating
Aiebat, si qui comedunt bona; quum sit obeso
Nil melius turdo, nil vulvâ pulchrius amplâ.
Nimirum hic ego sum; nam tuta et parvula laudo,
Quum res deficiunt, satis inter vilia fortis:
Verum ubi quid melius contingit et unctius, idem
Vos sapere et solos aio bene vivere, quorum
Conspicitur nitidis fundata pecunia villis.

NOTES.

whole dishes of tripe or lamb's pluck, enough for three bears.

36. *Scilicet ut, &c.*] In this miserable state, like another Bestius, he would say the bellies of gluttons ought to be branded with hot irons—a punishment inflicted on slaves for excesses.

37. *Bestius.*] Persius, vi. 37. employs the same name for a rigid *censor morum*.

39. *Verterat in fumum, &c.*] Had reduced to nothing—consumed all.

42. *Nimirum, &c.*] Doubtless, I am myself like Mænius in this respect—when poor, expressing contempt for luxury—when rich, yielding to every indulgence.

43. *Inter vilia, &c.*] *I. e.* sustain my poverty with an affectation of fortitude.

44. *Unctius.*] *I. e.* in the style of the rich—if the means present themselves of living more luxuriously. Ep. i. 17. 12.

Idem.] I, who before extolled simplicity and poverty, &c.

46. *Fundata pec.*] Invested in beautiful villas, and lands which produce abundant revenues.—Or perhaps only—in whose splendid villas abundance is visible.

EPISTOLA XVI.

AD QUINCTIUM.

Ne quæras, ô bone Quincti, *utrùm* ager meus dominum frugibus nutriat, an baccis oleæ ditet, an fructibus, an vitibus ulmo circumdatis; *en* tibi verbosè describam speciem et situm prædii *mei*. Perpetui sunt colles, nisi *quòd* separentur valle umbrosâ,

NE perconteris, fundus meus, optime Quincti,
Arvo pascat herum, an baccis opulentet olivæ,
Pomisne, an pratis, an amictâ vitibus ulmo:
Scribetur tibi forma loquaciter, et situs agri.
Continui montes, nisi dissocientur opacâ

NOTES.

EPIST. XVI.

After describing briefly to his friend Quinctius the situation and qualities of his Sabine farm, the poet dilates on the principles and conduct which become, and which constitute, the good man.

2. *Arvo pascat.*] Whether my domains consist of arable lands—produce corn.

An baccis.] Or produce abundance of olives—consist of olive grounds.

3. *An amictâ.*] Or abound with elms clothed with vines—descriptively, for vineyards.

Pratis.] Of meadows, or pasturage.

4. *Loquaciter.*] In detail—in the way in which we speak of what delights us.

5. *Continui, &c.*] My domains are all high

"Then I affirm that you alone are wise and live well, whose money is conspicuously invested in hand-some country-houses". Epist 15

Valle; sed ut veniens dextrum latus aspiciat sol,
Lævum decedens curru fugiente vaporet.
Temperiem laudes. Quid? si rubicunda benigne
Corna vepres et pruna ferunt? si quercus et ilex
Multâ fruge pecus, multâ dominum juvat umbrâ?
Dicas adductum propius frondere Tarentum.
Fons etiam, rivo dare nomen idoneus, ut nec
Frigidior Thracam, nec purior ambiat Hebrus,
Infirmo capiti fluit utilis, utilis alvo;
Hæ latebræ dulces, et jam, si credis, amœnæ,
Incolumem tibi me præstant Septembribus horis.
Tu recte vivis, si curas esse, quod audis:
Jactamus jampridem omnis te Roma beatum.
Sed vereor, ne cui de te plus quam tibi credas;
Neve putes alium sapiente bonoque beatum;
Neu, si te populus sanum recteque valentem
Dictitet, occultam febrem sub tempus edendi
Dissimules, donec manibus tremor incidat unctis.

ita ut sol oriens aspiciat latus dextrum, abeunte *verò* curru decedens tepefaciat sinistrum. Temperatum *cœlum* laudaveris. Porrò sentes producunt affatim rubra corna et pruna: quercus et ilices glandem plurimam pecoribus et densam umbram hero suppeditant. Diceres Tarentum propè advectum florere. Interluit quoque fons aptus nomen rivo tribuere, quo neque frigidior, nec limpidior Hebrus Thraciam irrigat, capiti malè affecto, pariter et ventri saluber. Grata hæc latibula, quin et, si fidem habes, jucunda, sanum tibi me faciunt mense Septembri. Tu rectè vives, si studes esse qualis diceris. Te felicem dudum prædicamus omnes Romani. At metuo, ne aliis de te plus credas quàm tibimet ipsi; neve existimes felicem diversum *à* probo et sapiente; ac, si te sanum et bene habentem dicat populus, ne secretam febrem celes circa horam cœnæ, usque quò tremulæ fiant manus unctæ.

NOTES.

grounds—the hills are broken only by the one dark vale of Ustica.

6. *Sed ut, &c.*] But so placed, that the rising sun looks to the right of them, and when departing in his setting car, warms the left—*i. e.* the line of the hills runs southward.

8. *Temperiem.*] The air is good—deserving of praise. It is the *cœlum* of Ep. i. 15. 1.

Benigne ferunt.] Bear in abundance—spontaneously—a trait of the golden age. Virg. Ec. iv. 29.

10. *Multâ fruge.*] *I. e.* acorns.

11. *Dicas, &c.*] You might say that Tarentum, with all its verdure and foliage, was brought nearer to Rome.

Adductum frondere.] Instead of *adductum esse.*

Tarentum.] Od. ii. 6. 10; iii. 5. 56.

12. *Fons, &c.*] *I. e.* the *Bandusian.* Od. iii. 13.

Rivo dare, &c.] Fit to give name to a river—or, rather, from which flows a stream considerable enough to take a name—that of Digentia. Od. iii. 13.

Dare idoneus.] Greek for *qui det.* Greek idioms often agree better with the Latin than with the English.

Ut nec frigidior.] As pure and cool as the Hebrus.

13. *Hebrus.*] Od. i. 25.

14. *Utilis.*] Salubrious.

15. *Hæ latebræ, &c.*] These dear retreats, and, (reading *tam* for *jam,*) if you credit such a thing, so charming, secures me in health in the very month of September.

Si credis.] Quinctius, so fond of town, might be sceptical on this matter.

17. *Si curas, &c.*] If you study to be in reality what you are said to be. Cic. Off. ii. 12. *Audis* Sat. ii. 7. 101.

18. *Omnis Roma.*] All of us who live at Rome. The whole of Rome.

19. *Sed vereor, &c.*] But I am afraid you will trust the judgement of others about yourself, rather than your own—for you know, the poet implies, you are not what you seem to be.

Ne cui de, &c.] Like Cato's verse—
Plus aliis de te, quam tu tibi credere noli.
i. 14.

20. *Neve, &c.*] And I am afraid you think others can be happy, besides the wise and good.

Alium sapiente.] Greek—ἄλλον τοῦ σοφοῦ. So in Ep. ii. 1. 240.

21. *Neu, &c.*] And I am afraid, if the people pronounced you to be in sound health, you would conceal a latent fever, at dinner, till the tremour, falling on your *greasy* hands, betrayed the fact.

23. *Unctis.*] The word indicates that Quinctius's *hands* would be actually employed in conveying food to his mouth, when he ought to abstain from eating at all.

Stultorum incurata pudor malus ulcera celat.
Si quis bella tibi terrâ pugnata marique
Dicat, et his verbis vacuas permulceat aures,
"Tene magis salvum populus velit, an populum tu,
Servet in ambiguo, qui consulit et tibi et urbi,
Jupiter;" Augusti laudes agnoscere possis?
Quum pateris sapiens emendatusque vocari,
Respondesne tuo, dic sodes, nomine?—Nempe
Vir bonus et prudens dici delector. Ego ac tu:
Qui dedit hoc hodie, cras, si volet, auferet; ut, si
Detulerit fasces indigno, detrahet idem.
Pone, meum est, inquit: pono, tristisque recedo.
Idem, si clamet furem, neget esse pudicum,
Contendat laqueo collum pressisse paternum;
Mordear opprobriis falsis, mutemque colores?
Falsus honor juvat, et mendax infamia terret,
Quem, nisi mendosum et medicandum? vir bonus est quis?
Qui consulta patrum, qui leges juraque servat;
Quo multæ magnæque secantur judice lites;
Quo res sponsore, et quo causæ teste tenentur.
Sed videt hunc omnis domus et vicinia tota
Introrsus turpem, speciosum pelle decorâ.
Nec furtum feci, nec fugi, si mihi dicat

Improba verecundia abscondit ulcera fatuorum putrida. Si aliquis narret certamina terrâ marique à te confecta, atque aures *tuas* patentes deliniat isto sermone: *Utinam* Jupiter, qui te urbemque diligit, incertum *semper* teneat, utrùm populus te magis exoptet incolumem, an tu populum: numquid discernere poteris Augusti laudationem? Quando *verò* sinis te appellari sapientem et perfectum, quæso dic, an respondes *huic* tuæ appellationi? Scilicet ego probus et sapiens vocari gaudeo, et tu *similiter*. *Verùm* qui hodie tribuit istud *elogium*, ipse cras eripiet, si lubet; et quasi immerito honorem detulerit, adimet. Depone, ait *populus, quod* meum est. Depono, ac mœstus abeo. Si *autem* ipse furem me aut impudicum vocet, vel patrem à me strangulatum asserat; *an* percellar falsis *istis* criminationibus, aut expallescam? Inanis gloria delectat, et falsa contumelia exterret, ecquem, nisi vitiosum et insanum? *Age:* quis est vir probus? Qui edicta, qui leges et instituta majorum observat: quo judice dirimuntur plures et graves controversiæ: quo adstipulatore, quo testimonium perhibente, causæ obtinentur. At istum cuncta familia omnesque vicini cognoscunt intus flagitiosum, *quamvis* externâ specie honestum. *Verùm enimverò* si mihi servus dicat:

NOTES.

24. *Stultorum, &c.*] It is a false shame, and belonging only to fools, which conceals uncured wounds.

25. *Si quis, &c.*] If the poet should sing of battles by land and sea, fought by you, and should tickle your ears with these words, &c.—would you appreciate and recognise as yours the glories of Augustus?

26. *Vacuas.*] Open—ready to receive the eulogies of the poet.

27. *Tene magis, &c.*] These are two lines of Varius, written in celebration of Augustus—Horace kills two birds with one stone, adroitly complimenting both Augustus and the poet.

28. *Servet in ambiguo.*] Keep it in doubt—which surpasses the other in affection.

30. *Quum, &c.*] When you allow yourself to be called a wise and correct person, do you recognise in yourself the truth of the epithets, and reply as if you justly deserved them—as if they really belonged to you?

31. *Sodes.*] Familiar contraction of *si audes.* Cic. Orat. 45.

Nempe, &c.] Why, certainly, I like to be spoken of as a good man, &c.

32. *Ego ac tu.*] And I too, as well as you; but to call us so, is not to make us so.

33. *Qui dedit, &c.*] Those who give the name to-day, will, if they please, take it away to-morrow.

Hoc.] The character of good and wise.

35. *Pone, &c.*] Resign it—it is mine: I gave it, they will say, &c.

Tristisque, &c.] Retire in mortification.

36. *Idem, &c.*] But if the same person or party should exclaim, that I was a thief—should deny, &c.

38. *Mordear, &c.*] Should I be stung by these charges, and change colour—look as if I were guilty, or recognise the justness of them?

40. *Medicandum.*] *I. e.* he who requires a dose of hellebore. Sat. ii. 3. 82.

42. *Quo multæ, &c.*] By whom, in his quality of judge, many and important causes are decided justly—by whom, as security, and as evidence, justice is often vindicated.

44. *Sed videt, &c.*] But this man, thus apparently, and ostensibly *good*, every family in the neighbourhood sees—knows to be base within, &c.

45. *Introrsus, &c.*] Sat. ii. 1. 65.

46. *Nec, &c.*] If a slave of mine should say—I have not committed a theft, nor run

Servus: Habes pretium; loris non ureris, aio.
Non hominem occidi: Non pasces in cruce corvos.
Sum bonus et frugi: Renuit negitatque Sabellus.
Cautus enim metuit foveam lupus, accipiterque
Suspectos laqueos, et opertum milvius hamum.
Oderunt peccare boni virtutis amore;
Tu nihil admittes in te formidine pœnæ.
Sit spes fallendi, miscebis sacra profanis:
Nam de mille fabæ modiis quum surripis unum,
Damnum est, non facinus, mihi pacto lenius isto.
Vir bonus, omne forum quem spectat et omne tribunal,
Quandocunque deos vel porco vel bove placat,
Jane pater, clare, clare quum dixit Apollo,
Labra movet, metuens audiri: Pulchra Laverna,
Da mihi fallere, da justo sanctoque videri;
Noctem peccatis, et fraudibus objice nubem.
Quî melior servo, qui liberior sit avarus,
In triviis fixum quum se demittit ob assem,
Non video: nam qui cupiet, metuet quoque; porro
Qui metuens vivet, liber mihi non erit unquam.
Perdidit arma, locum virtutis deseruit, qui

Haud furatus sum, neque aufugi: respondebo, Mercedem tenes, *scilicet* scuticis minimè cæderis. *Si dicat*, Neminem interfeci, respondebo: *Bene est*, haud in patibulo corvis escam præbebis. *Dicat*, Probus sum et innocens: Venusinus refragatur et contradicit. Quippe lupus astutus foveam timet, accipiter autem pedicam invisam, et milvius uncum obtectum. Probi fugiunt peccatum *ob* studium virtutis. Tu *verò* non peccabis metu supplicii: *quòd si* latere speres, fas et nefas attentabis. Enimverò *quando* è mille modiis fabarum unum furaris, injuria sic mihi *quidem*, at non culpa minor *videtur*. *Nempe* vir *ille* honestus, quem forum universum et omnia tribunalia venerantur, quoties diis sacrificat porcum aut bovem, postquam altâ *voce* pronunciavit, Jane pater, vel Phœbe, labia commovet audiri timens, Præclara Laverna, tribue mihi *ut* latere *possim*: concede ut existimer integer et innoxius: crimina caligine, dolos autem nubilo obvela. *Certè* haud intelligo quâ ratione servo præstantior aut liberior sit avarus, quando in compitis se inclinat propter assem defixum. Etenim quisquis appetet, etiam timebit; qui verò inter metum vitam ducit, *hunc* liberum nunquam censebo. Amisit arma, stationem virtutis reliquit, quicunque

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away—very well, I reply; you have your reward—you escape a flogging.

49. *Sabellus.*] *I. e.* Horace himself—as if he spoke in the plain and downright style of an old unsophisticated Sabine, or Samnite.

51. *Opertum.*] Covered by the bait. Ep. i. 7. 74.

53. *Tu nihil, &c.*] You, the slave, on the other hand, will commit no offence through fear of the penalty.

54. *Sit spes, &c.*] Should there be any hope of eluding detection, and so of escaping punishment, you will do whatever your passions prompt you—confound sacred with secular—make as little account of the one as the other, &c.

55. *Nam de mille, &c.*] When you steal from me only one *modius* of beans out of a thousand, it is the loss that is less, not the crime—*that* is the same as if you took the whole.

57. *Vir bonus, &c.*] The man, whom you pronounce *good*—the ostensible observer of the laws, &c.

Quem spectat, &c.] Whom they regard with respect and observance.

59. *Clare, quum, &c.*] When he has invoked the name of Jupiter, or Apollo *aloud*—to catch the ears of others.

60. *Labra movet, &c.*] Whispers—*beautiful* Laverna, &c.—coaxing the Goddess.

Laverna.] The Goddess of cheats and swindlers. She had a grove by the Via Salaria.

61. *Justo sanctoque*] Instead of the accusative—not unfrequent with Horace, who indeed affects Greek constructions. Sat. i. 1. 19.

Fallere.] As in line 54.

63. *Quî melior, &c.*] In what respect the miserable wretch, when he stoops to pick up an *as* stuck in the road, is better, or freer than a slave, I do not see—alluding to the practice of boys fastening coin by some means in the ground, and laughing at the baffled attempts of passers-by to pick it up. Persius v. 3.

67. *Perdidit.*] Has lost—has flung away the maxims of philosophy, with which he should contend against avaricious desires.

Locum virtutis.] The station of virtue—the very position which he was bound to defend.

Semper in augendâ festinat et obruitur re.
Vendere quum possis captivum, occidere noli;
Serviet utiliter: sine pascat durus, aretque;
Naviget, ac mediis hiemet mercator in undis;
Annonæ prosit; portet frumenta penusque.
Vir bonus et sapiens audebit dicere: Pentheu,
Rector Thebarum, quid me perferre patique
Indignum coges? Adimam bona. Nempe pecus, rem,
Lectos, argentum: tollas licet. In manicis et
Compedibus sævo te sub custode tenebo.
Ipse deus, simulatque volam, me solvet. Opinor,
Hoc sentit: Moriar; mors ultima linea rerum est.

in opibus amplificandis laborat atque opprimitur. Quandoquidem servum licet venundare, cave ne interficias: utile ministerium exhibebit: permitte ut ærumnosus *greges* pascat, *agros* colat, navigationem exerceat, ac negotiando hiemem in medio mari traducat; annonam promoveat, triticum et obsonia convehat. *Tandem* vir bonus et sapiens non verebitur *ita* loqui: O Pentheu, rex Thebarum, quid me adiges innoxium sustinere ac subire? Bonis spoliabo. Nimirum *auferes* greges, supellectilem, pecuniam. Aufer, potes. Manibus ac pedibus vinctum te retinebo sub custode sævissimo. Ipse Deus liberabit me, ubi primùm cupiam. Credo *ego illum* ita sentire: Moriar: mors rerum omnium finis est.

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68. *In augendâ, &c.*] Who is ever eager in the accumulation of money, and absorbed by the occupation.

69. *Captivum.*] The *avarus*, who is the deserter of his post, and the slave of money, is here termed a *captive;* and prisoners of war might be legally sold, as well as murdered.

70. *Serviet utiliter.*] He will be a useful slave—the public will benefit by his labours.

Sine pascat, &c.] Let him labour, graze, and plough.

Durus.] Ep. i. 7. 91.

73. *Vir bonus.*] But the good man, who is also a wise man—*i. e.* the really good man—the good upon moral principles—he will have the courage to say, what Bacchus said to Pentheus. Eurip. Bacch. 492.

75. *Nempe, &c.*] You mean my cattle, &c.—you may take them.

78. *Me solvet.*] The Deity himself will release me from your fetters, &c. as soon as I shall wish—*i. e.* as Horace interprets, by suicide. Hom. Il. 10. 446.

79. *Hoc sentit.*] He means, I suppose, says Horace, this—I shall die—I shall kill myself, and thus escape you.

Ult. linea, &c.] The goal of life—the termination of its career. 'Επ' ἄκραν ἥκομεν γραμμὴν κακῶν. Eurip. Antig.

EPISTOLA XVII.

AD SCÆVAM.

QUAMVIS, Scæva, satis per te tibi consulis, et scis,
Quo tandem pacto deceat majoribus uti;
Disce, docendus adhuc quæ censet amiculus, ut, si

O Scæva, quanquam ex temetipso abundè sapis, et nôsti quâ demum ratione oporteat versari cùm magnatibus; adhuc *tamen* erudiendus accipe, quæ existimat parvus amicus *tuus;* velut si

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EPISTLE XVII.

Horace attempts to show Scæva, that the man who sets resolutely to work for the attainment of an object, is more likely to attain it than he who shrinks from the labour; and so, if his purpose be to win the patronage of the great, he must not flinch from the exertions such a pursuit demands.

1. *Scæva.*] Nothing with any certainty is known of Scæva. He is supposed to have been the son of Cassius Scæva, spoken of in terms of approbation by Cæsar, B. G. iii. 5. 3.

Per te.] By your own talents and experience—you know the world, and can judge for yourself.

2. *Majoribus uti.*] To live with the great, and obtain their patronage.

3. *Disce.*] Learn—take the advice of your little friend, though he himself still requires

"If Aristippus could but dine off greens,
He'd cease to cultivate his kings and queens."
"If that rude snarler knew but queens and
kings,
He'd find his greens unpalatable things."

Conington.

Cæcus iter monstrare velit; tamen aspice, si quid
Et nos, quod cures proprium fecisse, loquamur.
Si te grata quies et primam somnus in horam
Delectat; si te pulvis strepitusque rotarum,
Si lædit caupona; Ferentinum ire jubebo.
Nam neque divitibus contingunt gaudia solis;
Nec vixit male, qui natus moriensque fefellit.
Si prodesse tuis, pauloque benignius ipsum
Te tractare voles, accedes siccus ad unctum.
Si pranderet olus patienter, regibus uti
Nollet Aristippus. Si sciret regibus uti,
Fastidiret olus, qui me notat. Utrius horum
Verba probes et facta, doce; vel junior audi,
Cur sit Aristippi potior sententia; namque
Mordacem Cynicum sic eludebat, ut aiunt:
Scurror ego ipse mihi, populo tu. Rectius hoc et
Splendidius multo est; equus ut me portet, alat rex,
Officium facio: tu poscis vilia rerum

viam cæcus indicare tentet. Itaque adverte, si nos etiam aliquid dicamus, quod tuum facere studeas. Si te juvat tranquillum esse et dormire ad primam *usque diei* horam; si te offendit pulvis et curruum fragor, et caupona; suadebo *ut* pergas Ferentinum. Nec enim opulenti soli habent voluptatem; neque vixit infelix, qui natus et moriens latuit. At si tuis commodus esse cupias, teque ipsum aliquantò lautiùs habere; inops ad opulentum contendes. Si herbis vesci sponte *vellet* Aristippus, haud magnates sectaretur. Si cum magnatibus vivere nôsset *is*, qui me carpit, herbas respueret. Utrius istorum dicta factaque præferas, dic; vel junior ausculta, quamobrem melior videatur Aristippi sententia. Etenim Cynicum dicacem ita refellebat, ut inquiunt: Ego mihi ipse scurram ago, tu verò plebi. *Atqui* longè potius illud et honestius est, ut me vehat equus, et rex nutriat. *Ego* obsequium præsto: tu res viles petis,

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advice—which is like a blind man's wishing to show the road.

4. *Tamen adspice, &c.*] Still consider whether I too—deficient as I am—may not say something, which you may think worth adopting—something which you may turn to account.

6. *Primam, &c.*] *I. e.* Till seven o'clock, according to our reckoning.

7. *Pulvis, &c.*] If the dust, and the rattling of the wheels along the streets annoy you.

8. *Caupona.*] The confusion and noise of a tavern—a house of entertainment, where you are obliged to sojourn when in town.

Ferentinum.] I shall advise you to retire to Ferentinum—a quiet and solitary spot of Italy, in the region of the old Hernici.

9. *Nam neque, &c.*] For it is not the rich only to whom pleasure falls—in the country every thing is not *exclusively* theirs, as it is in town.

10. *Fefellit.*] Has escaped observation—has lived in obscurity—unknown to the world. Λάθε βιώσας, was an Epicurean maxim.

11. *Si prodesse, &c.*] If you wish to serve your friends—

Pauloque, &c.] And share yourself a little in the luxuries of life—alluding especially to good dinners

12. *Siccus, &c.*] You, who are poor, will approach the rich—will conciliate their favour.

Siccus.] *I. e.* the *non unctus*. The *unctus* is the perfumed—as if none but the rich did or could indulge in the luxury of perfumes. Ep. i. 15. 44.

13. *Si pranderet, &c.*] The taunt which Diogenes, while washing some roots, is said to have flung at Aristippus.

Pranderet olus.] If Aristippus could dine upon roots—could be content with simple plain fare, &c. Sat. i. 3. 245.

Patienter.] Contentedly—as became a man professing to instruct others.

Regibus.] Aristippus lived much at the court of Dionysius of Sicily. Sat. ii. 3. 100.

14. *Si sciret, &c.*] If he who thus taunts me—Diogenes—knew himself how to manage kings—to make them contribute to his pleasures and purposes, &c.

15. *Utrius horum, &c.*] Tell me—the sentiments and conduct of which of these two do you prefer?

18. *Mordacem, &c.*] Thus he baffled the snarling cynic.

19. *Scurror ego, &c.*] If I play the *scurra* the agreeable to kings—it is at least for my own advantage; while you amuse the mob without getting any thing by it—without any advantage.

Rectius, &c.] This is surely better and nobler—my conduct, that is, than yours.

21. *Officium facio.*] I pay my court to the king, to have a horse at my command without the cost of keeping it.

Tu poscis, &c.] *You*, on the contrary,

donante inferior; tametsi dicis te nullâ *re* indigere. Aristippum decuit quilibet habitus, et conditio, et fortuna. Quærebat meliora, *sed* præsentibus contentus *erat*. E contrario, quem tolerantia duplici operit veste, demirabor, si vitæ genus diversum deceat. Alter non expectabit vestem purpuream; et quâcunque vestitus ibit per loca maximè frequentata, nec illepidus sustinebit hunc illumque habitum: alter Milesiam chlamydem fugiet plùs *quàm* canem aut serpentem; *atque* enecabitur frigore, nisi *suum illi* pannum restituas. Redde, et permitte *ut* vivat insulsus. *Præclara* facinora exequi, et subactos hostes civibus exhibere *est aliquid* potestati divinæ et cœlo proximum. Neque mediocriter laudabile est demereri viros primarios. Non cuilibet datur Corinthum pervenire. Quievit, qui metuit ne successu careret. Esto.

Dante minor, quamvis fers te nullius egentem.
Omnis Aristippum decuit color et status et res,
Tentantem majora fere, præsentibus æquum.
Contra, quem duplici panno patientia velat,
Mirabor, vitæ via si conversa decebit.
Alter purpureum non expectabit amictum,
Quidlibet indutus celeberrima per loca vadet,
Personamque feret non inconcinnus utramque:
Alter Mileti textam cane pejus et angue
Vitabit chlamydem; morietur frigore, si non
Rettuleris pannum: refer, et sine vivat ineptus.
Res gerere et captos ostendere civibus hostes,
Attingit solium Jovis, et cœlestia tentat:
Principibus placuisse viris, non ultima laus est.
Non cuivis homini contingit adire Corinthum.
Sedit, qui timuit, ne non succederet; esto:

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beg your miserable fare—though you profess to have no wants.

Vilia rerum.] For *viles res.*

22. *Dante minor.*] Inferior to the giver—as the beggar must always be—while I am the companion of kings, and received with a welcome.

23. *Omnis, &c.*] Aristippus accommodated himself readily to every change of fortune—always willing to improve circumstances, but disposed to enjoy them, whatever they were.

Color.] Sat. ii. 1. 60.

Status.] Position in society.

25. *Contra, &c.*] On the contrary, the man, who wraps himself up with an affectation of philosophical endurance, in coarse rags—I should be surprised if he would bear a change of circumstances with propriety.

Duplici panno.] Like the δίπλαξ of Homer, Il. iii. 126. Not two garments, but one woven of double threads, and so thicker and coarser. Corn. Nepos in Dat. has *amiculum duplex.*

27. *Alter, &c.*] Aristippus, or any person of his principles—if he had occasion to go any where—would not wait for splendid robes: dressed in any way he would go through crowded places; and in either case, fine or not fine, rich or poor, would play his part with propriety.

29. *Personamque.*] Will personate the character—will perform his part becomingly.

30. *Alter, &c.*] Diogenes, or such as are like him, will fly from a Milesian robe, &c.

Mileti.] A town of the Ionian coast of Asia Minor—once famous for its woollen manufactures.

31. *Morietur.*] Will die with cold, if you will not return him his rags, sooner than put on a Milesian dress, &c. This is in allusion to the story of Diogenes and Aristippus bathing together. Aristippus took Diogenes' coarse rags, and left him his own splendid dress. This Diogenes refused to put on; which gave Aristippus the opportunity of upbraiding the philosopher with his subserviency to appearances, &c.

32. *Refer, &c.*] Give him back his rags, and let the fool live as he pleases.

33. *Res gerere.*] To execute the offices of the State successfully, at home and abroad, in peace and in war, &c.

Captos ostendere, &c.] To win the honour of a triumph.

34. *Attingit solium.*] Elevates a man to the skies. Od. i. 1. 6.

35. *Principibus, &c.*] And to have gained the patronage of the great, is not the lowest possible merit.

36. *Non cuivis, &c.*] The well-known Greek proverb—Οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἐσθ' ὁ πλοῦς—*i. e.* none but the rich could sustain the expence of so voluptuous a residence. So it is not every body who can win the patronage of the great—it requires *tact*—a peculiar gift—not at every body's command.

37. *Sedit qui, &c.*] The man who was afraid of not succeeding—of not arriving at his journey's end, sat down, and would stir no farther. Well, he did right, you may say; but what say you of the man who *did* succeed—did arrive at his journey's end—did not he act like a man?

"Every complexion of life, condition, fortune, became Aristippus, aiming at a higher rank, but usually content with his present lot": Hor. Ep.

"either virtue is an empty name, or the man
of enterprise rightly aims at honour and
reward." Ep. i

succeeded after "chimes in a neighbor": it

Quid, qui pervenit, fecitne viriliter? Atqui
Hîc est, aut nusquam, quod quærimus: hic onus horret,
Ut parvis animis et parvo corpore majus;
Hic subit et perfert. Aut virtus nomen inane est,
Aut decus et pretium recte petit experiens vir.
Coram rege suâ de paupertate tacentes
Plus poscente ferent: distat, sumasne pudenter,
An rapias; atqui rerum caput hoc erat, et fons.
Indotata mihi soror est, paupercula mater,
Et fundus nec vendibilis, nec pascere firmus,
Qui dicit, clamat, Victum date: succinit alter,
Et mihi dividuo findetur munere quadra.
Sed tacitus pasci si corvus posset, haberet
Plus dapis, et rixæ multo minus invidiæque.
Brundusium comes aut Surrentum ductus amœnum,
Qui queritur salebras et acerbum frigus et imbres,
Aut cistam effractam, aut subducta viatica plorat;
Nota refert meretricis acumina, sæpe catellam,
Sæpe periscelidem raptam sibi flentis; uti mox

At qui adiit, an strenuè se gessit? Verùm enimverò quod petimus hîc stat, vel nusquam *existit.* Ille fugit onus velut superans animum et corpus imbecille: iste subit et sustinet. *Profectò* vel nomen vanum est virtus, vel peritus vir optimè quærit gloriam et præmium. *Ergo hæc animadverte.* Non querentes de inopiâ coram suo principe, plus consequentur *quàm qui* petunt. Interest utrùm accipias verecundè, an extorqueas. Verùm tamen hæc summa et cardo rei est. Quisquis ita loquitur: Sororem habeo sine dote, matrem inopem, et prædium non facile vendi, nec *satis* alimenti præbens; is apertè dicit, Date cibos. *Mox* alter succlamat, Dividatur munus, *ut* etiam mihi pars distribuatur. Verùm si corvus silens ederet, plus ciborum haberet, et longè minùs rixarum et invidiæ. *Porrò* qui Brundusium aut Surrentum comes assumptus conqueritur de *itineris* difficultate, de asperitate frigoris, de pluviâ; vel deflet arcam ruptam, et viatica surrepta; *ille* imitatur solitam meretricum astutiam, *quæ* modò catellam, modò periscelidem amissam lacrymantur; *adeò* ut posthac

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38. *Atqui, &c.*] But *here*, or no where, is what we want. It is only in this way—by exertion, that we can accomplish our wishes.

39. *Hic, &c.*] One dreads the burden as too great for his small courage and strength—the other takes it up and bears it to the place where it was to go. By all this, Horace urges upon Scæva the necessity of zealously exerting himself, if he wishes to obtain the patronage of the great.

41. *Aut virtus, &c.*] Either virtue is an empty name, or the man who exerts it—who *tries* his strength—rightly, *i. e.* successfully, pursues honours and rewards.

43. *Coram rege.*] In the presence of his patron. Horace calls Mæcenas his *rex.* Ep. i. 7. 37.

Suâ de paup. &c.] Those who say nothing about their poverty will gain more from their patrons, than those who are importunate, &c.

44. *Distat, &c.*] There is some difference between accepting with modesty—and seizing with none.

45. *Atqui, &c.*] Yet this is the source and spring—it is the hinge on which all turns. Importunity will only alienate, &c.

46. *Indotata, &c.*] The man who says, in the presence of his patron—I have a sister unprovided for, &c. does the same thing in effect as if he exclaimed, give me, &c.

47. *Nec pascere firmus.*] Too *feeble*—too small to support them—not adequate to their maintenance.

48. *Succinit alter, &c.*] Another, who hears this complaint, takes up the song—let me too have a slice of the cake.

50. *Sed, &c.*] But if the crow of the fable could have eaten in silence, he would have had more of the spoil, and less contention and envy. The importunate are like him.—It is another disadvantage of scarcely disguised importunity, that others join in the cry—are tempted to do the same thing, and thus lessen the chances of success.

52. *Brundusium.*] On the Apulian coast. Sat. i. 5. 104.

Surrentum.] A town of Campania, in the bay of Puteoli.

55. *Nota refert, &c.*] Only repeats the tricks of the artful harlot. Compare Plaut. in Trucul. i. 1. 32. and Ovid, Art. Am. i. 341.

Acumina.] Arts—tricks.

56. *Periscelidem.*] Either the fastenings of the sandals bound round the leg, and of course ornamental,—or gold and silver rings for the ancles.

Uti mox, &c.] The effect of which is, that

non credantur veræ jacturæ et lacrymæ. Et verò qui semel illusus est, haud satagit erigere fraudulentum ruptâ tibiâ, quamvis abundantes fletus emittat, et sacrum Osirim contestatus clamet: Fidem habete: minimè jocor: ô inhumani, debilem erigite. Huic enim vicini strenuè respondent; Heus, peregrinum invoca.

Nulla fides damnis verisque doloribus adsit.
Nec semel irrisus triviis attollere curat
Fracto crure planum; licet illi plurima manet
Lacrima: per sanctum juratus dicat Osirim,
Credite; non ludo; crudeles, tollite claudum:
Quære peregrinum, vicinia rauca reclamat.

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very soon no credit is given, or regard paid to real losses and griefs.

58. *Nec semel, &c.*] Nor will he who has been once duped by an impostor, take any pains to lift up a beggar with a broken leg.

Attollere.] Take him up, and put him in a carriage of some kind.

59. *Planum.*] A vagabond beggar—homeless.

60. *Osirim.*] This Egyptian deity appears to have become a favourite with the Roman *canaille.*

62. *Quære, &c.*] Look for somebody who does not know you—we do, too well.

Rauca.] Hoarse with vituperation.

EPISTOLA XVIII.

AD LOLLIUM.

Si bene cognosco te, Lolli maximè liber, cavebis imitari scurram, te exhibens amicum. Sicut matrona differt à scorto, ita amicus à fallace scurrâ. Huic vitio est aliud oppositum ferè pejus: nimirum duritia quædam fera, inurbana, severa, quæ se ostentat tonsâ pelle, et nigris dentibus, dum vult existimari integra libertas, et sincera virtus. Virtus media est inter vitia, hinc et illinc recedens. Alter obsequentior, velut scurra infimi

Si bene te novi, metues, liberrime Lolli,
Scurrantis speciem præbere, professus amicum.
Ut matrona meretrici dispar erit atque
Discolor, infido scurræ distabit amicus.
Est huic diversum vitio vitium prope majus,
Asperitas agrestis et inconcinna gravisque,
Quæ se commendat tonsâ cute, dentibus atris;
Dum vult libertas dici mera, veraque virtus.
Virtus est medium vitiorum, et utrinque reductum.
Alter in obsequium plus æquo pronus, et imi

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EPISTLE XVIII.

The purpose and tenor of this Epistle are very much the same with the preceding one to Scæva—both consisting of prudential directions for conciliating the patronage of the great.

1. *Liberrime.*] The word *frank* expresses the sense of *liber*—a man who gives free expression to his feelings—who disdains to profess one thing and do another—who has no concealments or reserves.

Lolli.] The young Lollius, to whom the second Epistle is addressed—the eldest son of Lollius Palicanus, the Consul. Od. iv. 9.

2. *Professus amicum.*] If you have once professed yourself the friend of any one.

Scurrantis, &c.] To shew yourself—to look like a *scurra*—a man who plays the flatterer for sordid purposes. Compare 19 of preceding Epist.

3. *Dispar atque discolor.*] Unlike in conduct and in appearance.

4. *Infido scurræ, &c.*] Scil. *ita*, not unfrequently omitted. There is as much difference between a friend and a *scurra*, as between a woman of honour and a harlot.

5. *Huic vitio.*] That of conciliating by adulation, and unworthy compliances.

6. *Asperitas.*] A roughness, or bluntness of manner—rustic, rude and offensive.

7. *Quæ se commendat, &c.*] As if it were a merit to eschew curls and clean teeth.

8. *Dum vult, &c.*] They wish to be regarded as downright and uncompromising persons.

9. *Virtus est, &c.*] Occupies the middle point between opposite faults—at an equal distance from both.

10. *Alter, &c.*] The *scurra*—ready for any compliance.

Zum volk 'claiming to keep the simple candour and feeling truth that virtue is a mean between vices, removed from either extreme." [illegible]

Derisor lecti, sic nutum divitis horret,
Sic iterat voces, et verba cadentia tollit,
Ut puerum sævo credas dictata magistro
Reddere, vel partes mimum tractare secundas:
Alter rixatur de lanâ sæpe caprinâ,
Propugnat nugis armatus; Scilicet, ut non
Sit mihi prima fides, et, vere quod placet, ut non
Acriter elatrem, pretium ætas altera sordet.
Ambigitur quid enim? Castor sciat, an Dolichos plus?
Brundusium Minucî melius via ducat, an Appî?
Quem damnosâ Venus, quem præceps alea nudat,
Gloria quem supra vires et vestit et ungit,
Quem tenet argenti sitis importuna famesque,
Quem paupertatis pudor et fuga, dives amicus,
Sæpe decem vitiis instructior, odit et horret;
Aut, si non odit, regit; ac, veluti pia mater,
Plus quam se sapere, et virtutibus esse priorem
Vult; et ait prope vera: Meæ (contendere noli)

thori, ita potentis nutum *religiosè* veneratur, ita dicta repetit, et voces cadentes attollit, ut putes discipulum recitare dictata à duro præceptore, vel histrionem partes secundas agere. Alter jurgatur sæpe de lanâ caprinâ, armaque sumit pro nugis. Nempe, *inquit, ut* certa mihi fides non habeatur; ut non audacter proferam quod prorsus libet, respuam ego mercedem secundæ ætatis. Enimverò quâ *de re* quæstio est? *Scilicet,* utrùm Castor, an Dolichos peritior existat: *Utrùm* via Numicia, an Appia rectiùs perducat Brundusium. Quem libido perniciosa et alea præcipitans despoliat; quem fastus excedens facultates vestit, et lautè nutrit; quem occupat gravis pecuniæ cupiditas: qui abhorret ab inopiâ: *hunc* amicus opulentus multò vitiosior frequenter execratur et aversatur: vel si non odio habet, moderari *vult,* atque ut bona parens, optat sapientiorem se esse et virtutibus superiorem, dicitque *quod* ferè verum est: Ne conere mihi exæquari:

NOTES.

Imi derisor, &c.] As if admitted solely on condition of " keeping the table in a roar."

Imi lecti.] That portion of the *triclinium* occupied by the *cœnæ magister*, beside whom, on the same *lectus*, reclined the *derisor*. Comp. Sat. ii. 8. 23.

14. *Mimum tractare, &c.*] Or, like a *mime*, play second — act in subserviency to his principal — so that, as Cicero expresses it, *ille princeps quam maxime excellat.* Div. Verr. 15.

12. *Cadentia tollit.*] That they may not pass unobserved.

15. *Alter.*] The unlicked brute.

De lanâ caprinâ.] Will quarrel about a goat's fleece—whether it is wool or hair—*i. e.* about the most obvious matter. A proverbial phrase for idle contentions.

16. *Scilicet ut, &c.*] Not to be credited in what I assert, before others—not to blurt out what I like—another life, as the price, would be contemptible. I would not submit to such conditions to live a second life.

18. *Acriter elatrem.*] To bark—to speak at the highest pitch of the voice.

19. *Ambigitur, &c.*] What is the subject of contention?

Castor, &c.] Which is the better gladiator —more skilled in the resources of his art?

20. *Minucî via, &c.*] The road made by L. Minucius, leading from the Porta Minucia, through the Sabine country, to Brundusium.

Via Appî.] Epod 4. 14. Sat. i. 5.

21. *Quem damnosa, &c.*] As often the ruin of her votary's estates. The *fundi calamitas*, as Terence has it.

Præceps alea, &c.] The dice which strip the victim of his property—drive him headlong to destruction.

22. *Gloria quem, &c.*] Whom vanity prompts to dress and perfume beyond his purse.

23. *Importuna.*] A thirst, which makes him importunate—or forces to ask favours out of season.

25. *Sæpe decem, &c.*] Such persons, *i. e.* such as are devoted to women or gaming—the vain, or grasping, or importunate, the rich patron, though himself with ten times more vices, hates, &c.

26. *Regit.*] Or, if he does not hate, takes upon him to prescribe the course of conduct they are to observe.

Ac, &c.] And, like a fond mother with her children, will have them wiser and better than himself—*i. e.* in effect, commands them to perform more than he can do himself.

28. *Prope vera.*] True enough—not far from the truth.

Meæ, &c.] My wealth allows of a little folly—is such as excuses the indulgence.

Stultitiam patiuntur opes; tibi parvula res est:
Arcta decet sanum comitem toga; desine mecum
Certare. Eutrapelus, cuicunque nocere volebat,
Vestimenta dabat pretiosa: beatus enim jam
Cum pulchris tunicis sumet nova consilia, et spes;
Dormiet in lucem; scorto postponet honestum
Officium; nummos alienos pascet; ad imum
Threx erit, aut olitoris aget mercede caballum.
Arcanum neque tu scrutaberis illius unquam;
Commissumque teges, et vino tortus et irâ.
Nec tua laudabis studia, aut aliena reprêndes;
Nec, quum venari volet ille, poëmata panges.
Gratia sic fratrum geminorum, Amphionis atque
Zethi, dissiluit, donec suspecta severo
Conticuit lyra. Fraternis cessisse putatur
Moribus Amphion; tu cede potentis amici
Lenibus imperiis; quotiesque educet in agros

divitiæ meæ insanire me permittunt: tu mediocres facultates nactus es. Prudenti assecla convenit toga angustior. Ne contende par esse mihi. Eutrapelus, *si* quem pessumdare cupiebat, *ei* pretiosas vestes tribuebat. Etenim, *inquiebat*, splendidus nova proposita et studia cum præclaris vestibus suscipiet; ad diem *usque* dormiet, meretricem decoræ occupationi præferet, nummos aliorum nutriet: denique gladiator fiet, vel equum olitoris pacto pretio circumducet. Tu ne cujusquam secretum expiscari velis unquam; creditum verò ne revela, seu vino, seu irâ pertenteris. Neque tua studia laudabis, aut vituperabis aliena; et cùm ille venatum ire cupiet, *tu* versus non proferes. *Nam* sic dissoluta est amicitia duorum fratrum, Amphionis et Zethi, donec cithara aspero invisa siluit. *Ut autem* Amphion narratur cessisse indoli fratris, *sic* tu morem gere æquis desideriis amici opulenti: *et* quotiescunque in agros proferet

NOTES.

29. *Stultitiam.*] Display and parade—the ostentation of ample resources.

30. *Arcta.*] Opposed to the *toga laxa*, worn by the rich, &c. Epod. 4. 8. In the following Epistle, Cato's *toga* is *exigua*.

Comitem.] One in the suite of a great man. Ep. i. 8. 2.

31. *Eutrapelus.*] P. Volumnius Eutrapelus, a friend of Antony, the triumvir. Cicero addresses to him the 32d and 33d Epistles of the seventh book, ad Fam. Said to be called Eutrapelus on account of his εὐτραπελία—a word which Aristotle interprets as πεπαιδευμένη ὕβρις, which will amount to irony, or rather, *sarcasm*. From one of Cicero's letters, his jokes were probably coarse enough.

Eutrapelus, &c.] In his quality of patron, he used to give his dependents splendid dresses, &c.

32. *Beatus enim, &c.*] For, as if all at once he were a rich man, he will soon take up, &c.

34. *Scorto postponet, &c.*] Will postpone his duties to his pleasures.

35. *Nummos, &c.*] Will borrow money and spend it.

Ad imum, &c.] And, at last, he will turn *Threx*, or a gardener's carter—in either case Eutrapelus gets rid of him.

36. *Threx.*] For the class of gladiators called *Threces*, consult Sat. ii. 6. 44.

37. *Arcanum, &c.*] More cautions for the guidance of candidates for a great man's favour.

Neque tu, &c.] Nor will *you* make any attempts to detect the secrets of the great man whose favour you court.

38. *Commissumque.*] Nor will you divulge what has been entrusted to you, though urged by wine or rage. Ep. ad Pis. 434.

39. *Nec tua, &c.*] Nor will you boast of your own pursuits, or find fault with those of *others*—those of the great man and his friends.

40. *Nec, &c.*] Nor when he shall be disposed to hunt, will you be tagging verses.

41. *Gratia, &c.*] So—that is, by opposition of tastes—the affection of the twin brothers, Amphion and Zethus, was broken, till the lyre, detested by Zethus, was silenced.

Amphionis, &c.] Of these sons of Jupiter, (by Antiope) Amphion was of a gentle disposition, and cultivated the Muses, while Zethus was of a rougher cast, cultivated nothing but the fields, and had no toleration for the other's music. To conciliate his brother, Amphion gave up his lyre.

42. *Severo.*] With reference to the severity of his labours—hard working. Lucretius applies the word to husbandmen, v. 1356.

44. *Potentis amici,*] Of your patron, who is fond of hunting—do not let your poetry prevent your accompanying him in his sports.

Ætolis onerata plagis jumenta canesque,
Surge et inhumanæ senium depone Camœnæ,
Cœnes ut pariter pulmenta laboribus emta.
Romanis solemne viris opus, utile famæ
Vitæque et membris; præsertim quum valeas et
Vel cursu superare canem vel viribus aprum
Possis; adde, virilia quod speciosius arma
Non est qui tractet (scis, quo clamore coronæ
Prœlia sustineas campestria); denique sævam
Militiam puer et Cantabrica bella tulisti,
Sub duce, qui templis Parthorum signa refigit
Nunc, et, si quid abest, Italis adjudicat armis.
Ac, (ne te retrahas et inexcusabilis abstes,)
Quamvis nil extra numerum fecisse modumque
Curas, interdum nugaris rure paterno:
Partitur lintres exercitus; Actia pugna
Te duce per pueros hostili more refertur;
Adversarius est frater; lacus, Adria; donec

canes et jumenta Ætolis retibus onusta, exsurge, et severioris Musæ gravitatem abdica, ut simul comedas obsonia labore comparata. *Hoc enim* solemne est Romanis studium, famæ utile, et vitæ, et corpori, maximè cùm sis validus, et queas canem cursu, viribus aprum vincere. Adde, quòd nemo est, qui decentiùs tractet arma viris apta. Nôsti quibus circumstantium acclamationibus obeas exercitationes campi *Martii*. Demum *tu* juvenis duram militiam et Cantabrica certamina confecisti sub imperatore, qui Parthorum templis abstulit vexilla *nostra*, et nunc potestati Romanorum adjungit, si aliquid deest. Ne verò *talia* relinquas, et *hinc* recessisse culperis, quanquam studes nihil agere indecorè et perperam; *quippe* in villâ patris quædam ludicra moliris. *Scilicet* partitis naviculis pugnatur: te auctore certamen Actiacum exhibetur per adolescentes hostium ad instar *dimicantes*. Frater tuus adversarii personam agit: lacus est *velut* mare: donec

NOTES.

46. *Ætolis.*] From the celebrity of Meleager, a renowned Nimrod in the regions of Ætolia.

47. *Inhumanæ.*] Which indisposes to join in others' pursuits.

Senium.] The word expresses a want of alacrity—something like the stiffness, or reluctance to comply with the wishes of others, which comes on with *old age*.

48. *Pulmenta.*] Consisting of venison. Sat. ii. 2. 34.

Emta.] Procured by the toils of hunting. Ep. i. 2. 55.

49. *Opus.*] Of hunting.

50. *Quum valeas, &c.*] Especially as you are in health, and able, from youth and activity, to outstrip, &c.

52. *Adde, &c.*] Besides, nobody handles the weapons more admirably.

Virilia.] The skilful use of which it becomes a *man* to understand.

53. *Scis, &c.*] You know with what shouts of applause, from the *ring*, or circle of spectators, you sustain the battles of the Campus Martius.

54. *Sævam, &c.*] The sharp service in *Cantabria*—opposed to the sham and bloodless battles of the Campus Martius.

55. *Cantab.*] Ep. i. 12. 26.

56. *Sub duce.*] Augustus.

Qui templis, &c.] The allusion is, of course, to a *recent* event. The recovery of Crassus's standards occurred 734 U. C. Od. iv. 15. 6.

57. *Si quid abest.*] Whatever countries before were not subjugated to the Roman power.

Adjudicat, &c.] And bids them obey the Romans—such is his unbounded power and authority.

58. *Ac, ne te, &c.*] And that you may not draw back—that is, not neglect a due attendance on your patron—and be absent with no excuse to allege, consider that, though you are not wont to do things out of order and measure, you sometimes idle away your time at your father's villa, &c.

59. *Extra numerum.*] Contrary to the rules of propriety—contrary to what is demanded of you by circumstances.

Fecisse—curas.] You are wont to do.

60. *Nugaris.*] To trifle in boyish sports—*græcari*. Sat. ii. 2. 11.

61. *Partitur, &c.*] This is one of young Lollius's amusements—representing the battle of Actium, in the lakes of his father's villa—in honour of Augustus.

Lintres exercitus.] The troops, *i. e.* Lollius's young companions, divide the fleets—the battle of Actium is exhibited by the youths under your direction.

Actia.] Od. i. 37. Epod. 9.

62. *Hostili more.*] In the manner in which the battle was actually fought.

Te duce.] As the representative of Augustus.

63. *Adversarius, &c.*] Your brother plays Antony.

Lacus.] The lake in your father's grounds

expedita victoria alterutrum coronet frondibus. *Certè Augustus*, qui suis te studiis convenire intelliget, approbabit vehementer ludicra ista. Ut *autem* admonere te pergam (si quidem monitore opus habes) diligenter adverte, quid de unoquoque viro, et cui loquaris. Devita percontatorem, qui profectò est loquax: neque aures apertæ fideliter servant credita. Atqui vox prolata celeriter abit, nec potest revocari. Nec in ædibus amici potentis depereas ancillam aut puerum, ne herus pulchri pueri vel puellæ adamatæ remuneret te exiguo dono, vel parùm benignus cruciet. Sedulò expende quem commendabis; ne paulò pòst alterius delicta probrum tibi faciant. Decipimur, et nonnunquam indignum commendamus. Quem igitur maculabit suum vitium, cave ne illusus defendas velut planè cognitum. Si *verò quispiam* calumniis impetatur, propugna et protege auxilio tuo confisum: qui

Alterutrum velox victoria fronde coronet.
Consentire suis studiis qui crediderit te,
Fautor utroque tuum laudabit pollice ludum.
Protenus ut moneam (si quid monitoris eges tu),
Quid de quoque viro, et cui dicas, sæpe videto:
Percontatorem fugito, nam garrulus idem est,
Nec retinent patulæ commissa fideliter aures;
Et semel emissum volat irrevocabile verbum.
Non ancilla tuum jecur ulceret ulla, puerve,
Inter marmoreum venerandi limen amici;
Ne dominus pulchri pueri caræve puellæ
Munere te parvo beet, aut incommodus angat.
Qualem commendes, etiam atque etiam aspice, ne mox
Incutiant aliena tibi peccata pudorem.
Fallimur, et quondam non dignum tradimus: ergo
Quem sua culpa premet, deceptus omitte tueri;
Ut penitus notum, si tentent crimina serves,
Tuterisque tuo fidentem præsidio: qui

NOTES.

represents the Adriatic, where the battle was fought.

64. *Velox.*] The goddess of victory—*winged.*

Fronde.] Scil. *laureâ.*

Alterutrum.] Of course, Augustus.

65. *Consentire, &c.*] The patron who believes that you sympathise with his pursuits—that of hunting, for instance—will praise yours, whatever they are, even your boyish sports at your father's villa.

66. *Fautor.*] Augustus is not meant.—Horace manages his compliments more adroitly.

Utroque pollice.] With both his thumbs—to the utmost—in allusion to the custom of the Amphitheatre. The *pollex pressus* was a token of approbation, while the *pollex versus*, or *subrectus*, was one of censure and condemnation.

67. *Protenus ut, &c.*] To proceed with my suggestions.

68. *Quid, &c.*] Be on your guard — of whom, and to whom you speak.

69. *Percontatorem.*] Shun the inquisitive. for they are always babblers.

70. *Aures patulæ.*] Spread open to catch all, but unable to retain—*rimosæ*, as Horace calls them, for the same reason. Sat. ii. 6. 46.

71. *Et semel.*] The same sentiment in Ep. ad Pis. 390.

72. *Jecur ulceret.*] Od. i. 25. 15.

Puerve.] *Verna.*

73. *Inter marmoreum, &c.*] At the marble residence of your patron—*i. e.* the floors of which were of marble—inlaid with Mosaic work.

74. *Ne dominus, &c.*] Lest the owner of the beautiful boy, or dear little girl, should bless you with the petty favour, or by refusing annoy you.

75. *Munere parvo, &c.*] But make a merit of it as a mighty favour, and hold himself excused from conferring more important ones.

76. *Adspice, &c.*] Consider—as in Ep. i. 17. 4.

Ne aliena.] Lest the faults of the person recommended by you bring discredit upon you.

78. *Fallimur.*] We are deceived, and sometimes recommend an unworthy person.

Ergo, &c.] In that case—having been yourself thus deceived, no longer protect the man whose own faults bring him into trouble.

80. *Ut, &c.*] On the other hand, should charges attack him—should he be unjustly charged, protect the man who is thoroughly known to you as an honest person, and looks to you for protection.—*At* might be advantageously substituted for *ut.*

81. *Qui, &c.*] When *he* is bitten by the

"Meantime, while thoughts like these your
mind engage,
Neglect not books nor converse with the sage;
Ply them with questions; lead them on to tell
What things make life go happily and well;
How cure desire, the soul's perpetual death?
How moderate care for things of trifling worth?
Is virtue raised by culture or self-sown?
What soothes annoy, and makes your heart
your own?
Is peace procured by honours, pickings, gains,
Or, sought in high ways, is she found in lanes?

Conington.

Dente Theonino quum circumroditur, ecquid
Ad te post paulo ventura pericula sentis?
Nam tua res agitur, paries quum proximus ardet;
Et neglecta solent incendia sumere vires.
Dulcis inexpertis cultura potentis amici;
Expertus metuit. Tu, dum tua navis in alto est,
Hoc age, ne mutata retrorsum te ferat aura.
Oderunt hilarem tristes, tristemque jocosi,
Sedatum celeres, agilem gnavumque remissi;
Potores bibuli mediâ de nocte Falerni
Oderunt porrecta negantem pocula, quamvis
Nocturnos jures te formidare vapores.
Deme supercilio nubem: plerumque modestus
Occupat obscuri speciem, taciturnus acerbi.
Inter cuncta leges et percontabere doctos,
Quâ ratione queas traducere leniter ævum;
Ne te semper inops agitet vexetque cupido,
Ne pavor et rerum mediocriter utilium spes;
Virtutem doctrina paret, naturane donet;
Quid minuat curas, quid te tibi reddat amicum;
Quid pure tranquillet, honos, an dulce lucellum,
An secretum iter, et fallentis semita vitæ.

cùm impugnatur morsibus invidorum, an non sentis imminere tibi *simile* discrimen? Etenim tu periclitaris, quando flagrant vicinæ ædes. Neglecta verò incendia gliscere consueverunt. Imperito jucunda est observantia divitis amici, *at* peritus formidat. Tu, dum tua navis in alto est, ad hoc labora, ne te ventus contrarius retro abripiat. Mœsti lætum, mœstum festivi, tardum citi, lenti promptum et alacrem non amant. Qui Falernum usque ad mediam noctem compotare solent, odio prosequuntur *eum*, qui propinatos calices recusat, etsi affirmes te metuere vapores nocturnos. Excute fronte tristitiam: sæpe moderatus severi speciem habet, et taciturnus inhumani. In omnibus consule peritos, et perquire, quo pacto suaviter possis vivere: ne te perturbet aut cruciet cupiditas semper egens; vel metus, vel desiderium rerum non omnino necessariarum; utrùm eruditio an natura virtutem conferat; quid diminuat solicitudines: quid te tibi amicum efficiat: quid veram tranquillitatem tribuat; *an* dignitates, an suave lucrum, an vitæ genus et ratio latens et occulta.

NOTES.

tooth of Theon (as if Theon was an impersonation of envy) do you not feel that by and by similar perils will befall yourself?

82. *Theon.*] Said to have been a low scurrilous poet.

84. *Paries proximus, &c.*] Virg. Æn. ii. 311.

87. *Tu dum, &c.*] Do you, while your bark is on the deep, and the wind favourable—*i. e.* whilst you are in favour with your patron, make a wise and prompt use of it, lest the wind change, and you are driven back, and lose the way you had made.

89. *Oderunt, &c.*] The grave hate the mirthful, &c.—still warning Lollius to be observant, and not *oppose* his patron.

90. *Sedatum, &c.*] The sanguine or sensitive hate the man of calm temperament.

Remissi.] The indolent—like a bow unstrung.

91. *Mediâ de nocte.*] Drinkers—who indulge in the bottle till midnight—hate you for refusing the offered cup, though you swear that you dread the effects on your health of hard drinking.

94. *Deme, &c.*] Remove the cloud from your brow. Often the modest has the look of the dark and designing—or reserved only; —the silent that of the bitter—brooding on revenge. That is, they are often thus mistaken.

96 *Inter cuncta, &c.*] Above all, you will consult books, and inquire of the learned, in what way you can pass through life most agreeably.

98. *Semper inops, &c.*] Lest desires ever craving harass, &c.—like the *dives inter opes inops.*

99. *Medioc. &c.*] Things of little utility.

100. *Virtutem, &c.*] Whether instruction produces virtue, or nature gives it—alluding to the Socratic discussion εἰ διδακτὸν ἡ ἀρετή.

Doctrina.] Od. iv. 4. 33.

101. *Quid te tibi, &c.*] What is best calculated to make you feel satisfied with yourself—as to the rectitude of your conduct. Ep. i. 14. 1.

102. *Quid pure, &c.*] What produces the purest tranquillity.

103. *Secretum iter.*] The private path—apart from the high roads of life.

Fallentis.] Which escapes the observation of others—obscure.

Quoties verò cunque recreat me Digentia frigidus rivus, potum suppeditans Mandelæ vico valdè algenti; quid sentire, quid exoptare me putas, ô amice? *Nempe* ut maneat mihi quod habeo, vel etiam minus: ut mihi impendam quod vitæ restat, si quid amplius Dii largiantur: sit librorum copia, et annona ad annum parata: neve anceps hæream expectatione temporis incerti. Sufficit ista à Jove postulare, qui dat et adimit; tribuat vitam et facultates: at mihimet ipse animum æquabilem præstabo.

Me quoties reficit gelidus Digentia rivus,
Quem Mandela bibit, rugosus frigore pagus,
Quid sentire putas, quid credis, amice, precari?
Sit mihi, quod nunc est; etiam minus: et mihi vivam,
Quod superest ævi, si quid superesse volunt Dî;
Sit bona librorum et provisæ frugis in annum
Copia; neu fluitem dubiæ spe pendulus horæ.
Sed satis est orare Jovem, quæ donat et aufert:
Det vitam, det opes, æquum mî animum ipse parabo.

NOTES.

104. *Digentia.*] The brook which has its source in the springs of Bandusia. Od. iii. 13. Ep. i. 16. 12.

105. *Mandela.*] A village at no great distance from Horace's villa.

Rugosus.] As if the cold brought wrinkles on the inhabitants of Mandela—*shivering* cold. The place was probably on the summit of the hill.

106. *Quid sentire, &c.*] Supply *me* before *sentire* and *precari*.

107. *Sit mihi, &c.*] That what I have now—not more—may still be mine; or even less. The poet would be well content with less—rather wishes for less than more.

Et mihi, &c.] And live the remainder of life, if the Gods will there should be any *remainder*, for myself—*i. e.* consulting for my own happiness.

109. *Provisæ.*] *I. e.* as much as is requisite for the coming year—till next harvest. Not said with reference to his revenues; but to the provision actually made for the year—that he may have no farther trouble or anxiety about the matter.

110. *Neu fluitem, &c.*] Nor float suspended on the hopes of a doubtful hour—not solicitous, because I am not sure the next hour may not summon me from life.

111. *Quæ donat.*] *I. e.* for life, and the means of life.

112. *Opes.*] The means of life.

Æquum, &c.] Equanimity—tranquillity of spirit—which depends not on the Gods, but myself—that I will myself supply. A Stoic sentiment.

EPISTOLA XIX.

AD MÆCENATEM.

O Mæcenas erudite, si fidem habes veteri Cratino, nulla poëmata diu placere vel celebrari queunt ab aquæ potoribus condita. Postquam furentes

PRISCO si credis, Mæcenas docte, Cratino,
Nulla placere diu, nec vivere carmina possunt,
Quæ scribuntur aquæ potoribus. Ut male sanos

NOTES.

EPIST. XIX.

After railing against the common herd of versifiers, who think wine will make them poets, Horace claims for himself the merit of being, at least, no servile imitator.

1. *Cratino.*] A poet of the old comedy. Sat. i. 4. 1. described by Aristophanes (in Pace 701.) as dying of grief for the loss of a cask of wine.

2. *Vivere.*] Be known to succeeding ages. Od. i. 32. 3.

3. *Aquæ potoribus.*] *Ὕδωρ δὲ πίνων οὐδὲν ἂν τέκοι σοφόν.* Nicæneti, Ep. iv. in Græc. Anthol.

Ut male, &c.] From the time that Bac-

Ascripsit Liber Satyris Faunisque poetas,
Vina fere dulces oluerunt mane Camœnæ.
Laudibus arguitur vini vinosus Homerus;
Ennius ipse pater nunquam, nisi potus, ad arma
Prosiluit dicenda. "Forum putealque Libonis
Mandabo siccis, adimam cantare severis."
Hoc simul edixi, non cessavere poetæ
Nocturno certare mero, putere diurno.
Quid? si quis vultu torvo ferus, et pede nudo,
Exiguæque togæ simulet textore Catonem,
Virtutemne repræsentet moresque Catonis?
Rupit Iarbitam Timagenis æmula lingua,
Dum studet urbanus, tenditque disertus haberi.
Decipit exemplar vitiis imitabile: quod si
Pallerem casu, biberent exsangue cuminum.

poëtas Bacchus annumeravit Satyris et Faunis, Musæ suaves vinum sæpius oluerunt matutino *tempore*. Homerus vinum laudans ebriosus *extitisse* notatur. Antiquus ipse Ennius nunquam nisi temulentus prorupit ad canenda bella. Sobriis committam forum et Puteal Libonis: abstemiis auferam condendi versus *facultatem*. Statim ut id pronunciavit, cœperunt vates noctu vinum certatim *bibere*, diurno fœtere. Verùm si quispiam severâ fronte gravis, nudis pedibus, et brevis togæ usu Catonem exhibeat, num *proinde* Catonis referat mores ac virtutem? Hyarbitam perdidit *sua* lingua Timagenem æmulata, cùm lepidus et eloquens videri cupit. Fallit exemplar vitiis imitabile. *Enimverò* si fortè pallidus forem, potarent cumini *succum* pallere *facientem*.

NOTES.

chus enrolled the poets, in their frenzy, among the Satyrs and Fauns, the dear, delightful Muses themselves have often smelt of wine in the morning.

Male sanos.] In the state of inspiration. Ep. ad Pis. 296.

4. *Ascripsit Liber.*] Poets are *clientes Bacchi*, in Ep. ii. 2. 18. Comp. Od. i. 1. 29.

5. *Camœnæ.*] Put, playfully, for the votaries of the Muses.

6. *Arguitur vinosus.*] Convicts himself of being a drunkard, by his praises of wine. Il. vi. 261. Odyss. xiv. 463.

7. *Ennius, &c.*] Old Ennius himself never started the song of battles till he was drunk.

Ad arma.] To celebrate the wars of the Romans. Sat. i. 10. 54.

8. *Forum, &c.*] Courts of justice, the grave business of which demands *sober* agents.

Libonis put.] Sat. ii. 3. 281.

9. *Siccis.*] The water-drinkers—opposed to the *vino madentes—uvidi.* Od. i. 18. 3; iv. 5. 39.

Adimam.] I shall take from them the right of singing—forbid their making poetry.

Severis.] The same as the *sicci.*

10. *Hoc simul edixi, &c.*] No sooner did I issue the ordinance, or edict—in the style of a prætor—than the poets, &c. These may have been Horace's own words, in some piece no longer extant. Some of his Bacchanal songs breathe the same tone. If *edixit* be read, the words may very well be supposed to be too well known to Mæcenas to require the name of the author. He would recognize them at once.

12. *Quid? si, &c.*] If any one with a stern look, and bare feet, and a scanty *toga*, should ape the appearance of Cato, would he be a representative of the virtue and habits of Cato? Said by the Scholiast to be the *younger* Cato, the contemporary of Cæsar and Cicero.

13. *Exiguæque, &c.*] The weaver of a small toga—*i. e.* the weaver of the cloth of which the scanty toga was made—and circumstantially for a small toga. Ep. i. 1. 94.

15. *Rupit, &c.*] His tongue, emulous of that of Timagenes, destroyed poor Iarbitas, while labouring to be thought *town-bred*, (possibly a wit), or to speak with the accent of the man of education and good society—and striving, &c.—Iarbitas almost burst in his efforts to rival Timagenes—implying that he vainly exerted himself to do what nature had not enabled him to do.

Iarbitam.] *I. e.* Codrus the Moor. Iarbitas was the name of the Moor who was Æneas's rival for the love of Dido. Codrus was a teacher of rhetoric and oratory at Rome, where he endeavoured to compete with the more successful professors of the day.

Timagenis.] A native of Alexandria, who visited Rome under the auspices of Gabinius, and is said to have taught rhetoric and oratory successfully to the days of Augustus.

17. *Decipit, &c.*] The copy deludes by its faults—the imitator mistakes vices for virtues—in servility copying the exemplar before him.

18. *Biberent, &c.*] They would drink *cuminum* to look as pale.

Exsangue.] Which occasions paleness—on the supposition that it absorbs blood. Persius v. 55. Dioscor. iii. 68.

Cuminum.] An annual plant, a native of the Levant. The *seeds* are still in use—but externally, in plasters, as stimulants.

O imitatores, servum pecus, ut mihi sæpe
Bilem, sæpe jocum vestri movere tumultus!
Libera per vacuum posui vestigia princeps:
Non aliena meo pressi pede. Qui sibi fidit,
Dux regit examen. Parios ego primus iambos
Ostendi Latio, numeros animosque secutus
Archilochi, non res et agentia verba Lycamben.
Ac, ne me foliis ideo brevioribus ornes,
Quod timui mutare modos et carminis artem;
Temperat Archilochi Musam pede mascula Sappho,
Temperat Alcæus; sed rebus et ordine dispar,
Nec socerum quærit, quem versibus oblinat atris,
Nec sponsæ laqueum famoso carmine nectit.
Hunc ego, non alio dictum prius ore, Latinus
Vulgavi fidicen; juvat immemorata ferentem
Ingenuis oculisque legi, manibusque teneri.
Scire velis, mea cur ingratus opuscula lector
Laudet ametque domi, premat extra limen iniquus?
Non ego ventosæ plebis suffragia venor,
Impensis cœnarum, et tritæ munere vestis;

O imitatores stolidi et serviles, quàm sæpe agitationes vestræ excitârunt mihi indignationem et risum! *Ego verò* primus intuli pedem in vacua *spatia*, nec secutus sum *vestigia* alterius. Qui confidit sibi, turmam ducit et gubernat. Ego prior iambos protuli apud Latinos, Archilochi Parii metrum et virtutem imitatus, non autem materiam et dictiones Lycamben adigentes *ad suspendium*. Neque verò me propterea minoribus corones frondibus, quoniam vetitus sum immutare numeros ac metri legem. *Nam* Archilochi poësim versu mitigat Sappho virilis, etiamque Alcæus: at dissimilis sententiis et dispositione, nec petit socerum acerbo carmine proscindendum, nec sponsæ restim parat versibus contumeliosis. Hunc à nullo alio antea celebratum, ego lyrâ canens Latinis ostendi. Et gaudeo nova proferens oculis ingenuorum perlegi, et manibus contrectari. *Porrò si* nôsse cupis, cur lector iniquus mea carmina collaudet, atque in pretio habeat domi *quidem*, foris *autem* improbè vituperet, *nempe* ego levis plebeculæ approbationem non quæro sumptuosis cœnis, et donando vestes detritas.

NOTES.

20. *Tumultus, &c.*] How often have your noisy follies stirred my bile—and my laughter.

21. *Libera vest.*] In opposition to those in which the servile imitators tread.

Per vacuum.] Ground untrodden by others.

Princeps.] Od. iii. 30. 13.

22. *Non aliena, &c.*] The footsteps of others, with *my* foot; *i. e.* as *they* have done.

23. *Dux regit, &c.*] Like the queen of the bees.

Parios.] Archilochus, the inventor of Iambics, was a native of *Paros*, one of the Cyclades—islands in the Greek Archipelago.

24. *Ostendi, &c.*] I was the first who introduced them to Rome.

Numeros, &c.] Imitating the measure and the spirit of his poetry—not the topics, nor the pasquinades, which drove Lycambis to hang himself. Epod. 6.

26. *Ac ne, &c.*] And lest you should honour me with smaller wreaths—should not think me worthy of equal honours, because I did not venture to change the structure of his verses, Sappho and Alcæus themselves sing in the same measures.

Brevioribus.] With smaller chaplets—or of leaves of less enduring verdure.

28. *Pede Archilochi.*] The march, or mechanism of his verses.

Mascula.] A woman of masculine spirit and talents.

29. *Temperat, &c.*] Composes his verses to the same measures.

Dispar.] Alcæus did not imitate his subjects—nor wholly adhere to his measures—*i. e.* to the *order*, or succession of them.

30. *Nec socerum, &c.*] Neither sought for a father-in-law to libel, nor twisted a rope for his bride—as Archilochus did. Epod. 6.

32. *Hunc, &c.*] *I. e.* Archilochus. I was the first Roman writer of Lyrics, who imitated him, in the spirit of Alcæus and Sappho. Od. iv. 9. 3, 4.

Non alio.] *I. e.* by no other *Roman*.

33. *Juvat, &c.*] I am delighted, introducing, as I have done, what was before uncommemorated by any Roman, to be read by the intelligent.

Fidicen.] A Lyric poet. Od. iv. 3. 23.

36. *Premat extra.*] But abroad depreciate them—do all they can to suppress them.

37. *Ventosæ.*] Changeable or uncertain as the wind. Ep. i. 8. 12.

Suffragia venor, &c.] Court their favour at the cost of suppers, or with donations of old clothes — alluding, doubtless, to some known facts, or reports.

"I first to Latium showed the Parian iambics, following the metre and spirit of Archilochus, but not his subjects or the words that drove Lycambes to suicide". Glotz 58

[illegible] address [illegible] "to make a fuss about my
trifling verses". [illegible]

Non ego, nobilium scriptorum auditor et ultor,
Grammaticas ambire tribus et pulpita dignor:
Hinc illæ lacrimæ! Spissis indigna theatris
Scripta pudet recitare, et nugis addere pondus
Si dixi; rides, ait, et Jovis auribus ista
Servas: fidis enim manare poetica mella
Te solum, tibi pulcher. Ad hæc ego naribus uti
Formido; et, luctantis acuto ne secer ungui,
Displicet iste locus, clamo, et diludia posco.
Ludus enim genuit trepidum certamen et iram,
Ira truces inimicitias et funebre bellum.

Auctorum ego illustrium auditor et censor non dignor prensare grammaticorum familias et suggesta. *Inde* veniunt istæ querimoniæ. Si dicam, Pudet recitare carmina *mea* frequentibus theatris indigna, et nugas ostentare: *mox aliquis* inquiet, Derisor es, et Jovis auribus hæc reservas. Quippe te unum producere mellita carmina confidis, tibimet præclarus. Ad ista ego timeo exhibere sannam: ac ne proscindar acerbo ungue contendentis, locum istum devito, vociferor, et dilationem postulo. Etenim ludus gignit trepidationes, pugnas, indignationes: indignatio *verò* acerba odia, et bellum lugubre.

NOTES.

39. *Non ego, &c.*] Why, *I* do not think it worthy of me, the hearer and avenger of truly noble poets—Virgil, Varius, &c.—to court these tribes of critics, and frequent their reciting rooms. Persons who affected to be critics and patrons, opened these rooms, which were frequented by such as were eager to give publicity to their productions.

Ultor.] As if he was in the habit of defending them when attacked.

41. *Hinc illæ, &c.*] This is the source of their envy and hostility. Proverbial—originating, apparently, with Terence. Andr. i. 1. 99. Cicero, pro Cælio, has it also.

Spissis, &c.] If I say—I am ashamed to recite what is quite unworthy of crowded audiences—and to attempt to give weight to trifles, &c. Ep. ad Pis. 205. Ep. ii. 1. 60.

43. *Rides, &c.*] You are humming us, says one of the critical tribe, and reserve them for the ears of Augustus—for you are thoroughly persuaded that you are the only man, from whose mouth flows the true poetical honey.

44. *Manare.*] With an accusative. Cause to flow—produce. Ovid, Met. vi. 312. *Stillare*, with the same construction, occurs in Ep. ad Pis. 429. The Greeks also use *ῥέειν τί*.

45. *Tibi pulcher.*] You who think yourself a fine fellow—the first poet of the day.

Ad hæc, &c.] In reply to these things, I am afraid to turn up my nose—to show my contempt. Sat. i. 6. 5.

46. *Et luctantis, &c.*] And, lest I should get well clawed by the nails of my opponent, I exclaim, I do not like the place, and beg for time—to be excused exhibiting for the present. Instead of giving a flat refusal.

Luctantis.] Striving to get me to his rooms.

47. *Diludia.*] Strictly, intervals between the periods of exhibiting, granted to gladiators—longer or shorter, according to circumstances.

48. *Ludus.*] The recitation of verses in the place alluded to—from the jealousies of competitors—produces contentions.

Genuit.] Aoristically—produces—usually produces.

Trepidum.] Tumultuous.

EPISTOLA XX.

AD LIBRUM SUUM.

O liber, *ut* video, respicis Vertumnum et Janum: nempe ut venalis fias Sosiorum pumice expolitus. Claves fugis, et sigilla verecundo grata: doles exhiberi paucis, et magni pendis divulgari, minimè sic educatus. Perge quò ire cupis: redire non licebit tibi vulgato. *Tum verò:* Quid infelix egi, quid petii? inquies, quando te non nemo proscindet. Nôsti verò te in arctum compingi, cùm *lector primò* avidus, *mox* fastidiosus negligit. Quòd si non insanit augur odio delinquentis, Romæ in pretio eris, usquequò te juventus deficiat. Cùm autem vulgi manibus tritus negligi incipies, vel clàm nutries blattas inutiles,

VERTUMNUM Janumque, liber, spectare videris;
Scilicet ut prostes Sosiorum pumice mundus.
Odisti claves, et grata sigilla pudico:
Paucis ostendi gemis, et communia laudas.
Non ita nutritus! Fuge, quo descendere gestis:
Non erit emisso reditus tibi. Quid miser egi?
Quid volui? dices, ubi quis te læserit; et scis,
In breve te cogi, plenus quum languet amator.
Quod si non odio peccantis desipit augur,
Carus eris Romæ, donec te deseret ætas.
Contrectatus ubi manibus sordescere vulgi
Cœperis, aut tineas pasces taciturnus inertes,

NOTES.

EPIST. XX.

Addressing his book, as if it were bent upon quitting his study for the booksellers' shops, the poet prophetically warns it of the fate which awaits so rash a resolve. Notwithstanding there are indications of a feeling of its value, in harmony with the magnificent anticipations expressed in Od. ii. 20; iii. 30; iv. 9.

1. *Vertumnum.*] Sat. ii. 7. 14. Close to the temples of these deities were the porticos, by the columns of which stood the booksellers' shops or stalls. Sat. i. 4. 17.

Liber.] What portion of Horace's poems precisely this term applies to cannot be determined—certainly not to the whole collection of Epistles, which now constitutes the first book; for some of the pieces were written *after* this, which looks like an Epilogue. Compare the end of the poem.

Spectare.] You seem to be looking towards—*i. e.* to be desirous of going to Vertumnus, &c.

2. *Ut prostes.*] Like a harlot—to every purchaser.

Sosiorum.] The *Sosii* were brothers—the fashionable booksellers of Rome. Ep. ad Pis. 345.

Pumice mundus.] Polished by the pumex. The parchments on which the poems were written—rubbed smooth. Catull. i. 2.

3. *Odisti.*] You dislike to be locked up in my study—and long to get into the world.

Grata pudico.] Welcome to the chaste—as protecting them from insults.

Pudico.] Studiously contrasted with the word *prostes.*

4. *Paucis, &c.*] You sigh at being shewn only to a few admirers—and think there is happiness in being seen by the world.

5. *Non ita nutritus.*] You have not been bred up in such sentiments.

Fuge, &c.] Away, then, to the place where you desire to go—the *loca communia* which the book commended.

6. *Non erit, &c.*] There will be no return for you, once let out of my study.

8. *In breve.*] Scil. *spatium.* A hole, or division in the library—you will be thrust into some little hole, as soon as your admirer grows weary of you. Books were in rolls, and deposited in small compartments, like pigeon-holes.

Amator.] For reader—in correspondence with the previous metaphor.

9. *Quod si, &c.*] And if the Augur, through dislike of the offender's conduct, does not blunder—*i. e.* if I do not mistake, &c.

10. *Carus eris, &c.*] You will be a favourite at Rome till your age deserts you—*i. e.* only while you are *young*—whilst you are new.

11. *Contrectatus, &c.*] When thumbed by the canaille, you begin to grow dirty—when you get common, and the town tires of you—either you will, &c.

12. *Taciturnus.*] As if without a reader to gossip with—you will be forgotten.

"[illegible] to cope" "you will be rolled up tight enough"
Globe 51

Aut fugies Uticam, aut vinctus mitteris Ilerdam.
Ridebit monitor non exauditus; ut ille,
Qui male parentem in rupes protrusit asellum
Iratus: quis enim invitum servare laboret?
Hoc quoque te manet, ut pueros elementa docentem
Occupet extremis in vicis balba senectus.
Quum tibi sol tepidus plures admoverit aures,
Me libertino natum patre, et in tenui re
Majores pennas nido extendisse loqueris;
Ut quantum generi demas, virtutibus addas:
Me primis urbis belli placuisse domique,
Corporis exigui, præcanum, solibus aptum,
Irasci celerem, tamen ut placabilis essem.
Forte meum si quis te percontabitur ævum,
Me quater undenos sciat implevisse Decembres,
Collegam Lepidum quo dixit Lollius anno.

vel ablegaberis Uticam, vel obligatus deportaberis Ilerdam. *Tunc* ridebit castigator non auditus, velut iste, qui asinum non obedientem impulit in præcipitium: ecquis enim conetur invitum servare? Illud etiam tibi continget, ut senex balbutiens te adhibeat docendis pueris primas literas ultimis in vicis. Cúmque sol tepescens plures auditores tibi præbuerit, dices me libertini patris filium, quamvis non opulentum, extendisse alas ultra nidulum: *scilicet* ut *tantum* addas virtuti, quantum detraxeris origini. *Narrabis*, gratiosum fuisse me Romæ optimatibus *tam* in bello *quàm* in pace; staturâ brevi, canum ante *tempus*, aprico gavisum, iracundum, sed mitigari facilem. Quòd si quispiam à te inquirat meam ætatem; discat me quater undecim hyemes decurrisse, quo anno Lollius Lepidum collegam sortitus est.

NOTES.

13. *Fugies Uticam, &c.*] From Rome, where you are no longer regarded—to the remoter provinces, where literature was beginning to be cultivated.

Ilerdam.] A town in Spain—now Lerida.

Vinctus, &c.] Packed up and sent to Ilerda. These visits to the provinces, which Horace in the Odes regards as his glory, he here affects to class among the miseries of his book.

14. *Ridebit.*] Your monitor, whom you would not listen to, will then laugh at you, as the man in the fable did at the ass when he pushed the restive animal over the precipice.

17. *Hoc quoque te, &c.*] This fate, too, awaits you—that old age will find you teaching boys to read in the back streets and lanes of the town—in the lowest schools. When you cease to be read as a novelty, you will be heard of nowhere but in the schools. Not that this is any peculiar disgrace—it only indicates the book is no longer in request—it will share the fate of other old poets. Compare Sat. i. 10. 75; ii. 1. 71.

18. *Occupet senectus.*] Scil. *te*. As in line 10, Horace said, *donec te deseret ætas.*

Balba.] Because from the loss of teeth old people are unable to articulate distinctly.

19. *Quum, &c.*] When the sun—towards the close of the day—shall have brought more listeners—*i. e.* the parents and friends of the school-boys, to hear their recitations, &c. at the close of the day. Sat. i. 6. 82.

20. *Libertino.*] Sat. i. 6. 45.

21. *Majores, &c.*] That though born in a humble station, I took a higher flight than my fortunes promised.

22. *Ut quantum, &c.*] That what you take from my birth, you may add to my virtues.

Addas.] Scil. *tantum.*

23. *Me primis, &c.*] You will say that I was a welcome guest to the first men of Rome, at home and abroad. Sat. ii 1. 76.

Belli.] Horace was one of Brutus's tribunes. Od. ii. 7. 2. Sat. i. 6. 25.

24. *Corporis exigui.*] Sat. ii. 3. 309.

Præcanum.] As if prematurely gray.

Solibus aptum.] Not of a temperament to bear cold.

25. *Irasci.*] Hasty in temper, but not implacable.

27. *Me quater, &c.*] Born in 688 U. C., he was forty-four in 732 U. C. But the 12th Epistle of this book speaks of facts which occurred in 734 U. C., and, of course, this Epistle cannot be regarded as an Epilogue to the *present* collection.

28. *Dixit.*] The common reading, *duxit*, is not interpretable. *Dixit* is more than once used by Livy, where a consul named his colleague, vii. 24. and xxxvii. 47.; and according to Dio 54. 6. this was the case with Lollius.

Q. HORATII FLACCI

EPISTOLARUM

LIBER SECUNDUS.

EPISTOLA I.

AD AUGUSTUM.

QUUM tot sustineas et tanta negotia solus,
Res Italas armis tuteris, moribus ornes,
Legibus emendes; in publica commoda peccem,
Si longo sermone morer tua tempora, Cæsar.
Romulus, et Liber pater, et cum Castore Pollux,
Post ingentia facta deorum in templa recepti,
Dum terras hominumque colunt genus, aspera bella
Componunt, agros assignant, oppida condunt;

Quandoquidem, ô Auguste, portas unus *molem* tot tantarumque rerum, Italiam armis defendis, institutis exornas, legibus corrigis, *ego sanè* peccarem adversùs utilitatem publicam, si prolixâ epistolâ interpellem occupationes tuas *graviores*. Romulus et Bacchus, Castor atque Pollux, post magna facinora admissi in deorum fana, dum in terris versantur cum hominibus, difficilia bella conficiunt, agros distribuunt, urbes ædificant;

NOTES.

EPIST. I.

Though approving of the wisdom of the Romans in awarding divine honours to Augustus in his life-time, Horace cannot equally approve of their judgment relative to poets, who must die before they can be admired at Rome.

1. *Solus.*] What had before been administered *by many*—as if the whole burden of the state had been laid upon his shoulders, and not usurped by him.

2. *Moribus, &c.*] Though not *logically* put, the meaning is plain—that the laws enacted and enforced by Augustus had improved public morals. As in Od. iv. 5. 21. the allusion is specifically to the *Lex Julia de adult.* and the *Lex de marit.* Suetonius says of Augustus—*morum legumque regimen perpetuum receperat*, 27.

4. *Tua tempora.*] Demanded for important occasions.

5. *Romulus, &c.*] These heroes, though after death they were deified, yet, while engaged in the performance of their noble achievements—the very same kind as those of Augustus—had reason to complain they were not honoured as they deserved, by those who were benefited by their services.

Liber.] As the conqueror of the East.

7. *Colunt genus.*] Promote civilization.

8. *Agros assignant.*] Augustus did the same—in the colonies he founded.

Oppida condunt.] Augustus could boast besides, that he had left Rome, which he found built of brick, a city of marble. Suet. 28.

Ploravere suis non respondere favorem
Speratum meritis. Diram qui contudit hydram,
Notaque fatali portenta labore subegit,
Comperit invidiam supremo fine domari;
Urit enim fulgore suo, qui prægravat artes
Infra se positas: extinctus amabitur idem.
Præsenti tibi maturos largimur honores,
Jurandasque tuum per nomen ponimus aras,
Nil oriturum alias, nil ortum tale fatentes.
Sed tuus hic populus, sapiens et justus in uno,
Te nostris ducibus, te Graiis anteferendo,
Cetera nequaquam simili ratione modoque
Æstimat, et, nisi quæ terris semota suisque
Temporibus defuncta videt, fastidit et odit:
Sic fautor veterum, ut tabulas peccare vetantes,
Quas bis quinque viri sanxerunt, fœdera regum
Vel Gabiis, vel cum rigidis æquata Sabinis,

doluerunt gratum animum non exhiberi meritis suis parem. Qui sævam occidit Hydram, et *bene* cognita monstra periculorum pleno labore perdomuit, cognovit invidiam *solâ* morte vinci. Nam splendore suo accendit, qui inferiorem industriam opprimit: ipse *verò* mortuus diligetur. Viventi tibi cultum deferimus tempestivum, arasque erigimus, ad quas jurabitur per nomen tuum, profitentes nihil par *tibi* extitisse, nihilque futurum unquam. Verùm tuus ille populus in unâ *re* justus et sapiens, *nempe quòd* te imperatoribus Romanis Græcisque præfert, non æquè bene judicat de aliis *rebus: scilicet* negligit atque aspernatur *omnia*, prӕterquam quæ terris abstracta dumque præterita: adeò vetusta probans, ut tabulas delinquere prohibentes, à decemviris constitutas, fœdera regum *Romanorum* seu apud Gabios, seu cum severis Sabinis composita,

NOTES.

10. *Qui contudit, &c.*] Hercules, who with his club crushed the heads of the hydra. Od. iv. 4. 61.

11. *Portenta.*] Like *monstra* — whatever was contrary to the common course of experience—fearful and extraordinary shapes of men and animals.

Fatali.] Imposed by fate, which placed him under the control of Eurystheus, if Eurystheus should be born first—a priority which was accomplished by the contrivance of Juno.

12. *Invidiam, &c.*] That envy, excited by his superior merits, was subdued *only* by his death. It was not till after death, that they were recognised and rewarded.

13. *Prægravat, &c.*] Who by his own *virtue* outweighs the virtues of others. Such a man may be said to have his placed above theirs—or *theirs below his*—or *himself.*

Urit fulgore.] *I. e.* inflames others with envy and jealousy.

Urit, &c.] The sense, without doubt, is—the man, who surpasses others, fires his cotemporaries with envy and jealousy. There is a want of correspondence between *urit* and *prægravat*—unusual with Horace.

14. *Extinctus.*] When he is dead.

15. *Præsenti, &c.*] But to you, while you are among us—not as was done to Romulus, &c. when dead—but while alive we give, &c. Od. iii. 5. 2.

Maturos.] *I. e.* At the proper season—the period of ripeness—while in life; not late or tardily, after death, when it may be supposed, they are less regarded.

16. *Jurandasque, &c.*] For those who took an oath, put their hand on the altar, and invoked the divinity as the avenger of perjury.

18. *Sed, &c.*] But this your people—thus wise and just, in your single case, in placing you above all Roman or Greek commanders—do not by any means estimate other matters in the same equitable manner, but disdain and hate cotemporary merit.

20. *Cetera.*] For *ceteros*, as *omnia* often for *omnes.*

21. *Terris semota.*] *I. e.* such as are buried—whom the earth covers. Od. iii. 24. 30.

Suisque temp. defuncta.] Such as have lived their days—the dead.

23. *Sic fautor, &c.*] Such admirers of what is ancient are the people, that they assert the Muses wrote the twelve tables of the *Decemviri*, &c.

Tabulas.] The decemviral code — which prohibits crimes, and assigns penalties.

24. *Sanxerunt.*] Strictly—which the *decemviri* prepared, and to which the people gave the final sanction.

Fœdera.] The ancient treaties made by Romulus with the Sabines, (Liv. i. 13.) and by Tarquin Sup. with the Gabii, (Liv. i. 54.)

25. *Æquata.*] Made on equal terms—or rather, where the parties treated on equal terms.

Rigidis.] On account of the severe simplicity of their manners. Od. iii. 6. 37. Epod. 2. 41.; or of their bravery, which enabled them to insist upon equal rights.

jus pontificale, antiqua vatum prædicta, à Musis in monte Albano fuisse dictata asserat. *Atqui si*, quoniam scripta Græcorum vetustissima etiam præstantissima existunt, Latini scriptores simili ratione æstimantur; pluribus verbis non est opus: nihil in olivâ, nihil extra nucem duri est. Fortunæ apicem attigimus: pingimus, et canimus, et luctamur solertiùs quàm Græci. Si tempus meliora facit carmina, *perinde ac* vina, quæro, quot anni auctoritatem dent libris? Scriptor ab annis centum mortuus debetne censeri inter veteres et bonos, an inter ignobiles et recentiores? Definitio *temporis* decidat controversiam. Vetus et perfectus est, qui ante annos centum obiit. Quid *verò?* qui uno mense vel anno junior interiit, quibus annumerabitur? an antiquis, an iis quos ætas nostra et secutura negliget? Ille, *inquies*, inter veteres rectè censebitur, qui mense duntaxat vel anno posterior fuerit. *Ego* concessum assumo, et minutatim detraho quasi pilos caudæ equinæ;

Pontificum libros, annosa volumina vatum,
Dictitet Albano Musas in monte locutas.
Si, quia Græcorum sunt antiquissima quæque
Scripta vel optima, Romani pensantur eâdem
Scriptores trutinâ, non est, quod multa loquamur:
Nil intra est oleam, nil extra est in nuce duri.
Venimus ad summum fortunæ; pingimus, atque
Psallimus, et luctamur Achivis doctius unctis.
Si meliora dies, ut vina, poëmata reddit,
Scire velim, pretium chartis quotus arroget annus:
Scriptor abhinc annos centum qui decidit, inter
Perfectos veteresque referri debet? an inter
Viles atque novos? excludat jurgia finis.
Est vetus atque probus, centum qui perficit annos.
Quid? qui deperiit minor uno mense vel anno,
Inter quos referendus erit? veteresne poëtas?
An quos et præsens et postera respuat ætas?
Iste quidem veteres inter ponetur honeste,
Qui vel mense brevi vel toto est junior anno.
Utor permisso, caudæque pilos ut equinæ,

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26. *Pontificum libros.*] Cic. de Orat. ii. 12. says, that from the foundation of Rome to the days of P. Mucius, the Pontifex Maximus registered the events of each year—which registers were kept at the house of the Pontifex, and were accessible to all who desired to consult them. They were called, he adds, *Annales Maximi.*

Annosa, &c.] The Sibylline verses, and other ancient prophecies. Livy, xxv. 12. records two by Marcius as applicable to the battle of Cannæ.

27. *Albano Monte.*] Where Numa held his conferences with *Egeria*, who is said to associate with the Muses. Dionys. Hal. ii. 60.

28. *Si, quia, &c.*] If, however, because the oldest Greek poets are justly considered the best, the oldest Roman writers are to be weighed in the same scale—are to be esteemed so too—words are useless—the kernel of the olive is not hard, nor the shell of the nut—proverbial for an absurdity.

31. *Nil intra, &c.*] With the present reading, *intra* is a preposition, and *extra* an adverb. If *olea* be the reading, *in* governs both *olea* and *nuce;* and both *intra* and *extra* construe adverbially, as Horace, apparently, intended.

Nil intra.] Sup. *duri.*

Oleam.] For *olivam.*

In nuce.] The nut-*shell.*

32. *Venimus.*] If that be so—we have arrived at perfection—the *ne plus ultra.*

33. *Unctis.*] Applicable only to the *wrestlers*, who habitually rubbed their persons with oil before the encounter.

35. *Quotus, &c.*] How many years assign, or claim the prize of antiquity?

Chartis.] Poetry, written on *paper.* So in line 161, below.

36. *Decidit.*] Scil. *ad Orcum.* Or dropped, like leaves.—Who died a hundred years ago. Od. iv. 7. 14.

38. *Excludat, &c.*] Let a fixed limit put an end to disputes—or prevent them.

39. *Probus.*] Corresponds with *perfectus*, in line 37.

40. *Minor.*] *I. e.* less than a hundred years by a month or a year.

42. *An quos.*] Scil. *inter eos—quos, &c.*

Præsens et postera.] For three generations were considered as equivalent to a hundred years.

43. *Honeste.*] Properly enough—justly.

44. *Junior.*] The *minor* of line 40.

45. *Utor permisso.*] Your concession serves my purpose—I pursue its legitimate consequences.

Caudæque, &c.] And pluck away bit by bit, as the hairs of a horse's tail;—deduct

Paulatim vello, et demo unum, demo etiam unum,
Dum cadat elusus ratione ruentis acervi,
Qui redit ad fastos, et virtutem æstimat annis,
Miraturque nihil, nisi quod Libitina sacravit.
Ennius, et sapiens et fortis, et alter Homerus,
Ut critici dicunt, leviter curare videtur,
Quo promissa cadant et somnia Pythagorea.
Nævius in manibus non est, et mentibus hæret
Pæne recens, adeo sanctum est vetus omne poëma.
Ambigitur quoties uter utro sit prior; aufert
Pacuvius docti famam senis, Accius alti:
Dicitur Afranî toga convenisse Menandro;
Plautus ad exemplar Siculi properare Epicharmi;
Vincere Cæcilius gravitate, Terentius arte.
Hos ediscit, et hos arcto stipata theatro,
Spectat Roma potens; habet hos numeratque poëtas

atque diminuo unum itemque alterum, donec dilabentis cumuli ratione deceptus vincatur, qui annos numerat, et ex vetustate bonitatem colligit; quique nihil laudat, nisi quod mors consecravit. Ennius et sapiens, et strenuus, et Homero secundus, ut aiunt censores, parùm solicitus est, quò deveniant pollicita et somnia Pythagoræ. Nævius haud legitur, at animo tenetur velut novus; adeò sacratum est omne carmen antiquum. Sed quum expenditur, quis altero sit præstantior; Pacuvius docti senis, Accius excelsi existimationem obtinet: Afranii toga Menandro congruere putatur, Plautus currere ad instar Epicharmi Siculi, Cæcilius gravitate, Terentius artificio præstare. Hos ediscunt ac venerantur Romani angustiore theatro coarctati, hos æstimant ac censent poëtas,

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first one year and then another, till the man who recurs to the calendar, and estimates merit by years, and admires nothing but what death has consecrated, falls, like a crumbling or diminishing heap—*i. e.* till his argument comes to nothing. This is the Sorites of the Greeks, which Cicero calls the *argumentatio acervalis*—when one grain after another is taken from a large heap of corn, though at last the heap becomes small, you cannot say when, precisely, it ceases to be large—*i. e.* unless you define beforehand, by number or dimension.

47. *Elusus.*] Baffled—defeated.

49. *Libitina.*] Od. iii. 30. 7. Sat. ii. 6. 19.

50. *Ennius.*] Od. iv. 8. 20.

Et alter Hom.] And a second Homer, as the critics say—*i. e.* the *Tribus Grammaticæ* of Ep. i. 19. 40.

51. *Leviter curare, &c.*] Seems to care little about the dreams of Pythagoras—*i. e.* about his doctrine of transmigrations—as if persuaded that he should live, not in the bodies of animals, but in the memories of men—be remembered by posterity. Comp. Lucret. i. 117, &c.

53. *Nævius, &c.*] Is not in people's hands, *i. e.* is not *read*—he sticks in the memory, fresh almost as ever—learned by heart at school, and revered as something sacred.

Nævius.] A writer of comic and tragic dramas, and of a poem on the first Punic war. Died about 550 U. C.

55. *Ambigitur, &c.*] In discussions as to the respective merits of the old poets—old Pacuvius is learned, Accius sublime, &c.

56. *Docti—alti.*] Scil. *poetæ.*

Pacuvius.] A native of Brundusium, the nephew of Ennius, and a friend of Lælius—was a writer of tragedies. He died at the age of eighty—thence called *senex;* and *doctus*, probably, as being familiar with Greek literature. Died about 622 U. C.

Accius.] Or Actius, or Attius, a writer of tragedies, and a competitor with Pacuvius, when Pacuvius was eighty, and himself thirty years of age. Cic. Brut. 64. His relics—mere fragments, existing as quotations—have been gathered and published by German industry. Sat. i. 10.

57. *Dicitur, &c.*] That is, the comedies of Afranius were like Menander's. The manners and characters of the *comœdiæ togatæ* were Roman—those of the *comœdiæ palliatæ* were Greek. It was not the dresses *alone* which constituted the difference.

Menandro.] Sat. ii. 3. 11.

Afranî.] Died about 660 U. C.

58. *Plautus, &c.*] A sedulous imitator of Epicharmus. Horace hints at haste and carelessness by the word *properare.* Plautus died about 569 U. C. Twenty of his comedies are extant.

Siculi.] Epicharmus, a writer of Greek comedies, was a native of the island of Cos, but spent the best of his days in Sicily.

59. *Vincere Cæcilius, &c.*] Cæcilius is said, *i. e.* generally—to surpass Plautus, and all other Roman writers of comedy, in weight; Terence in art—the skill with which he constructed his pieces.

Cæcilius.] By birth a Gallus Insuber—in the neighbourhood of Milan. Ep. ad Pis. 54.

61. *Habet hos, &c.*] These are the poets

ab ætate Livii *Andronici usque* ad nostram. Vulgus aliquando rectè judicat: aliàs aberrat. Si veteres poëtas adeò extollit et amat, ut nihil majus, nihil par credat, hallucinatur. Si verò quædam obsoletè, nonnulla inconditè, plurima negligenter eos scripsisse existimat et agnoscit; rectè censet, mihi adstipulatur, et propitio Jove fert judicium. Haud ego certè despicio, nec proscribo poëmata Andronici, quæ recordor mihi puero dictata ab immiti Orbilio: sed accurata, eximia, et ferè perfecta censeri, indignor: inter quæ si fortè dictio *quæpiam* elegantior, sique versiculus unus aut duo venustiores appareant, iniquè *profectò* carmen integrum ostentat et venditat. Ægrè fero quidvis culpari, non quòd rusticè vel imperitè scriptum, sed quòd recens: ac veteribus non indulgentiam, sed dignitatem et palmam exigi. Si expendam utrùm aptè an non Attæ fabula incedat per crocum et flores, universi propè seniores exclamabunt verecundiam nullam esse, quoniam haud dubitem ea redarguere,

Ad nostrum tempus Livî scriptoris ab ævo.
Interdum vulgus rectum videt; est ubi peccat.
Si veteres ita miratur laudatque poëtas, 64
Ut nihil anteferat, nihil illis comparet, errat:
Si quædam nimis antique, si pleraque dure
Dicere cedit eos, ignave multa fatetur,
Et sapit, et mecum facit, et Jove judicat æquo.
Non equidem insector, delendave carmina Livî
Esse reor, memini quæ plagosum mihi parvo
Orbilium dictare; sed emendata videri, 71
Pulchraque, et exactis nimium distantia, miror.
Inter quæ verbum emicuit si forte decorum,
Si versus paulo concinnior unus et alter,
Injuste totum ducit venditque poëma. 75
Indignor quidquam reprehendi, non quia crasse
Compositum illepideve putetur, sed quia nuper;
Nec veniam antiquis, sed honorem et præmia posci.
Recte, necne, crocum floresque perambulet Attæ 79
Fabula, si dubitem, clament periisse pudorem
Cuncti pæne patres; ea quum reprehendere coner,

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which Rome has and reckons, from the age of Livius to our own—*i. e.* has no regard for any other—for any who have written near or in our own time.

62. *Livi, &c.*] Livius Andronicus—a freedman of Livius Salinator, whose sons he educated. Said to have been the first Roman who produced a legitimate drama. Died 514 U. C.

63. *Interdum, &c.*] Sometimes the public are right, and sometimes wrong—meaning that the judgements he has just recorded are not equally sound.

66. *Nimis antique.*] Their language too obsolete to be agreeable—their versification rough, &c.

67. *Cedit.*] If the public allow, &c.

Ignave, &c.] And confess that much is destitute of spirit and vigour.

68. *Jove judicat æquo.*] Judges equitably—under the guidance of Jupiter, the source of equity.

71. *Orbilium.*] Orbilius had been a soldier before he became schoolmaster. Suetonius speaks of him as a man *acerbæ naturæ;* and Horace's own recollections seem to prompt the word *plagosum.*

72. *Exactis nimium dist.*] All but perfect—from the phrase *exigere ad normam.*

73. *Inter quæ.*] That is, the lines of Livius.

75. *Ducit, &c.*] The nominative appears to be *verbum decorum,* or *versus unus et alter*—not *vulgus,* in line 63. That involves—takes with it, and commends the whole poem—*i. e.* in the judgments of the *vulgus.*

Vendit.] Recommends—occasions the whole to be admired. So, frequently, both *vendere* and *venditare*—taken from traders, who praise and *commend* what they desire to *sell.*

76. *Indignor, &c.*] I am annoyed to see any thing found fault with—not because it is clumsily or coarsely, but because it is *recently* written.

Crasse.] Sat. ii. 2. 3.

78. *Nec veniam, &c.*] And that it is not pardon which is demanded for the old writers, on account of the rude times in which they wrote, but honours and distinctions, to the exclusion of later and better writers.

79. *Recte, necne, &c.*] If I express a doubt whether Atta's play deserves to be performed, &c.

Crocum, &c.] Strictly—not the play, but the players tread the boards strewn with flowers, &c. Lucret. ii. 416.

Attæ.] Of this writer nothing is recorded but his *lameness,* to which an allusion—apparently without any reason—is thought to be made in the word *perambulet.*

81. *Ea quum, &c.*] Because I attempt to find fault with pieces, in which Æsopus or

Quæ gravis Æsopus, quæ doctus Roscius egit:
Vel, quia nil rectum, nisi quod placuit sibi, ducunt;
Vel, quia turpe putant parere minoribus, et quæ
Imberbi didicere, senes perdenda fateri.
Jam Saliare Numæ carmen qui laudat, et illud,
Quod mecum ignorat, solus vult scire videri;
Ingeniis non ille favet plauditque sepultis,
Nostra sed impugnat, nos nostraque lividus odit.
Quod si tam Graiis novitas invisa fuisset,
Quam nobis, quid nunc esset vetus? aut quid haberet,
Quod legeret tereretque viritim publicus usus?
Ut primum positis nugari Græcia bellis
Cœpit, et in vitium fortunâ labier æquâ,
Nunc athletarum studiis, nunc arsit equorum;
Marmoris aut eboris fabros, aut æris amavit;
Suspendit pictâ vultum mentemque tabellâ;
Nunc tibicinibus, nunc est gavisa tragœdis;
Sub nutrice puella velut si luderet infans,

quæ acta sunt ab Æsopo gravi et à solerte Roscio: seu quòd nihil bonum æstimant, nisi quod ipsis placuit: seu quòd indignum arbitrantur cedere junioribus, et senes confiteri abjicienda, quæ pueri didicerunt. Nunc qui Saliorum carmen à Numâ *conditum* extollit, vultque credi solus intelligere id quod, ut ego, non capit: is non favet industriæ, nec mortuos laudat; sed nostra impetit: nos et nostra in invidiam adducit per livorem. Atqui si Græci tam recentia odissent, quàm nos, quid jam antiquum extaret? vel quid esset, quod quisque in manibus haberet et evolveret *quasi* omnibus commune? *Age verò*, postquam Græci finitis bellis nugas amare inceperunt, et secundis rebus vitia sectari; modò pugilum, modò equorum amore flagrârunt; artifices marmoris, vel eboris, vel æris coluerunt: oculos animumque tabulis pictis detinuerunt; modò tibiâ canentibus, modò tragœdis gavisi sunt; non secùs ac infans puella cùm sub nutrice ludit,

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Roscius performed—as if the actor's merits had any thing to do with the writer's.

82. *Æsopus.*] An eminent tragedian—styled *gravis*, from the dignity of the personages he usually represented.

Roscius.] So distinguished, that his name became proverbial for excellence in any profession, Cic. Orat. i. 28. and, apparently, called *doctus*, as being completely *informed*—consummate.

Egit.] The past tense—for probably neither of them had been *seen* by Horace. Horace was a child when Roscius died; and Æsopus seems to have died earlier.

84. *Parere, &c.*] Adopt, in their old age, the sentiments of younger men.

85. *Imberbi, &c.*] And confess, in their old age, that what they learned when boys, out of Atta's plays—*i. e.* from the dictations of their teachers—is fit only to be forgotten.

86. *Saliare carmen.*] The songs or hymns which Numa composed for the Salii, or priests of Mars (Livy, i. 20.)—so perplexed and obscure, as to be generally unintelligible in the days of Horace. Quinct. i. 6. 40.

87. *Quod mecum, &c.*] Which neither he nor I understand.

88. *Ingeniis.*] He does not applaud buried genius—the noble works of the ancients; but in reality attacks his cotemporaries—he is envious of us and our works, and hates them.

91. *Quid nunc, &c.*] If the Greeks, at the time they wrote, had been treated with contempt, we should have had no old Greek to read and imitate, &c.—whatever is old was once new.

92. *Publicus usus.*] That for which there is a general occasion or demand—or the occasion or want which prompts the demand. Here used for the *persons* who have the occasion—the public.—The public would have none of these old Greek writers to read, had the Greeks judged like the Romans.

93. *Nugari, &c.*] To attend to matters of amusement—matters calculated to please the taste, &c. Sat. ii. 1. 73. and Ep. i. 18. 60. *Græcari* in Sat. ii. 2. 11.

Positis armis.] After the Persian war—when literature and the arts began to be cultivated.

94. *Et in vitium, &c.*] And in her better fortunes, to be corrupted by luxury.

Æquâ.] Prosperous—while *Fortune* favoured.

95. *Equorum.*] Equestrian sports—chariot-races of Olympia, &c.

97. *Suspendit.*] Absorbed in the admiration of paintings.

Vultum.] The eyes.

98. *Nunc tibicinibus.*] *I. e.* comedies which were recitatived to the music of *tibiæ*. Ep. ad Pis. 202—215.

99. *Sub nutrice, &c.*] Like a girl—with her nurse—at play; what she desires eagerly, she quickly, wearied, abandons.

Quod cupide petiit, mature plena reliquit.
Quid placet aut odio est, quod non mutabile credas?
Hoc paces habuere bonæ, ventique secundi.
Romæ dulce diu fuit et solenne reclusâ
Mane domo vigilare, clienti promere jura,
Cautos nominibus rectis expendere nummos,
Majores audire, minori dicere, per quæ
Crescere res posset, minui damnosa libido.
Mutavit mentem populus levis, et calet uno
Scribendi studio: puerique patresque severi
Fronde comas vincti cœnant, et carmina dictant.
Ipse ego, qui nullos me affirmo scribere versus,
Invenior Parthis mendacior; et prius orto
Sole, vigil calamum et chartas et scrinia posco.
Navem agere ignarus navis timet; abrotonum ægro
Non audet, nisi qui didicit, dare: quod medicorum est,
Promittunt medici; tractant fabrilia fabri:
Scribimus indocti doctique poëmata passim.
Hic error tamen et levis hæc insania, quantas
Virtutes habeat, sic collige: vatis avarus

quod studiosè quæsiverunt, citò fastidiosi abjecerunt. *Enimverò* quid placet, vel displicet, quod non contrà fiat? Ista per pacem et res prosperas extitere. *Jam verò* apud Romanos diu fuit usitatum et gratum, vigilare manè patente domo, *ibique* jus interpretari clientibus; certis cautionibus pecuniam locare, seniores consulere, juniores docere, quibus *modis* opes augeri, perniciosa *verò* cupiditas extirpari queant. *Subinde* plebs inconstans studia vertit, jamque *versus* condere tantùm amat. Juvenes ac senes graves frondibus coronati epulantur, et versus pronunciant. Atque egomet, qui nulla me condere carmina assevero, Parthis mendacior sum, atque ante exortum solem vigilans peto calamum, papyrum, capsas. *Certè* qui nescit gubernare navim, haud regit; qui medendi artem ignorat, nequaquam abrotonum ægroto tradit. Pollicentur medici quod pertinet ad medicinam: opifices opus moliuntur: *at* periti æquè et imperiti carmina condimus. Attamen quantas utilitates afferat hoc vitium, et levis ista vesania, sic intellige: poëtæ

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100. *Petiit—reliquit.*] Aoristically.

101. *Quid placet, &c.*] What is there agreeable, or the contrary, which you can suppose not changeable?

102. *Hoc, &c.*] This mutability—this change of purpose and pursuit—it was peace and prosperity that produced.

Paces bonæ.] Peace, good in its origin—not in its consequences.

103. *Romæ dulce, &c.*] At Rome, too, prosperity generated the same effects. Long was it agreeable and usual to the Romans—*i. e.* the higher classes.

Dulce.] Because it was attended with the most desirable results.

Reclusâ, &c.] To rise early, and throw their doors open for the admittance of their clients.

104. *Clienti, &c.*] To give legal advice.

Mane.] Sat. i. 1. 10.

105. *Cautos.*] To lend money on fair terms and adequate security—with an implied censure on the existing practice.—Strictly, the phrase expresses—money secured by a bond, with the signature of the borrower, and of competent witnesses.

106. *Majores audire.*] For young men to listen to the advice of elders.

Minori.] For old men to give it to the younger.

107. *Damnosa.*] Such as occasions loss or ruin of property. Ep. i. 18. 21.

108. *Calet.*] Heated in the pursuit—burning with the desire of scribbling verses. Horace is humorously alluding to the prodigious swarms of poets in his day.

110. *Dictant.*] Deliver orally to persons who wrote for them. Ep. i. 10. 49.

112. *Parthis mendacior.*] Accustomed to simulation—who, in battle, affected to retreat, when they least intended to do so. Od. i. 19. 11.

Prius orto sole.] Before sun-rise.

113. *Scrinia.*] Escritoire—writing-desk.

114. *Ignarus navis.*] Unskilled in seamanship—the art of navigating a ship.

Abrotonum, &c.] Nor does any one venture to administer wormwood, but he who has learned or studied its effects—who knows in what proportions to give it, and on what occasions.

116. *Promittunt.*] Profess.

117. *Scribimus, &c.*] But all of us—with learning or without—qualified or not—write verses, &c.

118. *Hic error, &c.*] Yet with what advantages this mistake and pardonable folly is attended, &c.

119. *Sic collige.*] Gather from what follows.

Non temere est animus; versus amat, hoc studet unum;
Detrimenta, fugas servorum, incendia ridet;
Non fraudem socio puerove incogitat ullam
Pupillo; vivit siliquis et pane secundo:
Militiæ quamquam piger et malus, utilis urbi;
Si das hoc, parvis quoque rebus magna juvari.
Os tenerum pueri balbumque poëta figurat;
Torquet ab obscœnis jam nunc sermonibus aurem;
Mox etiam pectus præceptis format amicis,
Asperitatis et invidiæ corrector et iræ;
Recte facta refert; orientia tempora notis
Instruit exemplis; inopem solatur et ægrum.
Castis cum pueris ignara puella mariti
Disceret unde preces, vatem ni Musa dedisset?
Poscit opem chorus et præsentia numina sentit;
Cœlestes implorat aquas doctâ prece blandus;
Avertit morbos, metuenda pericula pellit;
Impetrat et pacem et locupletem frugibus annum;

animus haud facilè est *pecuniæ* cupidus; amat versus, hos duntaxat meditatur: spernit jacturas, fugas servorum, incendia: non machinatur fraudem ullam sodali vel juveni pupillo: victitat leguminibus et pane secundario: quòd si ad bellum minimè proclivis et idoneus, *at* civibus utilis *est*. Si hoc concedis, parvis etiam rebus magnas adjuvari: poëta format vocem pueri balbutientem: jam tum detorquet aurem à sermonibus impudicis: paulò pòst animum quoque imbuit optimis institutis: emendat rusticitatem, livorem, iracundiam. Præclarè gesta narrat: ætatem præsentem instituit exemplis præteritis: consolatur pauperem et laborantem. Unde *verò* innupta adolescentula, et pueri pudici acciperent precationes, nisi Musæ poëtam donâssent? Chorus auxilium petit, et faventes deos animadvertit; flagitat pluvias blandè et ritè supplicans; avertit morbos, arcetque mala impendentia: pacem obtinet, atque annum frugibus abundantem.

NOTES.

120. *Non temere, &c.*] Not easily—scarcely ever is a poet seduced into avarice. Ep. ad Pison. 160.

Hoc, &c.] This is his sole care. The accusative depends on *facere, tractare,* or something similar.

121. *Detrimenta, &c.*] He laughs at—he cares nothing about such paltry matters—compared, that is, with the manufacture of his verses.—Or, perhaps, as matters which concern him not; for he who has nothing, can lose nothing.

122. *Non fraudem, &c.*] He plans no treacheries against a partner or a ward, &c.

Socio.] Od. iii. 24. 60.

123. *Siliquis.*] The pods of the carob-tree—St. John's bread—common in the south of Europe.—The *Ceratonia Siliqua* of Linnæus.

Secundo.] Brown or black flour—certainly of inferior quality. Horace is speaking of hungry poets.

124. *Malus.*] A coward.

125. *Si das hoc, &c.*] If you allow that great things may be aided by little ones, you must allow this, paradoxical as it may seem, that poets benefit society or the state.

126. *Os tenerum.*] *I. e.* boys learn to articulate distinctly by the recital of verses.

127. *Jam nunc.*] *I. e.* while young.

Obscœnis.] From which Horace himself has not always abstained.

128. *Pectus format, &c.*] Instructs—fills with moral precepts, calculated for his advantage, and so *friendly.*

129. *Asperitatis.*] The rough, undisciplined habits of nature, which the sentiments inculcated by poets are calculated to correct and refine. Ovid, ex Pont. i. 6. 7.

130. *Recte facta.*] Honorable actions—fitted to stimulate to emulation.

Orientia, &c.] Supplies the coming times—the youth of the present age, who are to be the men of the next.

131. *Ægrum.*] Scil. *curis.* Distressed with anxieties. Virg. Ecl. i. 13.

132. *Ignara mariti*] I. e. *expers nuptiarum.* Od. iii. 11. 11. The chorus of boys and girls, who sang in the temples.

133. *Unde preces.*] Their precatory hymns to Apollo and Diana on days of solemnity. Carm. Sæc. 3.

Vatem ni, &c.] Unless they have a poet to supply the hymns.

134. *Chorus.*] Of boys and girls.

Poscit opem, &c.] They ask for aid from the Gods, and must be directed by the poets; because these addresses were all *metrical.*

Præsentia, &c.] As if shewing their presence by the aid they furnish.

135. *Cœlestes.*] As in Carm. Sæc. 31.

Doctâ.] *I. e.* by the poet, as χοροῦ διδάσκαλος.

136. *Avertit, &c.*] For Apollo, whose favour the chorus supplicates, is the *Deus Averruncus*—the ἀποτρόπαιος. Carm. Sæc. 64.

137. *Pacem et locupletem, &c.*] Peace and plenty.

Carmine Dî superi placantur, carmine Manes.
Agricolæ prisci, fortes parvoque beati,
Condita post frumenta, levantes tempore festo
Corpus et ipsum animum spe finis dura ferentem,
Cum sociis operum, pueris et conjuge fidâ,
Tellurem porco, Silvanum lacte piabant,
Floribus et vino Genium, memorem brevis ævi.
Fescennina per hunc invecta licentia morem
Versibus alternis opprobria rustica fudit,
Libertasque recurrentes accepta per annos
Lusit amabiliter; donec jam sævus apertam
In rabiem verti cœpit jocus, et per honestas
Ire domos impune minax. Doluere cruento
Dente lacessiti; fuit intactis quoque cura
Conditione super communi: quin etiam lex
Pœnaque lata, malo quæ nollet carmine quemquam
Describi. Vertêre modum, formidine fustis
Ad bene dicendum delectandumque redacti.
Græcia capta ferum victorem cepit, et artes
Intulit agresti Latio. Sic horridus ille
Defluxit numerus Saturnius, et grave virus

Dii superi carmine placantur, nec non et inferi. Antiqui agricolæ robusti, et paucis contenti, post collectas fruges, feriis recreantes corpus ipsamque mentem spe finis laborum patientem, cum participibus laboris, tam liberis quàm fideli uxore, sacrificabant suem Telluri, lac Silvano, flores et vinum Genio *qui facit* recordari brevitatis vitæ. Per hanc consuetudinem inducta cavillatio Fescennina jactavit agrestia dicteria carmine amœbæo, annisque redeuntibus usitata *hæc* licentia hilariter jocata est; usquequò dirum scomma abiit in publicum maledicendi furorem, et nobiles familias temerè impetivit. *Tum* mordacibus dicteriis appetiti gemuerunt: atque etiam *ii, qui* non *fuerant* lacessiti, condoluerunt de publico discrimine. Imò lex et pœna *est* constituta, vetans ullum maledicis versibus notari. *Tunc* fustuarii metu carmen converterunt, ad laudandum et oblectandum revocati. *Deinde* victa Græcia victorem bellicosum devinxit, invexitque disciplinas in rude Latium. Sic aspera poësis Saturnia desiit,

NOTES.

138. *Manes.*] Which were believed to bring calamity, unless propitiated. Epod. 5. 94.

139. *Fortes.*] Laborious.

140. *Levantes.*] Refreshing—recruiting.

141. *Spe finis.*] In the expectation that the hard labours they sustain will have an end—*i. e.* when the harvests are got in.

143. *Piabant, &c.*] Used to propitiate, &c. Compare Cato de R. R. 34. and 83.

144. *Genium, memorem, &c.*] Every man's *Genius* died with him, and therefore was as much interested in enjoying life, as the possessor himself.

145. *Fescennina, &c.*] The rude songs at country revels, in which was indulged the full licence of the tongue. They were the rudiments of the Roman comedy. The name is traced to Fescennia, a town of Etruria, where also nuptial songs, of equal coarseness, were said to have been first invented.

Invecta, &c.] Introduced by this practice—the rites performed at these harvests-home.

147. *Recurrentes.*] *I. e.* annually.

Accepta.] Welcome to the rustics.

148. *Sævus jocus.*] The coarse, biting jest turned into malevolence and scandal.

150. *Cruento.*] From the effect—the bite produced blood.

151. *Intactis.*] *I. e.* by the *dens cruentus.* Those who had not themselves suffered from this licence.

152. *Cura conditione, &c.*] From regard for the common security—all were exposed to attack.

153. *Quæ nollet, &c.*] Against defamation and libel. Sat. ii. 1. 82.

154. *Vertere modum, &c.*] The poets changed their tone—driven, through dread of the bastinado, to keep, as we say familiarly, a good tongue in their head, and to please by other means than scandal.

Fustis.] Not precisely the punishment.—Horace humorously speaks of these libellists as barking dogs, who are silenced with a stick. Epod. 6.

156. *Græcia, &c.*] Conquered Greece took the fierce conqueror captive—subdued him in return, by the chains or charms of literature and taste.

Artes intulit, &c.] Greece carried her arts into rude Italy, as Italy had her arms into Greece.

158. *Defluxit.*] *Ceased* to flow—there was an end of that.

Numerus Saturnius, &c.] The rough verses of the period, before the cultivation introduced by the study of Grecian writers. Festus says, the old verses, in which Faunus seems to have delivered his oracles, were called *Saturnian;* and so were those in which Nævius described the first Punic war.

Et grave virus.] The offensive venom

Munditiæ pepulere; sed in longum tamen ævum
Manserunt hodieque manent vestigia ruris:
Serus enim Græcis admovit acumina chartis,
Et post Punica bella quietus quærere cœpit,
Quid Sophocles et Thespis et Æschylus utile ferrent.
Tentavit quoque rem, si digne vertere posset;
Et placuit sibi, naturâ sublimis et acer;
Nam spirat tragicum satis, et feliciter audet;
Sed turpem putat inscite metuitque lituram.
Crediturum, ex medio quia res arcessit, habere
Sudoris minimum; sed habet Comœdia tanto
Plus oneris, quanto veniæ minus. Aspice, Plautus
Quo pacto partes tutetur amantis ephebi!
Ut patris attenti, lenonis ut insidiosi!
Quantus sit Dossennus edacibus in parasitis!
Quam non astricto percurrat pulpita socco!
Gestit enim nummum in loculos demittere, post hoc
Securus, cadat an recto stet fabula talo.
Quem tulit ad scenam ventoso Gloria curru,

et cultus abegit putidum fœtorem. Attamen diu superfuit, et superest etiamnumquædam rusticitas. Nam tardè *Romani* ingenium appulere ad libros Græcorum; postque bella Carthaginiensia pace fruentes, investigare cœperunt, quid boni continerent Thespis, Æschylus, Sophocles. Quin et tentârunt, an scripta illorum pro dignitate possent transferre *in Latinum sermonem:* et placuerunt sibi animo excelsi et vehementes. Quippe habent de tragico spiritu non parum, nec infeliciter exequuntur: at emendari quod composuerunt, ignominiosum ducunt et aversantur. Putatur comœdia nequaquam esse difficilis, eò quòd materiam sumit è *vitâ* communi. Verùm eò magis operosa est, quò minus habet indulgentiæ. Animadverte, quali modo Plautus sustineat officia adolescentis amatoris, senis avari, lenonis captantis; ut nimius sit Dossennus in parasitis gulosis: ut dissoluto socco per theatra vadat: enimvero gaudet pecuniam inferre in marsupium; deinde non angitur, *seu* fabula intercidat, seu firmo gradu consistat. Qui ad theatrum ducitur superbo curru gloriæ,

NOTES.

—the coarse virulence of the Fescennine songs.

159. *Munditiæ.*] The refinements or proprieties of the Greeks expelled, &c.

160. *Vestigia ruris.*] Of the rude rustic style.

161. *Serus, &c.*] Scil. the Roman. It was late, or long before the Romans applied, &c.

163. *Thespis.*] Ep. ad Pis. 276. and *Æschylus*, 279. of same poem.

Ferrent.] Bring, or supply.

Sophocles.] Of Athens—the poet who carried Greek tragedy to its highest perfection. Died at a great age, 406 B. C.

164. *Rem.*] Greek poems and dramas—subjects treated by Greek poets.

Si, &c.] To translate them.

165. *Et placuit sibi.*] Because they followed a natural bent.

166. *Feliciter audet.*] And were happy—or successful in the bold attempt.

167. *Sed turpem, &c.*] But foolishly thought correction discreditable, and shrunk from the toil. Ep. ad Pis. 293.

Lituram.] Strictly—an erasure effected by smoothing or levelling with the flat end of the *stilus*, the waxed tablets, in the part where correction was desirable.

168. *Creditur, &c.*] Comedy, because it takes its materials from common life, is thought to have little difficulty, and therefore to be entitled to less indulgence for failure; but the fact is, the less the indulgence, the greater the labour required.

170. *Aspice, &c.*] See how—*i. e.* how *ill* Plautus (though thought one of the best) sustains the character of a young lover, &c. Ep. ad Pis. 126.

172. *Attenti.*] Scil. *ad rem.* Careful, or miserly.

173. *Quantus.*] What a poet Dossennus is, &c.—ironically. As if Dossennus's *parasites* had been rather caricatures than portraits. Pliny has a few lines of his H. N. xiv. 13.

174. *Quam non astricto, &c.*] With how loose a sock he treads the stage. Horace censures the general carelessness of the poet in terms applicable in strictness only to the player.

175. *Gestit, &c.*] His purpose in writing comedies is only to put money in his purse, with a perfect indifference about the success of them.

176. *Cadat, &c.*] The unsuccessful play was said, *cadere*—the successful, *stare.* Sat. i. 10. 17.

Recto talo.] Upright—with a firm foot.

177. *Tulit ad scenam.*] Whom vanity—the love of popularity, prompts to write comedies.

occiditur spectatore languido, erigitur attento. Adeò leve et parvum est, quod contristat vel consolatur animum gloriæ cupidum. Apage rem scenicam, si approbatio denegata me reducit mœstum, concessa exultantem. Non rarò quoque audacem poëtam deterret, atque alienat, quòd plures numero, *iique* merito et dignitate inferiores, imperiti et bardi, promptique ad confligendum, si equites dissentiant, mediam inter fabulam petunt vel ursum, vel athletas: his enim plebs delectatur. Sed equites ipsi *abjectâ* aurium voluptate, convertuntur ad oculorum oblectationes instabiles et fluxas: per quatuor aut plures horas vela complicantur, dum fugiunt equitum turmæ et peditum cohortes. Mox reges *antè* fortunati revinctis à tergo manibus trahuntur: properant esseda, pilenta, petorrita, naves: portatur ebur captivum, et Corinthus captiva.

Exanimat lentus spectator, sedulus inflat:
Sic leve, sic parvum est, animum quod laudis avarum
Subruit ac reficit! Valeat res ludicra, si me
Palma negata macrum, donata reducit opimum.
Sæpe etiam audacem fugat hoc terretque poëtam,
Quod numero plures, virtute et honore minores,
Indocti stolidique et depugnare parati,
Si discordet eques, media inter carmina poscunt
Aut ursum, aut pugiles: his nam plebecula gaudet.
Verum equitis quoque jam migravit ab aure voluptas
Omnis ad incertos oculos et gaudia vana.
Quatuor aut plures aulæa premuntur in horas,
Dum fugiunt equitum turmæ peditumque catervæ;
Mox trahitur manibus regum fortuna retortis;
Esseda festinant, pilenta, petorrita, naves;
Captivum portatur ebur, captiva Corinthus.

NOTES.

178. *Lentus.*] One unmoved by the scene before him.

Exanimat.] Mortifies, &c.

Sedulus.] The attentive—arrested by the interest of the piece.

Inflat.] Elates.

179. *Sic, &c.*] So light, so small a matter —the will or caprice of the spectators—is it which depresses or elates the mind of him who is ambitious of applause?

180. *Valeat, &c.*] Adieu to the drama, &c.

181. *Donata reducit, &c.*] Od. iv. 2. 17.

182. *Sæpe, &c.*] This too often deters the poet, who would otherwise venture—that those who are the more in number, but inferior in intelligence and respectability, &c.—*i. e.* the people—the *canaille*.

183. *Quod, &c.*] Because the people—if they do not like the piece—call out, in the middle of it, for bears, &c. Consult the prologue to Terence's Hecyra.

184. *Et depugnare parati.*] To maintain their opinion by violence, if the knights have a different one.

185. *Eques.*] The gentlemen of Rome—the men of education and intelligence—opposed to the *plebecula*. Sat. i. 10. 76.

186. *Aut ursum, &c.*] Because, says the Scholiast, there was then no amphitheatre, and animals and gladiators were exhibited in the same place.

His.] Bears and pugilists.

187. *Verum equitis, &c.*] But now, too, all the knights' pleasure has passed from their ears to their eyes. They are as much delighted now with mere *spectacle* as the rest.

188. *Incertos.*] Doubtful where to turn, for the multitude of objects presented to them.

189. *Aulæa premuntur.*] The curtain, which was not, when the play began, drawn up as with us, but sunk, or let down below the stage.

Quatuor, &c.] For four hours together, or more, the curtain is depressed—the exhibition lasts.

190. *Dum fugiunt, &c.*] *I. e.* whilst battles are represented—splendid triumphs, &c. Compare Cicero's account in a letter to Marius. Ad Div. vii. 1.

191. *Regum fortuna, &c.*] *I. e.* kings subdued by the severity of fortune. Od. i. 34. 12.

Retortis.] Od. iii. 5. 22.

192. *Esseda, &c.*] Gallic and Belgic vehicles, in which were borne the chiefs, spoils, &c. in the triumphal procession.

Naves.] *I. e.* the *rostra* of captured ships—borne in the vehicles.

193. *Ebur.*] Either elephants' teeth, in an *oriental* triumph—or articles made of ivory—valuable for the workmanship as well as the material.

Captiva Corinthus.] Perhaps, splendid as

Si foret in terris, rideret Democritus—seu
Diversum confusa genus panthera camelo, 195
Sive elephas albus vulgi converteret ora—
Spectaret populum ludis attentius ipsis,
Ut sibi præbentem mimo spectacula plura;
Scriptores autem narrare putaret asello 199
Fabellam surdo: nam quæ pervincere voces
Evaluere sonum, referunt quem nostra theatra?
Garganum mugire putes nemus, aut mare Tuscum:
Tanto cum strepitu ludi spectantur et artes,
Divitiæque peregrinæ, quibus oblitus actor
Quum stetit in scenâ, concurrit dextera lævæ.
Dixit adhuc aliquid? Nil sane. Quid placet ergo? 206
Lana Tarentino violas imitata veneno.
Ac ne forte putes me, quæ facere ipse recusem,
Quum recte tractent alii, laudare maligne;
Ille per extentum funem mihi posse videtur 210
Ire poëta, meum qui pectus inaniter angit,
Irritat, mulcet, falsis terroribus implet,
Ut magus, et modo me Thebis, modo ponit Athenis.
Verum age, et his, qui se lectori credere malunt,

O si Democritus viveret, *quàm* rideret, cùm plebs attentè spectat vel novam bestiam conflatam èántherâ et camelo, vel candidum elephantem: *sanè* plebem magis quàm ludos attenderet, velut sibi dantem spectacula plùs *quàm* histriones: poëtas autem diceret commemorare fabulam surdo asino. Etenim quæ vox posset superare murmur, quod reddunt theatra nostra? Credas stridere Gargani silvas, vel Hetruscum mare; tanto cum strepitu spectantur ludi, artificium, et opes exoticæ, quibus cùm circumdatus histrio prodit in theatrum, dextra sinistræ jungitur. *An verò* jam quidpiam locutus est? Nihil profectó. Quid igitur admirantur? Pannum Tarentino succo violas imitantem. Ne verò arbitreris, me parcè laudare *ea*, quæ facere detrectem, quando scitè peragunt cæteri; is poëta mihi videtur posse ambulare per funem extentum, qui meum cor fictis *sermonibus* torquet, stimulat, placat, falsis terroribus concutit, velut magus: ac modò me Thebis, modò Athenis constituit. Age verò, imminue solicitudines eorum etiam, qui malunt se lectori committere,

NOTES.

the captive Corinth, or, as was of old, the triumph on the capture of Corinth. Possibly a representation of the triumph of Corinth.

194. *Si foret, &c.*] If he were alive, Democritus would laugh; and whether a cameleopard or a white elephant arrested the gaping crowd, he would gaze at the people more earnestly than at the exhibition—as the more astounding spectacle. Ep. i. 12. 12.

199. *Asello fabellam.*] According to the Greek proverb—ὄνῳ τις ἔλεγε μῦθον.

200. *Nam quæ, &c.*] What players could so stretch their lungs as to out-roar the tumults of our theatres?

202. *Garganum.*] The forests of Garganus—or Monta S. Angelo, in Apulia. Od. ii. 9. 8.

203. *Artes.*] The elaborate decorations of the scene—dresses, machinery, &c.

204. *Divitiæque.*] Silks, jewels, gold, &c.

Oblitus, &c.] When the actor presents himself—covered with this foreign splendour, the whole assembly begin clapping.

206. *Dixit, &c.*] Before a word is uttered, the people express their delight—struck by the splendour of his dress, &c.

207. *Lana, &c.*] Dresses of cloth dyed at Tarentum, of a violet colour. Pliny, N. H. ix. 63.

Veneno.] The dye. The word is used indiscriminately for dyes and drugs—as *medicare* occurs occasionally for *tingere.*

208. *Ac ne, &c.*] And that you may not think, from these sentiments of mine, that I am depreciating dramatic poets, because I cannot myself accomplish what they do, I will tell you frankly my opinion of a good dramatic poet.

209. *Maligne.*] Grudgingly—less than I ought, or than they deserve.

210. *Ille, &c.*] The poet who is able to agitate, &c.—seems to me to be able to walk upon a tight-rope—by which Horace does not mean to depreciate the labours of the dramatist, but, on the contrary, to express his sense of their difficulty, in the strongest manner he is able.—With us, the illustration unluckily carries with it something of the ridiculous.

211. *Inaniter.*] With a thing in which I have no personal interest—a matter of mere fiction. So also *falsis terroribus.*

213. *Modo ponit, &c.*] Takes me now to Athens—now to Thebes, &c.—*i. e.* makes me imagine myself at these places.

214. *Verum age, &c.*] But come, pay, in their turn, a little regard to those who prefer trusting themselves to a *reader*, rather than submit to the caprice of an insolent *spectator*—*i. e.* to those who write poems, and not plays.

quàm tolerare contemptum spectatoris fastidiosi, si *quidem* vis scriptis implere locum Apollini ritè dicatum, ac poëtis cupiditatem augere ut animosiùs adeant Heliconem præclarum. Certè nobis poëtæ multa sæpe mala creamus (ut mea ipse vineta incidam) dum tibi occupato vel fatigato librum porrigimus; dum offendimur, si quis familiarium redarguerit unum è versiculis *nostris*; dum loca jam recitata repetimus non rogati: dum querimur, non adverti labores nostros, et carmina subtili stylo conscripta; dum speramus fore ut, cùm primùm audieris nos versus condere, sponte et benignè advoces *nos*, atque ab egestate vindices, et scribere imperes. Veruntamen oportet expendere, quales ministros sortiatur virtus in bello et pace conspicua, nec tradenda infimo poëtæ. Alexandro magno placuit ille Chœrilus, qui pro versibus inconditis et inconcinnis obtinuit Philippos, regium numisma.

Quam spectatoris fastidia ferre superbi,
Curam redde brevem, si munus Apolline dignum
Vis complere libris et vatibus addere calcar,
Ut studio majore petant Helicona virentem.
Multa quidem nobis facimus mala sæpe Poëtæ,
(Ut vineta egomet cædam mea,) quum tibi librum
Sollicito damus, aut fesso; quum lædimur, unum
Si quis amicorum est ausus reprêndere versum;
Quum loca jam recitata revolvimus irrevocati;
Quum lamentamur, non apparere labores
Nostros et tenui deducta poëmata filo;
Quum speramus, eo rem venturam, ut, simulatque
Carmina rescieris nos fingere, commodus ultro
Arcessas, et egere vetes et scribere cogas.
Sed tamen est operæ pretium cognoscere, quales
Æditus habeat belli spectata domique
Virtus, indigno non committenda poëtæ.
Gratus Alexandro regi Magno fuit ille
Chœrilus, incultis qui versibus et male natis
Retulit acceptos, regale nomisma, Philippos.

NOTES.

216. *Si munus, &c.*] If you desire to fill the Apollo library with new poems, and add a spur to the poets, that they may with more zeal and fervour repair to green Helicon—allegorically.

Munus, &c.] The Palatine library, attached to the temple of Apollo, and built by the munificence of Augustus, for the public accommodation. Ep. i. 3. 17.

218. *Helicona.*] A mountain of Bœotia.

219. *Multa, &c.*] Bad—meaning foolish, absurd, out of season, as he proceeds to specify.

Poëtæ.] As distinguished from dramatists.

220. *Ut vineta, &c.*] To cut down my own vineyards — proverbial for arguing against one's own interests—cutting one's own throat.

Quum, &c.] For instance, when we force our books upon you at a time when you are occupied with more serious affairs—or fatigued. Ep. i. 13. 4.

223. *Quum loca, &c.*] When we renew our recitations without being requested.

Irrevocati.] As in the theatres; but equally applicable to the readings of poets to parties—common, before printing afforded the ready means of circulation.

224. *Non apparere.*] Are not known as they deserve—nor estimated at their just value.

225. *Et tenui, &c.*] Of a fine and delicate thread—elaborated with care and skill. Descriptively of *nostros labores*—not in a depreciating sense.

226. *Quum speramus, &c.*] When we hope the result will be, as soon as you learn we make verses, you will kindly send for us—and forbid us to want—and force us to write.

228. *Egere vetes.*] *I. e.* give us something to live upon.

Cogas.] With a welcome force.

229. *Sed tamen, &c.*] But, notwithstanding all those follies and foibles which poets commit—it is worth your while to encourage the man who celebrates the achievements of the great, and not do as Alexander did.

230. *Æditus, &c.*] As if poets were the natural guardians of the temple of virtue.

Spectata, &c.] Virtue which has been exerted with success at home and abroad.

231. *Non committenda, &c.*] Which ought not to be to a worthless scribbler, but to the noblest poets—to be worthily celebrated.

232. *Alexandro.*] King of Macedonia, and conqueror of Asia. Died 323 B. C.

Gratus Alex.] That Chœrilus who owed his Philips to his wretched verses, was a favourite of the Great Alexander. Yet Alexander is reported, and probably truly, to have said, he would rather be Homer's Thersites, than Chœrilus's Achilles. The money might have been given, as Sylla gave it to a poet—not to write any more. Horace chooses to represent Alexander in a different light.

234. *Philippos.*] Gold coin, struck by

"A blunderer was Chœrilus; and yet
This blunderer was Alexander's pet,
And for the ill-stamped lines that left his mint
Received good money with the royal print."

Conington.

Sed veluti tractata notam labemque remittunt
Atramenta, fere scriptores carmine fœdo
Splendida facta linunt. Idem rex ille, poëma
Qui tam ridiculum, tam care prodigus emit,
Edicto vetuit, ne quis se præter Apellen
Pingeret, aut alius Lysippo duceret æra
Fortis Alexandri vultum simulantia. Quod si
Judicium subtile videndis artibus illud
Ad libros et ad hæc Musarum dona vocares,
Bœotûm in crasso jurares aëre natum.
At neque dedecorant tua de se judicia, atque
Munera, quæ multâ dantis cum laude tulerunt,
Dilecti tibi Virgilius Variusque poëtæ;
Nec magis expressi vultus per aënea signa,
Quam per vatis opus, mores animique virorum
Clarorum apparent. Nec sermones ego mallem
Repentes per humum quam res componere gestas,
Terrarumque situs et flumina dicere, et arces
Montibus impositas, et barbara regna, tuisque
Auspiciis totum confecta duella per orbem,
Claustraque custodem pacis cohibentia Janum,
Et formidatam Parthis te principe Romam,
Si, quantum cuperem, possem quoque; sed neque parvum

At quemadmodum atramentum contractum imprimit notam et maculam, *sic* ferè scriptores rudi carmine inquinant gesta illustria. Is ipse rex, qui tam indignum carmen tam caro *pretio* emit profusus, decreto interdixit, ne pingeret se quisquam nisi Apelles, neve alius *quàm* Lysippus effingeret ex ære imagines strenui Alexandri. Quòd si judicium hoc solers in æstimandis artibus vocares ad scripta, et ad munera ista Musarum, affirmares ortum in pingui aëre Bœotiorum. Verum selecti à te, *Auguste*, poëtæ Virgilius et Varius non turpant tua de se judicia, et dona, quæ acceperunt plurimâ cum gloriâ largientis. Virorum autem illustrium vultus æreâ effigie expressi non plùs fulgent, quàm mores et ingenium versibus poëtæ. Ego *verò* non mallem scribere humiles sermones, quàm *tua* celebrare facinora, et situs regionum, et fluvios, et arces montibus inædificatas, et *victos* reges barbaros, et bella tuis auspiciis orbe toto finita, et templum includens Janum pacis custodem, et Romam te regnante Parthis metuendam; si *quidem* tantum valerem, quantum exoptarem. At

NOTES.

Philip, the father of Alexander, and named from him.

235. *Tractata.*] Scil. with the hands.

Notam, &c.] Leave a stain—so bad writers blot or dim—depreciate the noble deeds they attempt to celebrate.

236. *Fere.*] Often—Ep. i. 19. 5.

237. *Idem.*] Yet that same king—as if in wonderment that a man whose taste could appreciate the merits of Apelles and Lysippus, could be pleased with Chœrilus. The way is thus paved for eulogising the sounder judgment of Augustus.

239. *Apellen, &c.*] Apelles was a native of Cos, and Lysippus of Sicyon—both artists at the head of their respective professions, in the age of Alexander.

240. *Alius Lysippo.*] Greek—ἄλλος Λυσίππου—any other than Lysippus.

Duceret, &c.] Should *cast* the bronze which was to represent the form and features of Alexander.

241. *Quod si, &c.*] But this judgment (Alexander's) thus discerning in sculpture and painting—if you direct it to poetry, you might swear it had sprung in the dense atmosphere of Bœotia—*i. e.* was utterly without discernment.

244. *Bœotûm, &c.*] Corn. Nepos, in Alcib. 11.

245. *At neque, &c.*] But neither Virgil nor Varius disgrace, in like manner, *your* judgment—nor the presents which they have received to the great honour of the giver—your patronage of them does credit to your judgment. Each is said to have been presented with *decies sestertiûm*.

248. *Nec magis expressi, &c.*] Compare Od. iv. 8. 13—20.

250. *Apparent.*] Are represented—rendered conspicuous.

Sermones, &c.] Alluding to his own Satires and Epistles.

251. *Res componere, &c.*] To write an Epic, &c.

252. *Arces.*] Fortresses erected by Augustus, to protect the boundaries of the empire.

253. *Barbara, &c.*] Conquests of barbarous realms and nations.

255. *Claustraque.*] Od. iv. 15. 9.

256. *Formidatam, &c.*] Carm. Sæc. 54.

tua majestas non admittit exile carmen: et mea verecundia rem aggredi veretur, ad quam vires minimè sufficiunt. Porrò officia stultè gravant eum, quem colunt, præsertim cùm se protrudant versibus et carmine. Enimvero citiùs quisque discit, ac faciliùs recordatur, id quod deridet, quàm quod æstimat et miratur. *Ego quidem* sperno sedulitatem, quæ mihi molestiam creat; et nolim usquam cerâ effingi malè expresso vultu, aut versibus inconditis laudari: ne erubescam turpi affectus dono, simulque cum laudatore meo patente cistâ jacens deporter in vicum, *ubi* venduntur thus, aromata, piper, et quodcunque involvitur insulsis chartis.

Carmen majestas recipit tua, nec meus audet
Rem tentare pudor, quam vires ferre recusent.
Sedulitas autem stulte, quem diligit, urget,
Præcipue quum se numeris commendat et arte:
Discit enim citius meminitque libentius illud,
Quod quis deridet, quam quod probat et veneratur.
Nil moror officium, quod me gravat, ac neque ficto
In pejus vultu proponi cereus usquam,
Nec prave factis decorari versibus opto:
Ne rubeam pingui donatus munere, et una
Cum scriptore meo capsâ porrectus apertâ
Deferar in vicum vendentem tus et odores,
Et piper, et quicquid chartis amicitur ineptis.

NOTES.

258. *Recipit.*] Does not suffer—must not be disgraced.

259. *Ferre recusent.*] What my strength is unequal to. Line 208. Ep. ad Pis. 39.

260. *Sedulitas, &c.*] Importunity—obtrusiveness – especially that of poets—annoys the patron, &c.

262. *Discit enim, &c.*] And does so, foolishly—for the patron detects more quickly, and remembers more willingly, what he laughs at, than what he approves and respects.

264. *Nil moror, &c.*] I care not, he cries, for the zeal or devotion which annoys, &c. The assumed sentiments of Augustus, or of the patron, generally.

267. *Ne rubeam, &c.*] Lest I should blush at being presented with some stupid verses, and, laid out—exposed to public derision, along with my panegyrist in some *capsa aperta*, be taken to the street where they sell, &c.

268. *Capsâ.*] In Sat. i. 4. 22. the porte-feuille which contained Fannius's verses. A receptacle for verses.

Porrectus.] As if described at full length, in a poem written by him.

Apertâ.] Accessible to every one—which every one may examine.

270. *Quicquid, &c.*] Whatever is usually wrapped in waste-paper.

Ineptis.] Fit for nothing else.

EPISTOLA II.

AD JULIUM FLORUM.

O Flore, amice fidelis probo et illustri Neroni, si fortè aliquis vellet tibi venundare servum Tibure aut Gabiis oriundum, atque tibi sic loquatur: Iste sincerus, et integer à capite ad calcem,

Flore, bono claroque fidelis amice Neroni,
Si quis forte velit puerum tibi vendere natum
Tibure vel Gabiis, et tecum sic agat, "Hic et
Candidus et talos a vertice pulcher ad imos,

NOTES.

EPIST. II.

Horace can write neither letters nor poems. He is too indolent for correspondence; and besides, instead of cultivating the Muses, he has devoted himself to the graver pursuits of philosophy.

1. *Neroni.*] Tiberius Claudius Nero—the successor of Augustus in the empire.

Flore.] To the same Florus, there and here, apparently, in the East, with Tiberius, was written the third of the first book of Epistles.

3. *Tecum sic, &c.*] Should thus treat with you—offer to sell a slave on these terms, and with these commendations.

4. *Candidus.*] Referrible to the boy's complexion.

768 "and together with my chronicles, like a
corpse stretched out in an open coffin,
be carried down into the street where
they sell frankincense and scent and
pepper, and all that is wrapped in the
pages of the dunce". Hor. ii.

Fiet eritque tuus nummorum millibus octo,
Verna ministeriis ad nutus aptus heriles,
Litterulis Græcis imbutus, idoneus arti
Cuilibet; argillâ quidvis imitaberis udâ:
Quin etiam canet indoctum, sed dulce bibenti.
Multa fidem promissa levant, ubi plenius æquo
Laudat venales, qui vult extrudere, merces;
Res urget me nulla: meo sum pauper in ære.
Nemo hoc mangonum faceret tibi; non temere a me
Quivis ferret idem: semel hic cessavit, et, ut fit,
In scalis latuit metuens pendentis habenæ.
Des nummos, excepta nihil te si fuga lædit."
Ille ferat pretium pœnæ securus, opinor.
Prudens emisti vitiosum; dicta tibi est lex:
Insequeris tamen hunc et lite moraris iniquâ?
Dixi me pigrum proficiscenti tibi, dixi
Talibus officiis prope mancum; ne mea sævus
Jurgares, ad te quod epistola nulla veniret.

tibi vendetur octo millibus nummorum; famulus promptus obsequi nutibus heri, literis Græcis eruditus, omnis disciplinæ capax: *hunc velut* molle lutum ut libuerit finges: cantabit etiam sine arte, quod jucundum inter epulas. Nimiæ pollicitationes minuunt fidem, quando plusculùm laudat merces venales, qui cupit *eas* citò vendere: at nulla me necessitas premit: in propriis bonis modicus sum: nullus negotiator sic tecum ageret: non alius *à te* idem à me facilè obtineret. Hic semel cessator fuit, atque, ut accidit, *interdum* se occultavit metu scuticarum ad scalas suspensarum. Trade pecuniam, si te non offendit fuga, quam excipio. *Post hæc* accipiet mango nummos sine metu pœnæ, ut credo: *tu* sciens emisti pravum: significata tibi fuit conditio: hunc nihilominùs insequeris, et injustâ lite implicas. Te discedentem admonui me pigrum esse, et ad ejusmodi officia minimè sedulum; ne graviùs irascereris, si nullas ad te literas mitterem.

NOTES.

5. *Eritque tuus.*] He is yours for 8,000 sesterces.

6. *Ministeriis aptus.*] Ready for any office at the nod of his master.

Verna.] Home-born—a recommendation, as not being corrupted by variety of service, or by mixing with the common herd of slaves.

7. *Litterulis.*] By this diminutive the *mango* intimates that the boy knew a *little* Greek.

Idoneus, &c.] You may make any thing of him—he will be like clay in your hands, to be fashioned to any shape.

9. *Quin etiam, &c.*] He will sing, too—not with any science, but very agreeably, over your wine.

10. *Multa, &c.*] If I praise him too much, you will suspect, &c.

12. *Meo sum, &c.*] Though poor, I am not in debt—my money is my own, *not another's*—and so, have no pressing occasion to sell him.

13. *Nemo, &c.*] None of the regular slave-dealers would do this for you—would sell him you at this price.

Non temere, &c.] Nor would I do it for every body—It is not every one who should have him at this price. I wish to oblige *you*.

14. *Semel hic, &c.*] Once he neglected his business, &c. vaguely. The implication is, not that he had *run away* (for he had concealed himself under the stairs), but was apt to be idle.

Ut fit.] Refers to *latuit* only.

15. *In scalis, &c.*] *I. e.* to escape a flogging for his offence. It was a dark place, fit for concealment. Cicero says of Clodius (pro Milone 15.) *fugiens in scalarum tenebris se abdidit.*

Pendentis.] *I. e.* Impending—which the boy knew awaited him for his fault.

16. *Des nummos, &c.*] Take him, if this one fault forms no serious objection.

Fuga.] Neglect of his duties, and consequent absconding.

17. *Pœnæ securus.*] Without fear of incurring any penalty—for he told you the boy's fault. The seller was bound to disclose the slave's faults. Cic. de Off. iii. 91.

18. *Prudens, &c.*] You knew when you bought him—you were told, in effect, he was a bad one.

Dicta tibi lex.] The man was obliged by the law to state to you his faults—and he did state them;—the law was obeyed—justice was done you.

19. *Insequeris, &c.*] Do you, nevertheless, prosecute the man, and harass him with a vexatious suit?

20. *Dixi, &c.*] His case is mine. I told you when you were setting off, I was an indolent man, &c.

21. *Officiis mancum, &c.*] And almost physically disabled for such duties—unable to write letters.

Ne, &c.] Expressly that you might not get in a rage, and scold me for not writing letters.

Sævus.] Severely—the word expresses *great* anger—rage.

Quid tum profeci, mecum facientia jura
Si tamen attentas? Quereris super hoc etiam, quod
Expectata tibi non mittam carmina mendax.
Luculli miles collecta viatica multis
Ærumnis, lassus dum noctu stertit, ad assem
Perdiderat; post hoc vehemens lupus, et sibi et hosti
Iratus pariter, jejunis dentibus acer,
Præsidium regale loco dejecit, ut aiunt,
Summe munito et multarum divite rerum.
Clarus ob id factum donis ornatur honestis;
Accipit et bis dena super sestertia nummûm.
Forte sub hoc tempus castellum evertere prætor
Nescio quod cupiens, hortari cœpit eundem
Verbis, quæ timido quoque possent addere mentem:
"I, bone, quo virtus tua te vocat; i pede fausto,
Grandia laturus meritorum præmia! Quid stas?"
Post hæc ille catus, quantumvis rusticus, "Ibit,
Ibit eo, quo vis, qui zonam perdidit," inquit.
Romæ nutriri mihi contigit, atque doceri,
Iratus Graiis quantum nocuisset Achilles.
Adjecere bonæ paulo plus artis Athenæ,

Quid verò profuit, quandoquidem leges mihi faventes aggrederis? Expostulas quoque, quoniam speratos versus haud misi fallax. *Verùm attende paulisper.* Luculli miles viæ subsidium multis laboribus comparatum amiserat integrum, dum nocte dormiret fatigatus. Inde lupus violens, tam sibi quàm hosti infensus, ardens famelicis dentibus, regis præsidium depulit statione probè munitâ, multisque opibus instructâ: ob id *verò* facinus pulchris muneribus afficitur, accipitque plus quàm viginti *millia* sestertiûm nummorum. Eodem fermè tempore volens imperator diruere castrum quoddam, cœpit hunc ipsum *militem* adhortari sermonibus; qui vel ignavo possent animos dare: Ito, generose, quò te tua virtus vocat: perge felicibus auspiciis, magna pro faciendis munera consecuturus. Cur moraris? Tum ille astutus, etsi agrestis, ait: Vadat illuc, vadat, quò jubes, qui loculos amiserit. Ego Romæ educatus et edoctus sum, quantum damni Græcis attulisset Achilles offensus. *Deinde* insignes Athenæ aliquantò plus doctrinæ contulerunt,

NOTES.

23. *Mecum facientia, &c.*] The very conditions which acquit me of offence.

24. *Super hoc.*] In addition to this, you complain also, &c.

25. *Expectata, &c.*] As if I had given you reason to expect some verses, and had broken an implied promise; but I can write no more verses—I am like Lucullus's soldier.

26. *Luculli.*] Ep. i. 6. 41.

Viatica.] Every thing that belonged to him—strictly, supplies for a journey.

Collecta.] From his pay, and the spoils of war.

Multis ærumnis.] Endured in a long service.

27. *Ad assem.*] To the last *as*—all.

28. *Post hoc.*] *I. e.* this loss of his *viatica.*

Vehemens lupus.] Scil. *ut.* Like a wolf enraged.

29. *Jejunis dent.*] In accordance with *vehemens*—whom *hunger* made fierce.

30. *Regale.*] Belonging to Mithridates, king of Pontus, against whom Lucullus commanded the Roman troops.

Loco, &c.] *I. e.* from a place well provisioned and defended—which the garrison was strong enough to defend.

32. *Donis honestis.*] Honourable testimonies of his valour—*coronæ murales*, &c.

33. *Super, &c.*] In addition to the honours, &c.

34. *Prætor.*] The commander—Lucullus.

36. *Timido quoque.*] Even to a coward.

40. *Qui zonam, &c.*] That is—as I did, when I lost mine—now I have no longer occasion to incur fresh hazards. The case was similar with Horace—he had acquired, through his verses, independence, and was no longer disposed to scribble.

Zonam.] The girdle, in which the wearer usually secured his money.

41. *Romæ, &c.*] I happened to be brought up at Rome, and educated at a school where Greek was taught—where I read Homer. Sat i. 5. 71.

43. *Bonæ.*] Expressive of affectionate recollection.

Artis.] Instruction.

Scilicet ut possem curvo dignoscere rectum,
Atque inter silvas Academi quærere verum.
Dura sed emovêre loco me tempora grato,
Civilisque rudem belli tulit æstus in arma,
Cæsaris Augusti non responsura lacertis.
Unde simul primum me dimisere Philippi,
Decisis humilem pennis, inopemque paterni
Et laris et fundi, paupertas impulit audax,
Ut versus facerem. Sed, quod non desit, habentem,
Quæ poterunt unquam satis expurgare cicutæ,
Ni melius dormire putem quam scribere versus?
Singula de nobis anni prædantur euntes;
Eripuere jocos, Venerem, convivia, ludum;
Tendunt extorquere poëmata. Quid faciam vis?
Denique non omnes eadem mirantur amantque:
Carmine tu gaudes, hic delectatur iambis;
Ille Bioneis sermonibus et sale nigro.
Tres mihi convivæ prope dissentire videntur,

nempe ut possim pravum ab honesto distinguere, ac veritatem indagare in nemore Academi. Sed infortunata tempora abstraxerunt me loco jucundo, et civiles fluctus militiæ imperitum appulerunt ad exercitum nequaquam parem viribus Augusti Cæsaris. Unde statim ut Philippi me exemerunt abjectum amputatis alis, spoliatumque domo et bonis paternis; audax inopia adegit carmina componere. Nunc autem possidens quantum sufficit, quibus pharmacis unquam curari possim, si satius non ducerem quiescere, quàm versus condere? Ætas defluens omnia *paulatim* aufert à nobis: jam eripuit jocos, amores, convivia, facetias: conatur et abstrahere *facultatem* poëticam: quid jubes *ut* agam? Denique non omnibus eadem placent. Tu versus lyricos amas, ille iambicos. Hic gaudet satiris et dicteriis mordacibus. *Et quidem* tres convivæ raro idem appetunt,

NOTES.

44. *Scilicet, &c.*] To distinguish right from wrong, and search for truth in the groves of Academus—to study philosophy in the school of the academics.

Curvo—rectum.] The metaphor is taken from geometrical lines.

45. *Academi.*] The Academia (so named from the hero, Academus, Diog. Laert. iii. 7.) or Gymnasium, in which Plato once lectured, was a grove, or park, near the city.

46. *Dura, &c.*] But unhappy times forced me to abandon that agreeable residence.

47. *Civilisque.*] And the tide of civil war bore me into the midst of an army, which was not capable of resisting the strength of Cæsar.

In arma.] *I. e.* taken up by Brutus and Cassius against Octavius and Antony.

Rudem belli.] Young, and entirely without experience—had seen no service. Horace was, nevertheless, made at once a Tribune in the legions of Brutus. Sat. i. 6. 48.

48. *Responsura.*] Sat. ii. 7. 85.

49. *Unde, &c.*] From which service, or war.

Simul primum, &c.] When the defeat of Brutus at Philippi, &c. Od. ii. 7. 10.

50. *Decisis pennis.*] With my wings clipped—my ambitious hopes cut down.

Inopemque.] Stript of my paternal property. He was in the proscription lists of the triumvirate.

51. *Audax, &c.*] Which makes people dare, or attempt what they would not, without the stimulus, dream of.

52. *Sed, quod, &c.*] But what *cicutæ* will ever cure me of the madness of poetry, now that I have enough for my wants, if I do not prefer sleeping to scribbling.

Quod non desit, &c.] As much as leaves nothing wanting—*i. e.* as is sufficient.

53. *Cicutæ.*] Hemlock—like hellebore—regarded among the Romans, as a specific for the cure of madness.

55. *Singula, &c.*] Horace gives further reasons for abandoning poetry—his age, and consequent change of feelings—the conflicting tastes of his friends—the interruptions of Rome, &c.

Singula.] One after another.

Nobis anni.] Ep. i. 1. 4. Od. iv. 1. 3. Virg. Ecl. ix. 51.

Euntes.] Never stopping. Ep. ad Pis. 176.

57. *Tendunt extorquere.*] Wrench from me my poetical powers.

Quid faciam vis?] What do you wish me to do—what sort of poetry to write?—*i. e.* on the supposition, I am inclined to write.

59. *Carmine.*] Lyrics. Horace separates Iambics from *Lyrics* in Ep. i. 19. 23.

60. *Bioneis.*] Such severe or bitter satires as Bion of the Borysthenes wrote—who, according to Diog. Laertes, spared neither Gods nor men.

Nigro.] As *ater*, in the same sense, Ep. i. 19. 3.

61. *Tres mihi, &c.*] You are like three guests, no two of whom are pleased with the same thing.

quin diversa longè dissimili gustu volunt. Quid tribuam? quid negem? Tu recusas quod alius petit. Quod cupis, illud amarum et grave duobus videbitur. Præterea numquid putas me Romæ posse condere carmina tot inter solicitudines et molestias? Hic rogat *ut pro se* spondeam: ille *ut* audiam quæ composuit, dimissis quibuscumque officiis; alter habitat in colle Quirinali, alter in ultimo Aventino: ambos adire oportet: cernis loca satis distantia. At vacuæ sunt viæ, ut nihil cogitabundum impediat. *Imò* occurrit operum conductor *cum* mulis et bajulis properans; machina lapidem aut trabem ingentem attollit: pompa funebris decertat cum magnis plaustris: illâc rabiosa canis, istâc porcus cœnosus discurrit. Age modò, versus optimos animo finge. *Verùm* scriptor omnis petit solitudinem, urbesque vitat, jure cliens Bacchi quietem et otium amantis. Tu *verò* me jubes mediis in tumultibus noctis ac diei Lyrica scribere, et poëtarum ardua studia consectari? Ingeniosus quispiam Athenis tranquillis addictus

Poscentes vario multum diversa palato.
Quid dem? quid non dem? Renuis tu, quod jubet alter;
Quod petis, id sane est invisum acidumque duobus. 64
Præter cetera me Romæne poëmata censes
Scribere posse, inter tot curas totque labores?
Hic sponsum vocat, hic auditum scripta, relictis
Omnibus officiis; cubat hic in colle Quirini,
Hic extremo in Aventino, visendus uterque;
Intervalla vides humane commoda. Verum
Puræ sunt plateæ, nihil ut meditantibus obstet. 71
Festinat calidus mulis gerulisque redemtor;
Torquet nunc lapidem, nunc ingens machina tignum;
Tristia robustis luctantur funera plaustris; 74
Hac rabiosa fugit canis, hac lutulenta ruit sus:
I nunc, et versus tecum meditare canoros.
Scriptorum chorus omnis amat nemus et fugit urbes,
Rite cliens Bacchi, somno gaudentis et umbrâ:
Tu me inter strepitus nocturnos atque diurnos 79
Vis canere et contracta sequi vestigia vatum?
Ingenium, sibi quod vacuas desumsit Athenas,

NOTES.

65. *Præter.*] Besides—or like *inter cuncta* in Ep. i. 18. 96. beyond every other reason.

67. *Hic sponsum, &c.*] One summons me to give security for him in the Courts, (Sat. ii. 6. 23.) another to listen to his verses—to the neglect of every other duty.

68. *Cubat.*] Confined to his bed. Sat. i. 9. 18.

69. *Visendus, &c.*] Both must be called upon—one on the Quirinal, the other on the Aventine.

70. *Intervalla, &c.*] You see how obligingly convenient the distance is.

Humane, &c.] Ascribing, thus sportively, a kind consideration on the part of these places thus remotely situated with respect to each other.

Verum puræ.] But the streets are free—there is nothing to prevent poets, while walking through them, from meditating their verses, &c.

72. *Festinat, &c.*] Why there is some builder, &c. Horace replies to the suggestion, that a poet might make verses in the streets.

Calidus.] In heat and bustle—eager to get on with his loads, &c. Od. iii. 1. 35.

Mulis.] Supply *cum.*

Gerulis.] Workmen—carrying their tools and materials.

73. *Torquet, &c.*] Twists up over your head—a crane-wheel here winds up a great stone, and there a great piece of timber, &c. Od. iii. 10. 10.

74. *Tristia, &c.*] Funeral processions encountering waggons block up the road. Sat. i. 6. 42.

Robustis.] Great heavy waggons.

76. *I nunc, &c.*] Ep. i. 6. 17.

Canoros.] Tuneful—amidst this uproar.

78. *Rite cliens, &c.*] Clients of Bacchus *ex officio*—under his especial protection.

Somno.] Quiet and retirement. Ep. i. 5. 10.

79. *Tu, &c.*] And yet *you*, who should know better, wish me, amidst the tumults, day and night, of Rome, to make verses, &c.

80. *Contracta.*] Traces, which are not to be found in the public streets of the city, but in the *secluded retreats* of the country.

81. *Vacuas.*] Where is none of the bustle of business—a place adapted to the calm pursuits of literature. Ep. i. 7. 45.

"Charmingly ingenious"
Ath.

contrived "to follow the path of minstrelsy trodden by few". Globe

Et studiis annos septem dedit, insenuitque
Libris et curis, statuâ taciturnius exit
Plerumque, et risu populum quatit; hîc ego rerum
Fluctibus in mediis et tempestatibus urbis
Verba lyræ motura sonum connectere digner?
Frater erat Romæ consulti rhetor, ut alter
Alterius sermone meros audiret honores,
Gracchus ut hic illi foret, huic ut Mucius ille.
Quî minus argutos vexat furor iste poëtas?
Carmina compono, hic elegos, mirabile visu
Cælatumque novem Musis opus! Aspice primum,
Quanto cum fastu, quanto molimine circum-
Spectemus vacuam Romanis vatibus ædem!
Mox etiam, si forte vacas, sequere, et procul audi,
Quid ferat, et quare sibi nectat uterque coronam.
Cædimur, et totidem plagis consumimus hostem,
Lento Samnites ad lumina prima duello.
Discedo Alcæus puncto illius: ille meo quis?

ibique septem *per* annos studiis operatus, sedulæ librorum incumbens *lectioni*, prodit interdum taciturnior *quàm* statua, et populo ludibrium exhibet. *Ergone* hîc ego inter agitationes ac strepitus civitatis animum inducam meum aptare voces lyrâ canendas? *Insuper et alia quæ deterreant accipe:* Rhetor *quidem* erat Romæ frater jurisperiti, qui alter alterius perpetuas laudes audiebant. Hic illi quasi Gracchus, ille huic tanquam Mucius prædicabatur. Nihilò *certè* minùs insania ista detinet poëtas loquaces? Odas ego scribo, hic elegias, opus admirandum et à novem Musis elaboratum. Animadverte primò quantâ cum arrogantiâ et anxietate contemplemur *Apollinis* templum Romanis poëtis destitutum. Deinde, si per otium licet, assectare quoque, et eminus ausculta quid quisque asserat, et cur sibi lauream attribuat. Conficimur, totidemque vulneribus afficimus adversarium, lentâ pugnâ *usque* ad vesperam, *quasi* Samnites. Illius sententiâ sum Alcæus: ille meâ quis *erit?*

NOTES.

82. *Insenuitque.*] And grown old—or spent his time, till he looks prematurely old, in reading and meditation. Ep. i. 7. 85.

83. *Exit.*] Becomes—ends. Ep. ad Pis. 22.

84. *Et risu.*] And makes every body shake with laughter, at the sight of a man so silent and absorbed.—People may study as much as they please at Athens—at Rome it is impracticable.

85. *Fluctibus, &c.*] Tossed like the sea in a storm.

86. *Verba lyræ, &c.*] Od. ii. 12. 4; iv. 9. 4.

Digner, &c.] Can I think writing lyrics an occupation for Rome?

87. *Frater, &c.*] Horace here abruptly, as he often does, and without obvious connection, starts another cause, which averts him from poetry—the egregious vanity of the poets, and their gross flattery of each other.

Frater erat, &c.] There were two friends at Rome, one a lawyer, the other an orator, (or a rhetorician, *i. e.* a teacher of oratory.) The lawyer called his brother a Gracchus; and the orator returned the compliment by styling the lawyer a Mucius. So it is with the poets, &c.

Frater.] Not by birth, but friendship. Ep. i. 3. 35.

88. *Meros honores.*] Nothing but compliments and courtesies.

89. *Gracchus.*] Cicero speaks of Tiberius Gracchus as eminent for his eloquence. Brut. 7.

Mucius.] Q. Mucius Scævola—a distinguished name among Roman lawyers.

90. *Quî minus, &c.*] Does not the same fury—folly possess the poets—*i. e.* of extolling one another to the skies?

Argutos.] As *olor argutus.* Virg. Ecl. ix. 36.

92. *Cælatumque.*] A work carved or cut by the nine Muses themselves! In Ep. ad Pis. 442. verses are *tornati.*

93. *Molimine.*] The self-importance of the poet.—With what an air of importance we, &c.

94. *Vacuam.*] Open to receive the Roman poets.

Ædem.] The Palatine library attached to the *temple* of Apollo. Sat. i. 10. 38.

95. *Sequere, &c.*] Follow us to the library, &c.

96. *Quid ferat.*] What each produces, or recites—and why it is that each binds a wreath for the other.

97. *Cædimur, &c.*] We give each other stroke for stroke—like Samnite gladiators, who fight through the long day till dusk—an eternal reciprocation of compliments.

98. *Samnites.*] A class of gladiators—named, apparently, from the use of Samnite weapons. Sat. ii. 6. 44.

Ad prima lumina.] Till dusk—when people lit their lamps. Sat. ii. 7. 33.

99. *Puncto illius, &c.*] By his vote or suffrage, &c. The suffrages at elections in the

quis, nisi Callimachus? Si *quid* amplius petere videatur, dicetur Mimnermus, et exornabitur vocabulo quod optaverit. Multa *quidem* perfero, ne irritem Poëtas, ut plurimùm iracundos, quando *quidpiam* compono, et vulgi approbationem enixis precibus flagito: *at* post finita studia cùm ad memet redii, ipse aures occludam *antè* apertas temerè recitantibus. Deridentur qui scribunt inconcinnos versus, sed auctores ipsi sibi placent et applaudunt, ac felices venditant quod composuerunt, si à te non laudentur. Verùm quisquis carmen exactum scribere voluerit, *is* cum chartâ accipiet animum boni critici: quæ dictiones minùs aptæ et pulchræ judicabuntur, ultrò expunget, etsi reluctantes amoveantur, et adhuc inclusæ sint in Vestæ sacrario: solers adhibebit splendidas rerum appellationes, ac diu populo ignotas producet: quas olim Catones et Cethegi usurpârunt,

Quis nisi Callimachus? si plus apposcere visus,
Fit Mimnermus, et optivo cognomine crescit.
Multa fero, ut placem genus irritabile vatum,
Quum scribo, et supplex populi suffragia capto:
Idem, finitis studiis, et mente receptâ,
Obturem patulas impune legentibus aures.
Ridentur mala qui componunt carmina: verum
Gaudent scribentes, et se venerantur, et ultro,
Si taceas, laudant, quicquid scripsere, beati.
At qui legitimum cupiet fecisse poëma,
Cum tabulis animum censoris sumet honesti;
Audebit, quæcunque parum splendoris habebunt,
Et sine pondere erunt, et honore indigna ferentur,
Verba movere loco, quamvis invita recedant,
Et versentur adhuc intra penetralia Vestæ.
Obscurata diu populo bonus eruet, atque
Proferet in lucem speciosa vocabula rerum,
Quæ, priscis memorata Catonibus atque Cethegis,

NOTES.

Campus Martius were marked in the poll-books, as they were received, by a *punctum*. Ep. ad Pis. 343.

100. *Callimachus.*] A native of Cyrene. An elegiac poet—one of the Pleiades of the court of Ptolemy. A few epigrams and hymns survive.

101. *Mimnermus.*] Ep. i. 6. 35.

Optivo.] By the name he most wished for—Mimnermus.

102. *Multa fero, &c.*] I endure much to conciliate the irritable race, while I myself am writing, and am a suppliant for their 'sweet voices'—as if he was obliged to listen to their bad poetry, to get himself attended to. This is all said playfully—he himself did nothing of the kind.

104. *Idem, &c.*] But now that I have done with poetry, and am sane again, I can, with impunity, stop up my ears against them.

106. *Ridentur, &c.*] The writers of bad poetry are laughed at; but no matter, they themselves are delighted—have a profound respect for their own productions; and if you are silent, applaud themselves—happy, let them write what they will. Catull. xxii. 14.

109. *Legitimum.*] A good poem—one written according to the directions which follow.

110. *Cum tabulis, &c.*] The spirit of an honest censor—*i. e.* he will write with a resolution to erase whatever deserves erasion—as the censor erases the unworthy names he finds the rolls of the senators and knights.

111. *Audebit.*] He will not hesitate—will have courage enough.

Parum splendoris.] What has no splendour or dignity—no elegance suited to the occasion. Like the knight who is no longer able to maintain the splendour becoming his rank, and whose horse was accordingly taken from him by the censor.

112. *Sine pondere.*] As *versus gravitate minores.* Sat. i. 10. 54.

113. *Movere loco.*] Still with allusion to the censor—who expelled from the senate *honore indignos.*

Quamvis, &c.] Although they retire with reluctance, and still lurk in the poet's study, as if protected in the shrine or sanctuary of Vesta.

115. *Obscurata, &c.*] And as the *good* writer, or poet, will thus reject words which, though in common use, have ceased to be elegant or decorous—so will he revive, &c.

Bonus.] As being thus *equitable.*

Obscurata diu, &c.] He will rescue from oblivion, and bring into light, for the use of the nation, to whom they have long been strangers, good old words, which, though employed by the Catos and the Cethegi, disuse and neglect have long suppressed.

116. *Speciosa.*] Singularly significant—expressive. Ep. ad Pis. 319.

117. *Catonibus.*] Cato, the censor, 519.

"I would stop my ears, once open to those who read without requital": Stob. vi

"and was not quite a madman though the seal of a little were broken" Ep. ii

"Kind to his wife, indulgent to his slave,
He'd find a [illegible] secreted and not rave"

Conington

Nunc situs informis premit et deserta vetustas:
Adsciscet nova, quæ genitor produxerit usus.
Vehemens et liquidus puroque simillimus amni
Fundet opes, Latiumque beabit divite linguâ;
Luxuriantia compescet, nimis aspera sano
Levabit cultu, virtute carentia tollet;
Ludentis speciem dabit, et torquebitur, ut qui
Nunc Satyrum, nunc agrestem Cyclopa movetur.
Prætulerim scriptor delirus inersque videri,
Dum mea delectent mala me, vel denique fallant,
Quam sapere, et ringi. Fuit haud ignobilis Argis,
Qui se credebat miros audire tragœdos,
In vacuo lætus sessor plausorque theatro;
Cetera qui vitæ servaret munia recto
More; bonus sane vicinus, amabilis hospes,
Comis in uxorem, posset qui ignoscere servis,
Et signo læso non insanire lagenæ;
Posset qui rupem et puteum vitare patentem.
Hic ubi cognatorum opibus curisque refectus

nunc *autem* deformat turpis squalor et obsoleta antiquitas: finget novas quas auctor usus propagabit: ad instar fluminis rapidi ac nitidi proferet divitias, ac sermone opulento ditabit Latium: redundantia coërcebit, duriora scitè expoliet, inertibus vim addet: quasi ludens circumagetur, velut qui modò Satyrum, modò rudem Cyclopem motu simulat. *Ego certè* malim haberi poëta vesanus et insulsus, dummodo placeant mihi, vel etiam ignota sint vitia mea; quàm bene scribere et *animo* cruciari. Argis fuit quidam non plebeius, qui credebat se audire tragœdos excellentes in vacuo theatro sedens et applaudens: cæterùm honestæ vitæ officia non omittebat, probus omnino vicinus, benignus hospes, bonus erga conjugem, mitis in servos, nec supra modum excandescens si fractum *inveniret* lagenæ sigillum: denique rupem vel puteum facilè devitabat. Ille affinium curâ et auxilio sanatus,

NOTES.

603 U. C.; and *priscus*, because he was distinguished for his adherence to ancient habits, &c.

Cethegis.] Cethegus was consul 548 U. C. whom Ennius, as recorded by Cicero, styled *Suadelæ medulla*. Brut. 15.

118. *Situs informis.*] Like lands neglected —deprived of the beauty which cultivation gives.

119. *Adsciscet, &c.*] Will adopt.

Nova.] *I. e.* new in books—such as *usus (quem penes, &c.* Ep. ad Pis. 71.) has already produced—such as the occasions of business and of social intercourse have brought into colloquial use.

120. *Vehemens.*] The word is in accommodation with the *stream*, which is *vehemens* (strong) when it flows with a full body of water.

Vehemens.] An anapest—unless the two short syllables are pronounced as one long one. Catull. 50. 21.

Liquidus.] Not *lutulentus*, like Lucilius. Sat. i. 4. 11.

121. *Opes.*] Riches—abundance, both of idea and phrase. Ep. ad Pis. 307.

122. *Luxuriantia.*] He will cut away the superfluous—as the pruner does the luxuriance of his vines.

Sano cultu.] He will soften—sweeten what is harsh—as the gardener improves wild fruits by skilful grafting.

123. *Virtute carentia.*] What have lost their vigour, or original powers.

Tollet.] Sat. i. 4. 11.

124. *Ludentis.*] He will be like a Mime in the theatre—will twist and turn, as he who dances now like a Satyr, and now like a Cyclops—expressive of the versatility and grace with which the good writer works up his materials. Sat. i. 5. 63.

125. *Movetur.*] Dances, as Ep. ad Pis. 232.

126. *Prætulerim, &c.*] I would rather be thought—you, perhaps, or somebody will say, with reference to line 106—a fool, provided my own bad verses delighted me, or at least that I did not know they were bad, than play the philosopher, and growl. I would rather be like the man of Argos, &c. Or the Argive story may be told by Horace thus—*You*, then, would rather be like the man of Argos, &c.

128. *Ringi.*] Like dogs when they are angry, and show their teeth—snarl at the follies of man, and write satires.

129. *Qui se credebat, &c.*] Who sat in the empty theatre, and believed himself listening to admirable tragedies, &c.

131. *Servaret, &c.*] A man who discharged the ordinary duties of life correctly—perfectly sane in all other respects. *Observantissimus æqui.* Virg. Æn. ii. 427.

134. *Signo læso, &c.*] Not fly into a fury if the carved or embossed figures on a *lagena* were broken by the carelessness of a slave.

Expulit helleboro morbum bilemque meraco,
Et redit ad sese: "Pol, me occidistis, amici,
Non servâstis," ait, "cui sic extorta voluptas,
Et demtus per vim mentis gratissimus error."
Nimirum sapere est abjectis utile nugis,
Et tempestivum pueris concedere ludum;
Ac non verba sequi fidibus modulanda Latinis,
Sed veræ numerosque modosque ediscere vitæ.
Quocirca mecum loquor hæc, tacitusque recordor;
Si tibi nulla sitim finiret copia lymphæ,
Narrares medicis: quod, quanto plura parâsti,
Tanto plura cupis, nulline faterier audes?
Si vulnus tibi monstratâ radice vel herbâ
Non fieret levius, fugeres radice vel herbâ
Proficiente nihil, curarier. Audieras, cui
Rem Dî donârint, illi decedere pravam
Stultitiam; et, quum sis nihilo sapientior, ex quo
Plenior es, tamen uteris monitoribus îsdem?
At si divitiæ prudentem reddere possent,
Si cupidum timidumque minus te; nempe ruberes,
Viveret in terris te si quis avarior uno.

pulso morbo et bile per elleborum purum, ad mentem sanam reversus, dixit: Profectò me occidistis, ô amici, non servâstis, cui gaudia sic abstulistis, et mentis errorem jucundissimum eripuistis per virtutem *medicamentorum*. Scilicet expedit sapientiæ studere, abjectis nugis; et pueris relinquere ludum *ætati* congruum. *Jam* non *ampliùs juvat* sectari voces chordis Latinis canendas, sed rectæ vitæ rationes et instituta scrutari. Quapropter ita mecum reputo, et tacitè statuo: si nulla aquarum abundantia sitim placaret, medicos adires: cur autem nemini audes fateri, quò plus habes, eò plus te appetere? Si ægritudo non levaretur plantâ vel radice tibi indicatâ, sperneres radicem aut plantam nihil remedii afferentem? Auditu acceperas, Diis opes largientibus, hominem insaniâ istâ liberari, factus autem locupletior, quanquam nihilo magis sapis, tamen auscultas *semper* eosdem monitores. At si opes meliorem, si minùs avarum et solicitum efficerent, *jure* quidem erubesceres, si quisquam in orbe esset te solo cupidior.

NOTES.

137. *Morbum bilemque.*] As if madness originated in some derangement or corruption of the *bile*. The insane are described often as *atrâ bile laborantes;* and hence the modern terms of *atrabilarious*, and, from the Greek, *melancholic*.

Meraco.] *I. e.* undiluted—in its pure, native state.

Helleboro.] Sat. ii. 3. 82.

140. *Per vim.*] Forcibly.

141. *Nimirum sapere, &c.*] Still, beyond all doubt, it is good—it is better to be sober and wise—taking up the word *sapere* in line 128.

Abjectis nugis.] Meaning his verses, and especially his lyrics—as Catullus i. 5.

142. *Tempestivum, &c.*] Better suited to the age of young people.

144. *Numerosque, &c.*] Relative strictly to metre—by which the syllables and accents arranged according to certain laws, run harmoniously—but applied here to the conduct of life.

145. *Tacitusque.*] And in silence consider with myself.

146. *Sitim finiret.*] Quench your thirst.

147. *Narrares, &c.*] You would consult the doctors—dreading a dropsy.

Quod, &c.] But as to this disease which oppresses you—*i. e.* that the more you get the more you want—have you not the courage to confess it to somebody, and seek a remedy?

149. *Si vulnus, &c.*] If a wound were not relieved by the root or herb prescribed you by the doctors, you would refuse to make further use of what you found to be of no service.

151. *Audieras, &c.*] You had heard—from your friends, or from common report—that as riches come, folly vanishes;—and though in reality you find yourself no wiser since you became richer, do you listen still to the same advisers?

154. *Plenior.*] Richer.

Monitoribus.] *I. e.* those who persuaded you that riches brought wisdom with them—and whose advise you listened to.

156. *Timidum.*] For the loss of this acquired wealth. Sat. i. 1. 77.

Nempe, &c.] Why then indeed you should blush, &c.

157. *Si, &c.*] If what a man buys by weight, and with money, is his own; and if *use* (if we trust the lawyers) makes some things our own, then Orbius's land, which feeds you, is yours—for you *use* the produce—and moreover, *buy* it.

Khâ-ri-ân 'literally, scales and hafs, for the buyer touched the scales with a piece of money." Ibid. ii

Si proprium est, quod quis librâ mercatus et ære est,
Quædam, si credis consultis, mancipat usus:
Qui te pascit ager, tuus est; et villicus Orbî,
Quum segetes occat, tibi mox frumenta daturas, 161
Te dominum sentit: das nummos, accipis uvam,
Pullos, ova, cadum temeti; nempe modo isto
Paulatim mercaris agrum, fortasse trecentis,
Aut etiam supra, nummorum millibus emtum.
Quid refert, vivas numerato nuper, an olim?
Emtor Aricini quondam Veientis et arvi 167
Emtum cœnat olus, quamvis aliter putat; emtis
Sub noctem gelidam lignis calefactat aenum;
Sed vocat usque suum, quâ populus adsita certis 170
Limitibus vicina refugit jurgia; tanquam
Sit proprium quidquam, puncto quod mobilis horæ,
Nunc prece, nunc pretio, nunc vi, nunc sorte supremâ,
Permutet dominos, et cedat in altera jura.
Sic, quia perpetuus nulli datur usus, et hæres
Hæredem alterius, velut unda supervenit undam, 176
Quid vici prosunt, aut horrea? Quidve Calabris

Jam verò, si proprium est quod quisque soluto pretio emit; si quædam usus addicit, ut aiunt jurisperiti, tuus est ager qui te alit, et villicus Orbii occans segetes, ut tibi dein triticum vendat, te herum sentit: datâ pecuniâ mercaris uvam, pullos, ova, cadum vini: ita nimirum paulatim emis agrum fortasse millibus nummorum trecentis vel ampliùs comparatum. Quid interest *seu* nuper seu dudum soluto vivas? Possessor vetus agri Veientis et Aricini emptum comedit olus, quamvis aliter existimet; emptis lignis ahenum calefacit sub noctem frigidam. Atqui suum appellat usque ad populum juxtà plantatam, *quæ* certis finibus dirimit controversias vicinorum. Quasi *verò* proprium aliquod sit, quod momento fluxi temporis mutet dominos et in alterius possessionem transeat, vel precibus, vel emptione, vel per violentiam, aut per mortem. Quoniam igitur nemo habet usum perpetuum, atque hæres hæredi sicut fluctus fluctui succedit; quid proficiunt villæ aut horrea? quorum

NOTES.

159. *Usus.*] Horace plays upon the word—he affects to employ it in the legal sense of *usucapio*, when he really means the use of the produce—a right obtained by positive purchase.

160. *Tuus.*] Is yours—i. e. *in effect.*

Villicus Orb.] And Orbius's bailiff, when he cultivates the lands which are soon to supply you with corn, feels you to be the real master of it.

163. *Nempe, &c.*] In fact, in this way, you buy, bit by bit, the land which was bought in the lump, and at once, by Orbius for 300,000 sesterces, or more.

166. *Quid refert, &c.*] What difference does it make—as to the advantages derived from it—whether you live on what was paid for lately, or long ago?

167. *Emtor, &c.*] The purchaser of an estate at Aricia, or at Veii, bought long ago—dines upon *purchased* produce (as well as you) though he thinks otherwise; and boils his kettle at night with *purchased* wood, &c.

169. *Aenum.*] Scil. *vas.* Filled with water.

170. *Sed vocat, &c.*] But he calls the land his own, as far as the point where the poplar planted at the fixed boundary precludes disputes with his neighbour.

171. *Refugit.*] Has prevented and does prevent—the frequent use of the *præterite.*

Tanquam, &c.] As if anything were any person's own—of which so many things can deprive him. Sat. ii. 2. 129.

173. *Sorte supremâ.*] Death.

174. *In altera jura.*] Under the control and rights of another.

175. *Hæres.*] Heir succeeds heir—as wave follows wave.

176. *Supervenit.*] Propels—pushes onward.

177. *Vici.*] A collection of farm-houses and cottages—belonging to an estate.

Quid prosunt, &c.] What advantages from these things has the owner who cannot keep them, beyond the man who consumes the produce of them?

Quidve, &c.] Scil. *prosunt.* Lucanian pastures added to Calabrian—of what advantage the extended lands, if, &c. Od. iii. 16. 40

Saltibus adjecti Lucani, si metit Orcus
Grandia cum parvis, non exorabilis auro?
Gemmas, marmor, ebur, Tyrrhena sigilla, tabellas,
Argentum, vestes Gætulo murice tinctas,
Sunt qui non habeant, est qui non curat habere.
Cur alter fratrum cessare, et ludere, et ungui,
Præferat Herodis palmetis pinguibus; alter,
Dives et importunus, ad umbram lucis ab ortu
Silvestrem flammis et ferro mitiget agrum,
Scit Genius, natale comes qui temperat astrum,
Naturæ deus humanæ, mortalis in unum-
Quodque caput, vultu mutabilis, albus et ater.
Utar, et ex modico, quantum res poscet, acervo
Tollam; nec metuam, quid de me judicet hæres,

Lucani agri Calabris adjuncti, si magna parvaque abripit mors nequaquam auro placabilis? Lapillos, marmor, ebur, Etrusca signa, picturas, argentum, vestes Getulicâ purpurâ tinctas multi non possident; quidam nec cupiunt possidere. Quare fratrum alter otium, nugas, unguenta habere malit, quàm optima palmeta Herodis; alter *autem licèt* opulentus agrum sterilem laboriosè domet igne et vomere, à primâ luce *usque* ad vesperam; novit Genius, qui comitatur sidus ortui præsidens, humanæ naturæ Deus, qui cum singulis hominibus interit, faciem habens multiplicem, propitius, et adversus. *Quæ cùm ita sint*, bonis utar, et ex parvo cumulo desumam quod opus erit; nec curabo quid hæres de me censeat,

NOTES.

179. *Grandia, &c.*] High and low. Od. i. 4. 13.

Non exorabilis.] Compare Od. ii. 3. 24; ii. 14. 6.

180. *Marmor, ebur.*] Works of art made of these materials.

Tyrrhena sigilla.] Etruscan vases—strictly the figures painted or cut upon them. Antiquities of an unascertained period in Horace's days.

Tabellas.] Pictures.

181. *Argentum.*] Domestic utensils of that metal.

Gætulo murice.] Dyed with the liquor of the murex taken on the African coast. Od. ii. 16. 35.

182. *Sunt qui, &c.*] *I. e.* though they desire to have them.

Est qui non curat.] The indicative conveys a more peremptory meaning; but Horace occasionally employs the indicative after the relative, without any such purpose in view, in imitation of the Greeks. Od. i. 1. 4.

183. *Cur alter, &c.*] Men's temperaments differ—even brothers are not alike, but why—each man's Genius (the divine being who accompanies and directs him) alone can tell.

Alter fratrum.] As in the case of Terence's Adelphi—whom Horace apparently had in mind.

Cessare.] To be at leisure—to have no imperative demands upon his time.

Ungui.] To indulge in the luxury of essences and perfumes—at festivities.

184. *Præferat, &c.*] Would rather indulge his humour, than be the possessor of the palm-groves of Herod.

Herodis.] *I. e.* Herod the Great, the first king of Judæa, of that name—appointed by the influence, or rather authority of Antony.

Palmetis.] *I. e.* plantations of palms—as *myrteta* and *querceta*, places covered with myrtles and oaks.

Pinguibus.] Apparently, from the valuable oil of which unguents were made.

185. *Importunus.*] Unreasonably urging the performance of labour.

186. *Silvestrem, &c.*] Descriptive of the grubbing up of new lands.

Mitiget.] Brings it into a state fit for cultivation.

187. *Genius, &c.*] These three lines contain all that can be gathered of the sentiments of the ancients relative to the Genius — or guardian angel. He *always* accompanies the man—he removes the evils of his horoscope, and aids the good—he is favourable or adverse, according as the man yields to his guidance, or resists; and finally dies with him.

188. *Deus humanæ.*] *I. e.* apparently, a divinity, subject, like the man he accompanies, to mortality.

Mortalis, &c.] *I. e.* with every one he accompanies into life, he returns from whence he came.

189. *Vultu mutabilis, &c.*] Not two, a good Genius and an evil, but *one*, favourable or unfavourable according as his suggestions are regarded or disregarded.

191. *Nec metuam, &c.*] Nor care what my

Quod non plura datis invenerit; et tamen idem
Scire volam, quantum simplex hilarisque nepoti
Discrepet, et quantum discordet parcus avaro.
Distat enim, spargas tua prodigus, an neque sumtum
Invitus facias, neque plura parare labores;
Ac potius, puer ut festis quinquatribus olim,
Exiguo gratoque fruaris tempore raptim.
Pauperies, immunda domus, procul absit: ego, utrum
Nave ferar magnâ, an parvâ, ferar unus et idem.
Non agimur tumidis velis aquilone secundo;
Non tamen adversis ætatem ducimus austris;
Viribus, ingenio, specie, virtute, loco, re,
Extremi primorum, extremis usque priores.
Non es avarus: abi. Quid? cetera jam simul isto
Cum vitio fugêre? caret tibi pectus inani
Ambitione? caret mortis formidine et irâ?
Somnia, terrores magicos, miracula, sagas,
Nocturnos lemures portentaque Thessala rides?
Natales grate numeras? ignoscis amicis?
Lenior et melior fis accedente senectâ?

quia non repererit majores *opes quàm mihi donatæ sint.* Ipse tamen cupiam nôsse quid bonus lætusque differat à luxurioso, et quantùm distet frugalis à sordido. Quippe *latum* discrimen est, *utrùm bona* tua malè profundas, an sponte insumas; nec majora congerere studeas: quin potiùs raptim utaris deinceps brevi et jucundâ ætate, sicut puer feriis Quinquatribus. Ne *res* familiaris inops aut sordida sit: *cæterùm* seu amplâ seu exiguâ cymbâ vehar, ipse idemque ero. Non inflatis *quidem* velis feror prospero Aquilone: at nec Austris contrariis victito: viribus, ingenio, decore *externo,* virtute, gradu, facultatibus, primorum ultimus *sum:* at ultimos antecedo. Non avarus es; euge: Quid? an cætera quoque vitia cum illo absunt; *num* liber est animus tuus ambitione vanâ, timore mortis, et iracundiâ? *nunquid* spernis insomnia, magorum terriculamenta, prodigia, veneficas, umbras nocturnas, et Thessalorum ostenta? *num* hilariter annos *tuos* recenses? an indulges amicis? an ingravescente ætate fis benignior ac probior?

NOTES.

heir thinks of me, because he may not find *more* than fell to me—because I have not accumulated, but spent my income.

192. *Et tamen idem, &c.*] And yet I shall wish to know—*i. e.* I shall wish to shew that I know—how far the simple and cheerful differs from the profligate, and how far the frugal from the miser,—he wishes to shew that he preserved the golden mean. Epod. i. 32.

195. *Distat, &c.*] Whether, like a prodigal you scatter your property, or whether you neither spend grudgingly nor are anxious to get more; and rather, like a school-boy at Minerva's festival, you seize and enjoy the short and welcome period.

197. *Quinquatribus.*] A festival of five days, in honour of Minerva's birth-day, v. Id. Martii.

Puer ut, &c.] The Minerva-festival was holiday-time at schools. Epod. 13. 24.

Olim.] Usually. Sat. i. 1. 25.

200. *Ferar.*] I. e. *vehar*—shall sail, &c.

201. *Non agimur, &c.*] I neither sweep along with swelling sails, and the wind full in my poop—nor do I steer the bark of life with adverse winds.

203. *Viribus.*] Health.

Ingenio.] Talent.

Specie.] Dress—show—display.

Loco.] Birth, or rank.

Re.] Property.

204. *Extremi, &c.*] In all these respects, I am among the last of the first, and among the first of the last.

205. *Abi.*] Quit the court—you incur no penalty then for that.

Cætera, &c.] But along with avarice, have all other vices fled?

208 *Somnia, &c.*] Instead of superstition in one word, the poet enumerates the various shades and sources of it.

Miracula.] Portents and prodigies.

209. *Nocturnos lemures.*] Ghosts.

Portentaque, &c.] Illusions produced by such as affected to make use of Thessalian plants for the purpose. Epod. 5. 45.

210. *Natales, &c.*] Are you grateful for the continuance of life—nor dread the approach of death.

211. *Lenior.*] Improved in temper and conduct.

Enimvero quid tibi prodest unam de multis spinis avulsisse? Si nescis bene vivere, da locum melioribus: sat lusisti, satis edisti et bibisti: *jam* tempus est, *ut* abscedas: ne plusculùm te lascivientem derideant et exagitent juvenes convenientiùs lascivientes.

Quid te exemta juvat spinis de pluribus una?
Vivere si recte nescis, decede peritis.
Lusisti satis, edisti satis, atque bibisti:
Tempus abire tibi est; ne potum largius æquo
Rideat et pulset lasciva decentius ætas. 216

NOTES.

212. *Quid, &c.*] Of what advantage is one thorn plucked out, where there are so many—you must pluck out all.

213. *Decede peritis.*] Give way to those who do know, *recte vivere.*

214. *Lusisti, &c.*] If you have no other views in life than eating, drinking, &c.—you have done enough in this way, &c.

215. *Ne potum, &c.*] Lest the young—whose age sanctions a little wantonness in luxury, should laugh at you, if they catch you drunk, and drive you off the stage.

[illegible] Father, who was a [illegible]

[illegible]; & 2 sons, [illegible]

[illegible]

[illegible] been [illegible]

[illegible] son from [illegible]

[illegible]

[illegible] line 366.

[illegible] are only fragments of [illegible]

[illegible]

[illegible] relates to [illegible]

[illegible]

Q. HORATII FLACCI

EPISTOLA AD PISONES:

SIVE

DE ARTE POETICA

LIBER.

HUMANO capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas
Undique collatis membris, ut turpiter atrum
Desinat in piscem mulier formosa superne,
Spectatum admissi risum teneatis, amici?
Credite, Pisones, isti tabulæ fore librum
Persimilem, cujus, velut ægri somnia, vanæ
Fingentur species, ut nec pes, nec caput uni

Si pictor humano capiti addat collum equinum, diversasque plumas apponat membris hinc et inde collectis, *adeò* ut mulier vultu pulchra deformem piscis caudam habeat; an cachinnos cohibere *possitis*, *6* amici, ad spectandum introducti? *6* Pisones, credite similem huic tabellæ fore librum, cujus, sicut ægrotantis insomnia, inanes formæ conflabuntur; *ita* ut nec finis nec principium ad unum quid

NOTES.

EP. AD PISONES.

Though much of the poem is didactic, it is not exclusively so, and cannot, with truth or propriety, be regarded as a formal attempt, on the part of Horace, to develope the art of poetry. It is mixed up throughout with the satirical; and the real aims of the author were rather to ridicule the miserable poets that swarmed in his days—to point out the worst of their faults; and, finally, to express his own opinion of what constituted good poetry, and especially dramatic poetry, with the view of guiding the taste of the younger Pisos—one of whom, particularly, and perhaps both, was devoted to poetry.

1.—I. *Humano, &c.*] If the poet brings together incongruous images, he commits the same absurdity as the painter would who constructs a figure of the limbs of different animals.

Capiti.] Scil. of a beautiful woman.

2. *Inducere.*] Cover the limbs with, &c.—or, perhaps, lay on, as painters their colours.

Varias.] Feathers of different birds.

3. *Undique.*] Upon limbs collected from all sorts of animals.

Ut, &c.] So that in addition to all these incongruities, the figure with the head of a beautiful woman should terminate with the tail of a filthy fish. Horace accumulates incongruities—a woman's head—a horse's neck,—limbs and body of different animals—feathers of different birds—and the tail of a fish.

5. *Spectatum, &c.*] If the painter should exhibit to you such a monstrous *subject*, could you restrain your laughter?

Amici.] The Pisos, to whom the poem is addressed.

6. *Pisones.*] L. Calpurnius Piso and his *two* sons (line 366.) The father was consul 738 U. C.—after this epistle was written.

Isti tabulæ.] The extravagant picture which the poet had just described.

7. *Cujus, &c.*] Of which the parts are so absurdly imagined, that there is given to the *one* form, neither its head nor its foot—no unity of design—no consistency of parts.

referatur. *Atqui* pictoribus et poëtis quodcunque libuit semper etiam licuit. Fateor; atque hanc indulgentiam petimus æquè et largimur: verùm non *adeò* ut aspera mitibus, angues volucribus, agni tigribus socientur. Initiis grandibus sæpe et magnificis subjunguntur unus vel duo centones purpurei, qui longè refulgeant: quando describitur lucus, fanum Dianæ, rivulus per amœnos campos decurrens, aut fluvius Rhenus, aut iris. At non erat tunc *aptus* istis locus. Et fortasse nôsti pingere cupressum. Quorsum *verò* istud, si pacto pretio pingendus est *homo* fractâ nave emergens nudus? amphora formari cœpta est; cur rotâ revolutâ urceus prodit? Denique simplex et unum planè sit *id* quod componis. O pater, et juvenes patre digni, nos poëtæ ut plurimùm imagine recti fallimur. Si conor esse brevis,

Reddatur formæ. Pictoribus atque poëtis
Quidlibet audendi semper fuit æqua potestas.
Scimus et hanc veniam petimusque damusque vicissim.
Sed non, ut placidis coëant immitia; non, ut
Serpentes avibus geminentur, tigribus agni.
Inceptis gravibus plerumque et magna professis
Purpureus, late qui splendeat, unus et alter
Assuitur pannus, quum lucus et ara Dianæ,
Et properantis aquæ per amœnos ambitus agros,
Aut flumen Rhenum, aut pluvius describitur arcus;
Sed nunc non erat his locus: et fortasse cupressum
Scis simulare; quid hoc, si fractis enatat exspes
Navibus, ære dato qui pingitur? Amphora cœpit
Institui; currente rotâ cur urceus exit?
Denique sit quodvis simplex duntaxat et unum.
Maxima pars vatum, pater et juvenes patre digni,
Decipimur specie recti. Brevis esse laboro,

NOTES.

Ægri somnia, &c.] Ridiculous, like the dreams of the sick—without consistency or connection, or correspondence with realities.

9. *Pictoribus, &c.*] But, it will be said, perhaps, poets and painters have always had full licence to indulge their imaginations.

11. *Scimus, &c.*] And such indulgence I myself am ready to claim and grant.

12. *Sed non, &c.*] But not to this extent is the licence given, to blend, &c.

14.—II. *Inceptis, &c.*] Nor, again, is it to be tolerated that descriptions, however beautiful, should be introduced, of things which have nothing to do with the subject in hand, &c.

Plerumque, &c.] Often patches of brilliant description are fastened upon, &c.

16. *Assuitur.*] Contemptuously—stitched on—a patch—what does not naturally belong to them.

Quum lucus, &c.] The subjects of the *panni*—such, of course, as were to be found in some poems of the day.

17. *Ambitus, &c.*] The meanderings of a stream through beautiful meadows, &c. Od. ii. 3. 11.

18. *Flumen Rhenum.*] Alluding, probably, to the *turgidus Alpinus*, who is said, in Sat. i. 10. 37. *luteum caput Rheni definxisse*.

19. *Sed nunc, &c.*] But they are out of their place—inappropriate—uncalled for by the subject.

Et fortasse, &c.] You can perhaps paint a a cypress capitally; but what is that to the purpose, if the subject you are hired to paint be a person escaped from a shipwreck, with the loss of all his property?

21. *Amphora, &c.*] These poets, who undertake what is above their powers, and break down in the performance, are like a potter who attempts an *amphora*, and produces an *urceus*—*i. e.* a vessel, comparatively small.

Cœpit institui.] Instead of *cœpta est institui*, and that for *instituta*, or *incepta est*.

22. *Rotâ.*] Scil. of the potter. While the wheel is running.

Exit.] Turns out—proves. Ep. i. 1. 83.

23. *Quodvis, &c.*] Whatever you describe or write, keep it unmixed with what has no natural relation to it.

24.—III. *Maxima, &c.*] In avoiding one fault, poets are apt to fall into the opposite, for want of thoroughly understanding what they aim at, and from looking rather to points than to the effect of the whole.

25. *Decipimur, &c.*] By our erroneous or imperfect conceptions of what is right.

Faber, ri. per Syncopen pro faciber, a facio: ut à mulceo, mulci-
Aemilius Lepidus had a school for gladiators, where was sub-
sequently the bath of Polycletus. —

Obscurus fio; sectantem levia nervi
Deficiunt animique; professus grandia turget;
Serpit humi tutus nimium timidusque procellæ.
Qui variare cupit rem prodigialiter unam,
Delphinum silvis appingit, fluctibus aprum.
In vitium ducit culpæ fuga, si caret arte.
Æmilium circa ludum faber unus et ungues
Exprimet et molles imitabitur ære capillos,
Infelix operis summâ, quia ponere totum
Nesciet. Hunc ego me, si quid componere curem,
Non magis esse velim, quam naso vivere pravo,
Spectandum nigris oculis nigroque capillo.
  Sumite materiam vestris, qui scribitis, æquam
Viribus, et versate diu, quid ferre recusent,
Quid valeant humeri. Cui lecta potenter erit res,
Nec facundia deseret hunc, nec lucidus ordo.
Ordinis hæc virtus erit et Venus, aut ego fallor,
Ut jam nunc dicat jam nunc debentia dici,

obscurus evado. Polita consectanti spiritus et vires haud suppetunt: qui vult loqui sublimia, turgidus fit: securus nimis et ardua metuens fit humilis; qui rem unam plus æquo variare nititur, delphinum silvis, aprum mari appingit. In vitium impellit vitii fuga non solers. Ignobilis statuarius ad Æmilianum ludum *habitans* ungues ac tenues capillos ære finget *optimè*, opus *tamen dabit* inconcinnum, quia totum perficere nequit. Huic *ego* similis esse quidpiam scribens tam nolim, quàm nigris oculis et capillis speciosus, indecoro esse naso. Quicunque aliquid componitis, eligite materiam viribus vestris parem: diuque perpendite quid possitis et quid nequeatis exequi. Qui rem solerter elegerit, haud carebit elocutione et pulchrâ dispositione. Ordinis, ut opinor, hæc erit vis et perfectio; ut jam quædam dicat, plura *verò quæ* jam dicenda *videantur*

NOTES.

26. *Sectantem, &c.*] In aiming at smoothness and polish, another loses strength and vigour.

27. *Professus.*] Another, who attempts the sublime, becomes inflated and extravagant.

28. *Serpit, &c.*] Another, who is over-cautious and afraid, hugs the shore, and will not brave the storm. Od. ii. 10. 3.—Or, if a land metaphor be meant, he creeps on the ground, and will not venture a lofty flight—*procella*, the air, the region of storms.—He becomes tame and spiritless.

29. *Qui variare, &c.*] Another, in his eagerness to vary—*i. e.* to strike by the wondrous variety with which he illustrates one topic, proves like the artist, who paints a dolphin in the woods, and a bear in the waves.

31. *In vitium, &c.*] Sat. i. 2. 24.

Si caret arte, &c.] If he have not the skill or tact to guard against faults.

32. *Æmilium, &c.*] Others are like chisellers in marble—can execute parts, but make nothing of a *whole*.

Æmilium ludum.] Originally a gladiator-school, built by Æmilius Lepidus—occupied by statuaries, apparently, but still retaining its old name. Or, possibly, statuaries abounded *in the neighbourhood* of the old Æmilian school.

Faber unus.] A capital hand—beyond all his fellow-workmen—at executing the nails and the hair of a statue.

34. *Infelix, &c.*] But a miserable one when he attempts the *whole* figure.

Ponere.] Applied to the works of artists Od. iv. 8. 8.

35. *Hunc, &c.*] *I*, emphatically—*I* should no more wish to be *such* a man, than I should wish to have an ugly nose with fine black eyes, &c.

38.—IV. *Sumite, &c.*] Writers should weigh well their powers before they undertake, &c.

Æquam.] Suitable—in proportion to their powers.

39. *Versate.*] Revolve—consider long, &c.

40. *Cui lecta, &c.*] Neither eloquence nor arrangement will desert the man who selects his subject with a just reference to his talents.

41. *Lucidus ordo.*] Such an arrangement of the topics as places them most distinctly and effectively to the imagination of the reader.

42. *Ordinis, &c.*] And of this *lucidus ordo* the virtue and the charm consist, or I mistake, in this—that the writer says at the outset, what ought to be said at the outset, and no more—nothing but what cannot be dispensed with—and puts off details, and says nothing of them at the opening of the piece. In accordance with line 148, &c.

alium in locum reservet: alia assumat, alia relinquat scriptor poëmatis polliciti. *Porrò* in vocibus proferendis sobrius et prudens: præclarè dices, si solers conjunctio novam fecerit dictionem vulgarem: quòd si oporteat res abstrusas exprimere signis insolitis, licebit producere *verba* succinctis Cethegis inaudita; *debetque* licentia concedi verecundè usurpata. Voces autem recentes et novæ locum obtinebunt, si à Græcâ origine deriventur paululùm deflexæ. Quare verò Cæcilio ac Plauto indulgebunt Romani quod Virgilio et Vario negaverint? Quare vetabor ego, si valeo, quæpiam propagare; quandoquidem Catonis atque Ennii sermo linguam Romanam locupletavit, inauditaque rerum vocabula induxit? *Certè* licuit semper ac licebit proferre dictiones usu comprobatas. Quemadmodum vertente anno arboribus folia mutantur, et vetera decidunt; sic antiquarum dictionum auctoritas obsolescit; nuper autem productæ quasi juvenes florescunt ac vigent. Homines humanaque morti obnoxia sunt.

Pleraque differat, et præsens in tempus omittat. 44
In verbis etiam tenuis cautusque serendis,
Hoc amet, hoc spernat promissi carminis auctor.
Dixeris egregie, notum si callida verbum
Reddiderit junctura novum. Si forte necesse est
Indiciis monstrare recentibus abdita rerum;
Fingere cinctutis non exaudita Cethegis 50
Continget, dabiturque licentia sumta pudenter.
Et nova fictaque nuper habebunt verba fidem, si
Græco fonte cadant, parcè detorta. Quid autem?
Cæcilio Plautoque dabit Romanus, ademtum
Virgilio Varioque? ego cur, acquirere pauca
Si possum, invideor, quum lingua Catonis et Ennî 56
Sermonem patrium ditaverit, et nova rerum
Nomina protulerit? Licuit, semperque licebit,
Signatum præsente notâ procudere nomen.
Ut silvæ foliis pronos mutantur in annos, 60
Prima cadunt: ita verborum vetus interit ætas,
Et juvenum ritu florent modo nata vigentque.
Debemur morti nos nostraque; sive receptus

NOTES.

45.—V. *In verbis, &c.*] The poet comes now to the choice of words—in the selection of which, let the poet be as careful as in that of his subjects.

46. *Hoc amet, &c.*] Scil. *verbum*. Adopt this, and reject that—be fastidious in the selection.

Tenuis.] Nice in his discriminations.

47. *Notum si, &c.*] If a skilful application of an old word give it new force. *Junctura* expresses the coupling of the word with the sense—what expresses with exactness. Horace is speaking of words, not phrases.

48. *Si forte, &c.*] If he have occasion to describe new discoveries by new words—*i. e.* if old words will not describe them, he will be obliged to invent new ones, never heard of by the Cethegi of old; and the liberty, if not used to excess, will be readily conceded.

49. *Abdita rerum.*] I. e. *abditas res*—discoveries—things till then buried—not before brought to light.

50. *Cethegis.*] Ep. ii. 2. 117.

Cinctutis.] Old word for *cinctus*—and expressive of the activity and industry of the ancients.

52. *Habebunt fidem.*] Will have authority—will be approved and adopted.

53. *Parce detorta.*] Accommodated to Latin inflexions.

Quid, &c.] Shall Romans deny that to Virgil and Varius, which was allowed to Cæcilius and Plautus?

54. *Romanus.*] Emphatically, as the assertors of liberty!

55. *Ego cur, &c.*] And *I* too—if I can introduce a few words to enrich my native language—why am I envied—grudgingly allowed to do what Cato and Ennius did?

56. *Catonis.*] Cicero asks the same question in defence of Cato—why *he* might not do what Zeno had done before him. Cic. de Fin. iii.

59. *Signatum, &c.*] To coin a word—like money stamped with a new head, date, and emblem.

60. *Ut silvæ, &c.*] So Homer, with reference to the successive generations of men. Il. vi. 146.

Pronos, &c.] At the decline of the year—every year.

63. *Debemur, &c.*] We and our works—much more our *words*.

Cethegus was Consul, U C. 540. whom Ennius, as recorded by Cicero styles - Suadela medulla. -

[illegible], a Roman. [illegible]

[illegible]

tanquam idoneum colloquiis, ac superantem clamores populi, aptumque actioni. Musa jussit lyricis *versibus* cantari Deos, Heroas, athletam victorem, equum cursu priorem, adolescentum amores, et libera convivia. *Quòd* si dictas carminum varietates et proprietates nescio, nec valeo observare, quare poëta vocor? quare per malam verecundiam ignorare malo quàm discere? Res comica non debet efferri versibus tragicis. Pariter Thyestæ cœna recusat exponi dictione humili et ferè comicâ. Omnia proprium sibi locum obtineant. Aliquando tamen comœdia vocem attollit; et Chremes iratus alto sermone altercatur, et nonnunquam tragicus dolet humili dictione. Telephus et Peleus ambo exules et egentes

Alternis aptum sermonibus, et populares
Vincentem strepitus, et natum rebus agendis.
Musa dedit fidibus Divos puerosque Deorum,
Et pugilem victorem, et equum certamine primum,
Et juvenum curas, et libera vina referre.
Descriptas servare vices operumque colores,
Cur ego, si nequeo ignoroque, poëta salutor?
Cur nescire, pudens pravè, quam discere malo?
Versibus exponi Tragicis res comica non vult;
Indignatur item privatis ac prope socco
Dignis carminibus narrari cœna Thyestæ:
Singula quæque locum teneant sortita decenter.
Interdum tamen et vocem comœdia tollit,
Iratusque Chremes tumido delitigat ore;
Et Tragicus plerumque dolet sermone pedestri.
Telephus et Peleus, quum pauper et exul, uterque

NOTES.

Socci.] The *soccus* was the low-heeled boot worn by comedians. The *cothurnus*, a high-heeled one, and worn by tragic performers.

Pedem.] Used punningly with reference to *soccus* and *cothurnus*.

81. *Alternis aptum, &c.*] Well adapted for stage dialogue.

Populares vincentem, &c.] Susceptible of being *mouthed*, so that the actor could with them more readily outroar the tumults of the theatre.

82. *Natum.*] Born for representation — that is, for the drama.

83. *Fidibus.*] To the lyre.

Puerosque Deorum.] *I. e.* heroes. Od. iv. 2. 14.

84. *Et pugilem, &c.*] In the Isthmean, Olympian, and other games—alluding to Pindar. Od. iv. 2. 14.

85. *Juvenum curas, &c.*] Loves—with Sappho in his mind.

Libera vina, &c.] Anacreon. Od. iii. 18. 6.

Libera.] As *larga* in Od. iii. 18. 6;—unless *libera* contrasts with *curas juvenum*—as that which expels these *curæ*.

86.—VII. *Descriptas, &c.*] These are the different metres, with the classes of subjects assigned to each of them; and he who cannot observe them should abstain—he is not qualified for the *art* he attempts to practice.

Descriptas, &c.] If, from imbecility of talent, I either cannot discharge the offices thus prescribed to the poet, or do not know what they prescribe, &c.

Vices.] Refer to the topics, and *colores* to the measures.

88. *Pudens prave.*] With a false shame—which prefers ignorance to the confession of ignorance—which would rather be ignorant than learn.

89. *Versibus, &c.*] Comic subjects—subjects for comedy must not be treated in verses which are suited only to tragedy; and as to tragic subjects — the *cœna Thyestæ*, for instance, disdains to be described in verses which are only fit for common or comic themes. Though the mere *metre* might be the same—the *tone* of tragedy required more elevation than that of comedy.

90. *Privatis.*] Meaner subjects — which involve none but private or domestic characters.

91. *Thyestæ.*] Od. i. 6. and 16. Epod. 5.

92. *Singula quæque.*] Let each—comedy and tragedy—keep, as becomes them, their places—the places assigned them by their respective qualities.

93. *Vocem tollit.*] Takes a higher tone.

94. *Chremes.*] In Terence's *Heauton.*

Delitigat.] *De* adds to the energy of the word, as in *desævit.* Ep. i. 3. 14.

95. *Plerumque.*] Equivalent to *interdum.* Comp. line 14.

Sermone pedestri.] The style adapted to comedy—an even, level one—not prompted by strong passions. Od. ii. 12. 9.

96. *Telephus.*] Epod. 17. Unable to obtain the cure of his wound, but from the spear which inflicted it, Telephus was forced to pre-

naturally adapted to the action of the stage.

The [illegible] of Ennius was particularly chargeable with this fault.

Peleus was driven from the court of his father Aeacus [illegible] accessory [illegible] ~~father~~ brother [illegible]

Projicit ampullas et sesquipedalia verba,
Si curat cor spectantis tetigisse querelâ.
Non satis est pulchra esse poëmata; dulcia sunto,
Et, quocunque volent, animum auditoris agunto.
Ut ridentibus arrident, ita flentibus adsunt
Humani vultus. Si vis me flere, dolendum est
Primum ipsi tibi; tum tua me infortunia lædent.
Telephe, vel Peleu, male si mandata loquêris,
Aut dormitabo, aut ridebo. Tristia mœstum
Vultum verba decent, iratum plena minarum,
Ludentem lasciva, severum seria dictu.
Format enim natura prius nos intus ad omnem
Fortunarum habitum; juvat aut impellit ad iram,
Aut ad humum mœrore gravi deducit et angit;
Post effert animi motus interprete linguâ.
Si dicentis erunt fortunis absona dicta:
Romani tollent equites peditesque cachinnum.

respuunt voces tumidas et magnas, si cupiunt *suo* luctu commovere animum spectatoris. Non sufficit ut carmina splendida sint: sint etiam suavia, et quò voluerint impellant mentem audientis. Sicut ridentibus arridet hominis vultus, ita lugentibus adflet. Si vis me lacrymari, flere temet primùm oportet: tunc ærumnæ tuæ movebunt me, O Telephe, vel Peleu: si ineptè loquaris præscripta, vel obdormiam vel deridebo. Tristi vultui mœsta verba conveniunt, irato minacia, lascivienti procacia, severo seria. Etenim natura primò nostrum animum componit secundùm varios fortunæ status: movet aut provocat ad indignationem; vel gravi tristitiâ affligit humi, cruciatque: deinde animi affectus depromit linguâ explicante. Si conditioni loquentis sermo non conveniat, nobiles et plebeii ridebunt effusé.

NOTES.

sent himself to Achilles, as a suppliant, and, apparently, in the disguise of poverty. The particular tragedy alluded to is no longer extant.

Peleus.] The father of Achilles—he had been compelled to fly from Ægina, in consequence of the murder of his brother.

Pauper.] *Pauper* applies to Telephus; *exul* to Peleus.

97. *Projicit, &c.*] Abandon their magniloquence — the stately and swelling language which tragic writers have usually considered as becoming high station. Strong feelings speak strong language—but not *sesquipedalia.*

Ampullas.] The *ampulla* was a vessel with a narrow neck, but of considerable rotundity of body, used chiefly for oil and vinegar. The turgid phrases of tragedy obtained this name among the critics, in a contemptuous sense. Epod. i. 3. 14.

98. *Si curat, &c.*] If the writer wish to touch the hearts of the audience, by the complaints which Peleus and Telephus, in their forlorn circumstances, utter.

99.—VIII. Nor is it enough that the poetry be elegant—it must be natural, to please. The tone must correspond with the character it professes to describe or represent.

Dulcia.] So as to charm and lead at their will—and this they will do, by being strictly adapted to circumstances.

101. *Ut ridentibus, &c.*] As the features of men smile with smilers, so are they ready to weep with the weepers. Cic. de Orat. ii. 45.

102. *Humani vultus.*] Looks of sympathy.

Si vis, &c.] If you wish me to weep at your misfortunes—you must first weep yourself. Then your troubles will distress me—will force me to sympathize with you.

104. *Telephe, &c.*] It is with actors as with writers. *They* must look the characters they represent; and the writers must make the sentiments square with them.

Male si, &c.] Construe *male* with *loquêris.*

Mandata.] What is *entrusted* to the representatives of Telephus and Peleus.

108. *Format, &c.*] The source of all our feelings is nature—it is she which plants them originally in our minds—which prompts the expression of them in every change and condition of fortune.

109. *Juvat.*] Affects with pleasure.

110. *Ad humum, &c.*] Bows to the earth—prostrates with sorrow.

111. *Post.*] Answers to *prius* in 108.

Post effert, &c.] Gives vent or expression to her emotions by the tongue.

112. *Si dicentis, &c.*] If the words of the speaker do not correspond with his fortunes, &c.

113. *Equites peditesque.*] Horse and foot—jocularly, for the *whole audience.* The knights occupied a conspicuous and considerable space

Intererit multum, Davusne loquatur, an heros,
Maturusne senex, an adhuc florente juventâ
Fervidus; an matrona potens, an sedula nutrix;
Mercatorne vagus, cultorne virentis agelli;
Colchus, an Assyrius; Thebis nutritus, an Argis.
Aut famam sequere, aut sibi convenientia finge,
Scriptor. Honoratum si forte reponis Achillem,
Impiger, iracundus, inexorabilis, acer,
Jura neget sibi nata, nihil non arroget armis:
Sit Medea ferox invictaque, flebilis Ino,
Perfidus Ixion, Io vaga, tristis Orestes.
Si quid inexpertum scenæ committis, et audes

Discrimen *ergo* **magnum est,** utrùm loquatur Davus, an heros; utrùm senex prudens, an juvenis ætate vigens et ardens; utrùm fœmina insignis, an studiosa nutrix; utrùm negociator, an agricola; *utrum* Colchus, an Assyrius; *an* Thebis, an Argis educatus. Scribeus *poëma*, vel sequere famam, vel res finge congruentes. Si repræsentas clarum Achillem; incitatus, ad iram pronus, inexpugnabilis, vehemens, dicat leges haud sibi positas, omnia *verò* armis *esse* obnoxia. Medea exhibeatur sæva et implacabilis; Ino lacrymosa, Ixion perfidus: Io vagabunda; Orestes mœstus. Si *autem* novum aliquid proferre in theatrum,

NOTES.

in the theatre. In Ep. ii. 1. 185, they are, as the intelligent class, opposed to the *plebecula*. The military sense of *equites* suggested the corresponding term, *pedites*, for the mass of the spectators.

114. *Intererit multum, &c.*] The difference will be great, whether it is a slave or a hero who speaks—*i. e.* in the sentiments assigned by the writer, and in the tone and manner assumed by the actor.

Davus.] For *any* slave. Sat. ii. 5. 91.

115. *Maturusne.*] Scil. *funeri*. Od. iii. 15. 4; iv. 4. 55.

116. *Matrona potens.*] One who sustains the authority of a *materfamilias*.

117. *Vagus, &c.*] A merchant who visits distant countries, and a farmer who never quits his fields.

118. *Colchus, &c.*] For, says the old Scholiast, the Colchian must always be represented as cruel, and the Assyrian crafty—the Argive a brave man, and the Theban a fool.

Thebis nutritus.] *I. e.* native of Thebes.

119.—IX. *Aut famam, &c.*] In the selection of his subjects, the poet or dramatist must either adopt old and known characters, or imagine new—in the one case, he should adhere to their recorded qualities; and in the other, take care to make them consistent.

Famam.] Whether of history or of fable.

Sibi convenientia.] The conduct must correspond with the character, and the character be consistent.

120. *Honoratum.*] Celebrated by Homer.

Si forte reponis, &c.] If you propose to celebrate Achilles *again*—*i. e.* after Homer and so many others have done it.

121. *Impiger.*] Scil. *sit*. The ἄκαμας of Homer. Hercules is *impiger*, Od. iv. 8. 30. and Tiberius, Od. iv. 14.

Iracundus.] Ὀξύχολος—impatient—irritable.

Inexorabilis.] *Cedere nescius.* Od. i. 6. 6. and *pervicax*, Epod. 17. 14.

Acer.] Impetuous—violent. Hom. Il. xx. 461.

122. *Jura neget, &c.*] The sword was his law.

123. *Medea ferox.*] Whom no deed of atrocity turned from her purpose—who rent her brother limb from limb—slaughtered her own children, &c.

Ino.] The daughter of Cadmus and Hermione, who fled from Thebes to escape the violence of Athamas, her insane husband, and finally threw herself, with her child, into the sea, where they were changed into divinities, under the names of Leucothoë and Palæmon.

Flebilis.] Let her be always represented in trouble, from the persecutions of her husband.

124. *Ixion.*] King of Thessaly—*perfidus*, *i. e.* on account of his violence towards Juno, while the favoured guest of Jupiter.

Io vaga.] Daughter of Inachus—to escape the jealous vengeance of Juno, changed by Jupiter into a heifer; and after long harassings and roamings, married to Osiris, and finally worshipped by the Egyptians, under the name of Isis.

Tristis Orestes.] For the murder of his mother. Eurip. in Orest. and Soph. in Elect.

Ἀείσω Πριάμοιο τύχην πόλεμόν τε κλεεινόν.—

Personam formare novam; servetur ad imum,
Qualis ab incepto processerit, et sibi constet.
Difficile est proprie communia dicere, tuque
Rectius Iliacum carmen diducis in actus,
Quam si proferres ignota indictaque primus.
Publica materies privati juris erit, si
Nec circa vilem patulumque moraberis orbem;
Nec verbum verbo curabis reddere fidus
Interpres; nec desilies imitator in arctum,
Unde pedem proferre pudor vetet aut operis lex;
Nec sic incipies, ut scriptor cyclicus olim,
"Fortunam Priami cantabo et nobile bellum."
Quid dignum tanto feret hic promissor hiatu?
Parturiunt montes, nascetur ridiculus mus.
Quanto rectius hic, qui nil molitur inepte!
"Dic mihi, Musa, virum, captæ post tempora Trojæ,
Qui mores hominum multorum vidit et urbes."
Non fumum ex fulgore, sed ex fumo dare lucem
Cogitat, ut speciosa dehinc miracula promat,
Antiphaten, Scyllamque, et cum Cyclope Charybdim;

novamque personam fingere audes, *cura ut* qualis ab initio apparuit, *talis* ad finem *usque* perseveret, et secum cônveniat. Arduum est communia loqui proprié: *proindeque* tu majori cum laude argumentum de Iliade in tragœdiam rediges, quàm si inaudita et minimè cognita primus ederes. *Porrò*, materia publica reddetur tibi propria, si nec hæreas circa vilem circulum et *omnibus* patentem, nec verbum verbo explicare studeas, *ut* fidelis interpres: *præterea* nec imitando conjicias te in angustias, è quibus te expedire nequeas, *seu* ob verecundiam, seu ob legem carminis. Nec incipies sicut olim poëta cyclicus: *Fortunam Priami cantabo, et nobile bellum.* Ecquid iste promissor dicet tam alto dignum exordio? Montes edunt partum, orietur mus risum excitans. Quanto meliùs is qui nihil perperam agit: Refer mihi, ô Musa, virum, qui post excisam Trojam perlustravit mores et civitates plurium hominum. *Is* non fumum è splendore, sed lumen è fumo educere parat, ut exinde res præclaras et mirandas proferat, Antiphaten, Scyllam, Cyclopem, Charybdim.

NOTES.

126. *Personam.*] Character.

127. *Sibi constet.*] As *sibi convenientia*, in line 119.

128. *Communia.*] Unappropriated. Characters which have not been represented in dramas, or described in epics.

Proprie dicere.] To individualize — to stamp them with distinct characters.

Tuque, &c.] And *you*—meaning one of the young Pisos, who was engaged in something of the kind—do more wisely to reduce the Iliad to dramas, than attempt to exhibit new subjects.

131. *Publica materies.*] Such as the Iliad, &c.

Privati juris, &c.] It will become your own—you will make it your own, if you do not servilely copy, &c.

Si nec, &c.] *I. e.* if you have the spirit to go out of the common track, and to trust at all to your own energies.

132. *Moraberis.*] Waste your time, &c.

Vilem patulumque, &c.] The common track —open to all, and trodden by all.—Horace warns Piso, not against taking up with common topics, but against treating them in a common manner.

133. *Fidus interpres.*] Scil. *ut.* Nor, as if you were nothing but a faithful translator, anxiously turn word for word.

134. *In arctum.*] Scil. *locum*—opposed to *patulum orbem.*

Nec desilies.] Nor by imitating too closely at first, get precipitately into such difficulties, or so entangled, that you cannot, for very shame, extricate yourself, but must go on, as you began—servilely copying.

Desilies in arctum.] Like Æsop's goat, into the well.

135. *Operis lex.*] For that demands that the end shall correspond with the beginning.

136. *Cyclicus.*] *I. e.* one who trod the eternal circle of Trojan affairs. Consult Heyne, Ex. i. ad Æn. ii.

138. *Quid dignum, &c.*] *I. e.* corresponding with so pompous an announcement.

139. *Parturiunt, &c.*] Proverbial for magnificent promises, and pitiful performances. Athen. Deip. xiv. 7.

140. *Quanto rectius hic.*] *I. e.* Homer.

141. *Dic mihi, &c.*] These are the first two verses of the Odyssey.

143. *Non fumum, &c.*] Homer's aim is not to bring smoke out of fire, but fire out of smoke, and thus exhibit his splendid prodigies, &c.

145. *Antiphaten.*] The king of the Læstrygones, who devoured one of Ulysses' companions. Od. x. 82—132.

Nec Diomedis reditum incipit *narrare* à Meleagri morte, nec Trojæ expugnationem à duplice ovo. Semper ad finem tendit: et transfert auditorem in medias res velut cognitas: quæ *verò* tractata non fore pulchra judicat, omittit. Porrò sic fingit, sic intermiscet ficta veris, *ut* medium initio, finis medio non discordet. Accipe quid ego populusque mecum exoptet. Si vis retinere plausorem usque ad peristromata, exspectantemque donec actor dicat, Vos plaudite; cujusque ætatis mores à te exprimendi sunt, et naturis annisque mutantibus decor tribuendus *est*. Puer jam loqui sciens, et firmo pede gradiens, ludere amat cum æqualibus, irascitur facilè et placatur, atque horis *singulis* mutatur. Juvenis sine barbâ, dimisso tandem pædagogo, delectatur equis et canibus et campo *Martio:* flexibilis ad vitium, reprehensionis impatiens, utilium contemptor, pecuniam profundens,

Nec reditum Diomedis ab interitu Meleagri,
Nec gemino bellum Trojanum orditur ab ovo.
Semper ad eventum festinat, et in medias res,
Non secus ac notas, auditorem rapit, et quæ
Desperat tractata nitescere posse, relinquit;
Atque ita mentitur, sic veris falsa remiscet,
Primo ne medium, medio ne discrepet imum.
Tu, quid ego et populus mecum desideret, audi.
Si plausoris eges aulæa manentis et usque
Sessuri, donec cantor, Vos plaudite, dicat;
Ætatis cujusque notandi sunt tibi mores,
Mobilibusque decor naturis dandus et annis.
Reddere qui voces jam scit puer et pede certò
Signat humum, gestit paribus colludere, et iram
Colligit ac ponit temere, et mutatur in horas.
Imberbus juvenis, tandem custode remoto,
Gaudet equis canibusque et aprici gramine campi;
Cereus in vitium flecti, monitoribus asper,
Utilium tardus provisor, prodigus æris,

NOTES.

Scyllam.] Odyss. xii. 85.

Charybdim.] Odyss. xii. 104.

Cyclope.] Polyphemus. Odyss. ix.

146. *Nec reditum, &c.*] Nor does Homer—as one of the Cyclici would do—begin his narrative of Diomed's return from the Trojan war, from the death of Meleager—*i. e.* from an event before the Trojan war, and unconnected with it.

Diomedis.] Tydeus, Diomed's father, was a brother of Meleager.

147. *Gemino ab ovo.*] Nor the Trojan war from the birth of *Helen*, hatched from one of Leda's eggs. Sat. ii. 1. 26.

148. *In medias res, &c.*] He does not begin with a formal statement of the causes of the quarrel between Agamemnon and Achilles, but takes you at once into the subject, as if you were already well acquainted with the parties.

151. *Ita mentitur, &c.*] And so manages his fictions—so mingles the true and the false, that the whole perfectly harmonizes.

153.—X. *Tu, quid, &c.*] To write dramas successfully, requires a knowledge of human nature and of society.

Tu.] As if one of the Pisos was actually engaged in a drama.

Desideret.] Exact from a dramatic writer.

154. *Plausoris, &c.*] Who will continue in the theatre till the end of the piece.

Aulæa.] The curtain, at the close of the performance, was drawn up from below—not let down from above. Ep. ii. 1. 183.

155. *Cantor.*] One of the actors, who, as may be seen in Terence, concluded the piece with the words, *Vos plaudite.*

156. *Ætatis, &c.*] The manners of each period of life must be closely observed, and the appropriate character be assigned to natures and years as they change.—Horace does not mean the *character* (in our sense) which probably never changes; but only the general distinctions observable in the different stages of life—the broader characteristics of youth, manhood, and age.

158. *Reddere qui, &c.*] The child—the boy—who is no longer an infant—as soon as he can articulate and walk, &c.

Pede certo.] *I. e.* without leading-strings.

160. *Temere.*] Easily—lightly.

161. *Tandem.*] As if long wearied of the restraint.

162. *Gramine campi.*] The gymnastics of the Campus Martius. Od. i. 8. 3.

163. *Cereus.*] Pliable as wax.

Asper.] In contrast with *cereus*.

Monitoribus.] To those who warn him against yielding to *vitium*.

164. *Utilium.*] Slow in turning his attention to the useful.

Æris.] Money. Ep. i. 2. 47.

'Homer begins at once with an allusion to the wrath of Pelides. μῆνιν ἄειδε θεὰ &c —

[illegible]

158 – "Note first the boy who just knows how to talk
And feels his feet beneath him in his walk:
He likes his young companions, loves a game,
Soon vexed, soon soothed, and not two hours the same.
The beardless youth, at last from tutor freed,
Loves playing-field and tennis, dog and steed:
Pliant as wax to those who lead him wrong,
But all impatience with a faithful tongue;
Imprudent, lavish, hankering for the moon,
He takes things up and lays them down as soon."

Conington)

[illegible] [illegible] [illegible] [illegible] hope - [illegible] for [illegible] [illegible] -
[illegible] [illegible] always, to dwell upon those things that are [illegible]
[illegible] [illegible] each individual age. -

Sublimis, cupidusque, et amata relinquere pernix.
Conversis studiis ætas animusque virilis
Quærit opes et amicitias, inservit honori,
Commisisse cavet quod mox mutare laboret.
Multa senem circumveniunt incommoda; vel quod
Quærit, et inventis miser abstinet, ac timet uti;
Vel quod res omnes timide gelideque ministrat;
Dilator, spe longus, iners avidusque futuri,
Difficilis, querulus, laudator temporis acti
Se puero, castigator censorque minorum.
Multa ferunt anni venientes commoda secum,
Multa recedentes adimunt. Ne forte seniles
Mandentur juveni partes, pueroque viriles,
Semper in adjunctis ævoque morabimur aptis.
Aut agitur res in scenis, aut acta refertur.
Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator. Non tamen intus
Digna geri promes in scenam, multaque tolles
Ex oculis, quæ mox narret facundia præsens.

superbus, ardenter cupiens et cupita citò deserens. Ætas et animus virilis habet alia *jam* studia: studet comparandis divitiis, dignitatibus, amicis; cavet facere *id* cujus mox pœniteat. Senex pluribus molestiis obnoxius est; seu quia *opes* accumulat, et quæsitis parcit infelix; seu quia pigrè et frigidè cuncta molitur; procrastinator, longinqua sperans, segnis, cupiens *vivere* diutius, morosus, queribundus, laudator ævi se puero transacti, juniores *autem* arguens *crebrò* et objurgans. Anni accedentes plura bona secum afferunt, plurima abeuntes auferunt. Ne fortè adolescenti committantur officia senis, aut puero *quæ* viri *sunt;* diligenter observabit ætatum differentias et proprietates. Vel res in theatro peragitur, vel facta narratur: audita minùs animum movent quàm quæ videntur, quæque spectator ipse sibi tradit. Attamen in theatro non exhibebis intus peragenda: et pleraque aspectui non objicies, sed mox oratione repræsentabis *velut* modò *acta.*

NOTES.

165. *Sublimis.*] High and haughty in his aspirations—demands and expectations.

Et amata, &c.] As is said of the capricious child, Ep. ii. 1. 100.

166. *Conversis.*] Turned from the pursuits of youth, to those which suit the man.

168. *Commisisse cavet.*] Cautious of committing himself with what he may soon desire to change, and find a difficulty in doing so.

169. *Circumveniunt.*] Hedge him round.

170. *Quærit.*] Scil. *opes.*

Inventis.] I. e. *opibus quæsitis.*

Miser abstinet, &c.] Sat. ii. 3. 110.

171. *Timide gelideque.*] *I. e.* slowly and anxiously—apprehensive of consequences.

Ministrat.] Transacts—does.

172. *Dilator.*] Unwilling to come to a decision.

Spe longus.] Still feeding the hope of longer life—or acting as if he entertained such hope.

Iners.] Inactive from loss of vigour.

Avidus, &c.] Anxious for the morrow—or to know *quid sit futurum cras.* Od. i. 9. 13.

173. *Difficilis.*] Hard to please, δύσκολος.

Querulus.] Annoying others with eternal complaints of what is inevitable.

174. *Minorum.*] Of the young.

175. *Anni venientes.*] Early years—those which succeed the period of childhood.

176. *Recedentes.*] Later years—those of old age.

178. *Semper, &c.*] We shall carefully attend to what is appropriate to the years and characters of the persons represented.

179.—XI. *Aut, &c.*] Atrocities should be *told*, not executed on the stage.

Agitur, &c.] A thing is either actually done on the stage, or reported when done.

180. *Segnius, &c.*] Things dropped into the ear—things *heard* stir the feelings more feebly, &c.

181. *Oculis subjecta.*] Placed before the eyes—*seen.*

Fidelibus.] Because we cannot doubt of what we *see;*—of what we *hear* only—what is reported to us only—we may.

182. *Ipse sibi, &c.*] The spectator is himself his own reporter—he does not trust to the tale of others.

Intus.] Behind the scenes—not *on* the stage.

184. *Quæ mox, &c.*] Which one of the characters of the piece may come forward and relate.

Nec Medea liberos occidat ob oculos spectatorum: vel nequam Atreus palàm coquat humana membra. Nec Progne transformetur in volucrem, aut Cadmus in serpentem. Quicquid mihi sic exhibes, non credo, *imò* aversor. Nec brevior, nec longior quinque actibus sit fabula, ut *sæpius* spectanda reposcatur. Nec Deus adhibeatur, nisi difficultas occurrat digna *tali* vindice: nec quarta persona loquendo desudet. Chorus sustineat personam *unius* actoris et viri. Ne *verò* in mediis actibus quidquam dicat, nisi quod ad rem sit et faciat. Ille probis suffragetur, et amicis opituletur: iratos placet, et innocentes protegat; laudet frugalitatem, justitiam salutarem, et leges, et pacem fores aperientem: *arcana sibi* credita ne revelet; et numina deprecetur, ut miseris sors melior contingat, pejor *autem* superbis. Tibia *quondam* non sicut nunc compacta orichalco, et buccinæ par;

Ne pueros coram populo Medea trucidet,
Aut humana palam coquat exta nefarius Atreus,
Aut in avem Progne vertatur, Cadmus in anguem.
Quodcunque ostendis mihi sic, incredulus odi.
Neve minor, neu sit quinto productior actu
Fabula, quæ posci vult et spectata reponi.
Nec deus intersit, nisi dignus vindice nodus
Inciderit; nec quarta loqui persona laboret.
Actoris partes chorus officiumque virile
Defendat; neu quid medios intercinat actus,
Quod non proposito conducat et hæreat apte.
Ille bonis faveatque et consilietur amicis,
Et regat iratos, et amet peccare timentes;
Ille dapes laudet mensæ brevis, ille salubrem
Justitiam, legesque, et apertis otia portis;
Ille tegat commissa, Deosque precetur et oret,
Ut redeat miseris, abeat fortuna superbis.
Tibia non, ut nunc, orichalco vincta, tubæque

NOTES.

185. *Medea.*] Line 123.

186. *Atreus.*] Line 91.

187. *In avem Progne.*] Compare Od. iv. 12. 6.

Cadmus.] The founder of Thebes—his story is told in Ovid, Metam. iii.

188. *Sic.*] *I. e.* by bringing upon the stage these incredible things—men metamorphosed into birds, snakes, &c.

189.—XII. *Neve, &c.*] Nor should a play be extended beyond five acts—nor a deity be introduced but on imperative occasions—nor a *fourth* person mingle in the dialogue—nor the chorus sing of any thing unconnected with the piece.

Quinto.] As, in Horace's judgement, the just medium—not too long to exhaust attention, nor too short to awaken interest.

190. *Posci.*] Scil. *ad spectandum.*

Spectata.] And once seem to be repeated.

191. *Nodus, &c.*] Unless the *plot* of the piece cannot well be developed without the interposition—unless the deity be so essentially interwoven with it, as to require the appearance. Cic. de Nat. Deor. 20.

Deus.] *I. e.* the *deus ex machinâ.* The descent of the divinity on the stage by mechanism.

Vindice.] Who resolves the knot.

192. *Nec quarta.*] As being likely to perplex the dialogue, and confound the audience.

193. *Actoris, &c.*] Let the chorus sustain the duties of an actor, and, as becomes it, firmly. That is, apparently—be so mixed up with the piece as to share in the action—as to constitute an integral portion of it.

Officium virile.] Not of *a man*—for many of the choruses of the best Greek tragedies consist of women—but boldly, firmly, resolutely, *like a man.*

194. *Neu, &c.*] Nor sing any thing between the acts but what closely connects with the piece, and indeed conduces to the action.

196. *Ille, &c.*] Horace here particularizes the offices of the chorus.

Consilietur, &c.] Advise their friends—*i. e.* those to whom they are favourably disposed—the *good.*

197. *Amet, &c.*] Express approbation of the virtuous.

Regat iratos.] Check the angry—those whom anger is likely to prompt to crime.

198. *Dapes laudet, &c.*] A moderate table—frugality in general.

Brevis.] What is soon eaten—in a *short* time. Ep. i. 14. 35.

199. *Apertis otia, &c.*] Peace—for then city gates are open. Od. iii. 5. 23.

200. *Tegat, &c.*] Not disclose what is confided to them—as the Greek choruses will shew repeatedly.

Commissa.] Scil. *fidei.* Sat. i. 3. 95.

201. *Superbis.*] The insolent—those who make an ill use of their successes.

202.—XIII. *Tibia, &c.*] The additions made to the music of the chorus owed their origin to the increasing population and magnificence of the times.

"When to the lyre once severe were added new strings, then an impetuous flow of language produced an eloquence as yet unheard, while saws of wisdom keen to discern what was useful, and prophetic of the future, rivalled the utterance of oracular Delphi."

[illegible] 217

Æmula, sed tenuis simplexque, foramine pauco,
Aspirare et adesse choris erat utilis, atque
Nondum spissa nimis complere sedilia flatu;
Quo sane populus numerabilis, utpote parvus
Et frugi, castusque verecundusque, coibat.
Postquam cœpit agros extendere victor, et urbem
Latior amplecti murus, vinoque diurno
Placari Genius festis impune diebus,
Accessit numerisque modisque licentia major.
Indoctus quid enim saperet liberque laborum
Rusticus urbano confusus, turpis honesto?
Sic priscæ motumque et luxuriem addidit arti
Tibicen, traxitque vagus per pulpita vestem.
Sic etiam fidibus voces crevere severis,
Et tulit eloquium insolitum facundia præceps,
Utiliumque sagax rerum, et divina futuri,
Sortilegis non discrepuit sententia Delphis.
Carmine qui tragico vilem certavit ob hircum,

sed exigua, et simplex, et paucis foraminibus, canentem Chorum adjuvare idonea erat, et sono replere sedes haud tunc valdè refertas. Illuc enim populus numerari facilis, quippe non frequens, et frugalis, et pudicus, et modestus conveniebat. Postea verò quàm victor imperium atque urbis pomœrium amplificavit; ac diurnâ compotatione genio indulserunt impunè diebus festis, *tum quoque* versuum et musicæ luxuria aucta est. Nam quid melius facerent agrestes imperiti et labore soluti cum civibus mixti, et sordidi cum honoratis? Sic antiquæ arti saltationes luxuriosas adjunxit tibicen; et per theatra amplum syrma traxit. Sic et *olim* modesti lyræ soni *per luxum* multiplicati sunt: atque elocutio rapida invexit dictionem *antea* inauditam: nec non sermo utilia documenta continens et futurum præsagiens vix discrimen habuit à Delphis oracula proferentibus. Paulò pòst *is* qui propter vilem hircum contendit carmine tragico,

NOTES.

Orichalco vincta.] Not, apparently, mounted with brass ornaments; but so cased or coupled with brass as to affect the sound, and make the *tibia* rival the *tuba* in tone, or rather in volume of sound.

203. *Simplex.*] Which implies that a *double tibia* was in use in Horace's days—the two might possibly be bound together with brass rings.

204. *Choris erat, &c.*] Was employed by the chorus, and found to be adequate for the occasion.

205. *Nondum, &c.*] Sufficient to fill with its breathing the not yet crowded seats—to be heard through the theatre, which was neither so large nor so crowded.

206. *Quo, &c.*] *I. e.* in the seats of the theatre—when the spectators were not too numerous to be counted, because the people were still comparatively few—were industrious, virtuous, and modest.

208. *Victor.*] The Romans.

209. *Latior.*] And walls of ampler circuit.

Vinoque diurno.] At feasts which began in the middle of the day, or earlier than had been usual.

210. *Placari Genius.*] *I. e.* to indulge. Od. iii. 17. Ep. ii. 1. 144.

Impune.] Freely—with no impediment from the laws or the censors.

211. *Accessit numerisque, &c.*] The chorus had more powerful instruments—were probably more numerous—and played more varied music. For, apparently, *numerisque modisque* here refer solely to the music.

212. *Indoctus, &c.*] What could the untaught clown know of these matters—when all ranks were confounded, and no taste was cultivated, to check excess or license?

213. *Turpis honesto, &c.*] According to Livy, up to the year 508, U. C. senators, knights, and people, all mingled together in the theatres without distinction.

214. *Sic, &c.*] Hence the *Tibicen* added to the ancient simplicity of his art—when his *tibia* was *tenuis simplexque*—dancing, and dresses, and swept the stage with a long train—*i. e.* pantomimic dancing and splendid dresses were added to the simple music of the pipe.

215. *Per pulpita.*] The boards.

216. *Sic etiam, &c.*] Hence, too, more strings were added to the lyre.

Severis.] To its original simplicity. Cic. de Leg. ii. speaks of *antiquæ musicæ severitas.*

217. *Et tulit, &c.*] The eloquence of the lyric poet—*i. e.* the songs of the chorus—took a new tone—a higher flight.

Præceps.] As if rushing in a precipitous course. Od. iv. 2. 5.

219. *Sententia, &c.*] The sentiments expressed by the poet in the songs of the chorus were wise and useful—and prophetic as the Delphic oracles. Od. ii. 20. Ep. i. 20.

220.—XIV. *Carmine, &c.*] The Satyrs—or rather the coarse ribaldry and rude merriment permitted in the low farces so called—must be introduced with great reserve, and not be allowed to interfere with gravity and propriety of character.

Mox etiam agrestes Satyros nudavit et asper
Incolumi gravitate jocum tentavit eo, quod
Illecebris erat et gratâ novitate morandus
Spectator, functusque sacris, et potus, et exlex.
Verum ita risores, ita commendare dicaces
Conveniet Satyros, ita vertere seria ludo,
Ne quicunque deus, quicunque adhibebitur heros,
Regali conspectus in auro nuper et ostro,
Migret in obscuras humili sermone tabernas;
Aut, dum vitat humum, nubes et inania captet.
Effutire leves indigna tragœdia versus,
Ut festis matrona moveri jussa diebus,
Intererit Satyris paulum pudibunda protervis.
Non ego inornata et dominantia nomina solum,
Verbaque, Pisones, Satyrorum scriptor amabo;
Nec sic enitar tragico differre colori,
Ut nihil intersit, Davusne loquatur et audax

nudos introduxit Satyros rusticos; et acerbus protulit sales illæsâ severitate tragœdiæ: propterea quòd oblectamentis et jucundâ novitate detinendus erat spectator sacris perfunctus, et ebrius, et sine lege. At sic oportet Satyros risores et dicaces commendare, sic è seriis *sermonibus* ad jocosos transire, ut quisquis Deus vel Heros producetur, paulò antè in auro et purpurâ conspectus, non loquatur sordidè *quasi* in vili tabernâ; neve terram fugiens sectetur nubila et vacua. Tragœdia versus leviculos respuens, tanquam matrona diebus festis saltare compulsa, lascivos inter Satyros aliquantò verecunda esse *debet*. Ego Satyrica scribens, ô Pisones, non consectabor dictiones inconditas aut simplices duntaxat: neque sic curabo declinare tragœdiæ speciem, ut nihil ponam discriminis, utrùm loquatur Davus et inverecunda

NOTES.

Carmine qui, &c.] The tragic poet soon mingled the broad jokes and jests of the satyrs, in all their licentiousness, with his graver scenes—to gratify an audience, drunk and lawless.

Vilem ob hircum.] Following the opinions of those who traced the word *tragœdia*, to τράγος and ᾠδή—as if in the contest the winner had been rewarded with a goat.

221. *Nudavit, &c.*] Not the Satyrs themselves—but the satyric drama, or rather the spirit of it—in all its nakedness. The dramas were so called, because the chorus consisted of naked Satyrs. The Cyclops of Euripides is the only specimen extant. The *Atellanæ fabulæ* of the Romans were imitations of them.

Asper.] Coarse in his personal jokes.

223. *Morandus.*] Because the drunken spectators conld only be kept in the theatre by the attraction of these agreeable novelties.

224. *Functusque sacris.*] After attending the sacred rites of the day. These exhibitions took place on sacred festivals.

Potus.] And therefore in a humour to be amused with these ribaldries.

Exlex.] At full liberty—with nothing to prevent him from indulging in the spectacle.

225. *Verum ita, &c.*] But the tragic poet must so employ these Satyrs—and so mix the comic with the grave, that the deity or hero introduced does not, dressed all in gold and purple, go down into miserable dens—*i. e.* apparently, not make use of the language of low hovels.

Risores—dicaces.] The Satyrs who mock and rail at others. The jesters still put for the *jests*.

Commendare, &c.] So commend them to the audience—so attempt to win their applause.

230. *Aut dum vitat, &c.*] Or, while eschewing the low and vulgar, becomes extravagant and unintelligible—gets into the clouds.

Nubes et inania.] The clouds, and things as empty as clouds.

231. *Effutire, &c.*] Instead of *non digna quæ effutiat*—*i. e.* whom it becomes not—as below her dignity. Ep. i. 3. 55.

232. *Ut festis, &c.*] Modest tragedy will mingle with the lewd Satyrs as little, *i. e.* as rarely, as a matron at festivities, though challenged, will dance.

234. *Non ego, &c.*] *I* should not, were I a writer of Satyrs—*i. e.* one who introduced the comic or farcical into tragedy—I should not love—*i. e.* adopt or use, this coarse and vulgar slang *only (solum)*. I should never confine myself to the exclusive use of it, as the writers of Satyrs do.

Inornata.] Coarse—indecorous.

Dominantia.] Vulgar.

236. *Nec sic, &c.*] Nor should I so depart from the tragic tone, as to make no difference in the language, whether Davus, or Pythias, or Silenus speaks.

Differre colori.] Instead of *a colore*, as also in Ep. i. 18. 4.

Tragedy disdaining to babble silly voices

"Such is the power of sequence and arrangement, so great the beauty that can crown the commonest expressions". Ib. 8

[illegible] "as loungers in the forum, and their sense [illegible] as the words of our effeminate young men, or least they talk in coarse and disreputable language". Ib.

[illegible] The lea nut eaters of the Bowery [illegible].

Pythias, emuncto lucrata Simone talentum,
An custos famulusque dei Silenus alumni.
Ex noto fictum carmen sequar, ut sibi quivis
Speret idem, sudet multum frustraque laboret
Ausus idem: tantum series juncturaque pollet!
Tantum de medio sumtis accedit honoris!
Silvis deducti caveant, me judice, Fauni,
Ne, velut innati triviis aut pene forenses,
Aut nimium teneris juvenentur versibus unquam,
Aut immunda crepent ignominiosaque dicta:
Offenduntur enim, quibus est equus, et pater, et res,
Nec, si quid fricti ciceris probat et nucis emtor,
Æquis accipiunt animis, donantve coronâ.
Syllaba longa brevi subjecta vocatur Iambus,
Pes citus: unde etiam trimetris accrescere jussit
Nomen iambeis, quum senos redderet ictus.
Primus ad extremum similis sibi; non ita pridem,
Tardior ut paulo graviorque veniret ad aures,

Pythias deluso Simoni talentum extorquens, an Silenus curator et minister dei alumni. E materiâ vulgatâ *sic* poëma condam, ut quisque pariter *facere posse* confidat, rem *verò* tentans desudet plurimùm, et perdat operam. Tantum valent ordo et connexio: tantum venustatis addunt argumento vulgari. Satyri è silvis prodeuntes non debent, ut opinor, tanquam in urbibus atque in foro educati, carmina juvenilia et nimis polita *dicere*, nec obscœna et contumeliosa eructare. *His* enim offenduntur habentes equum, *et* patrem, et opes; neque probant vel laudant quicquid placet ementibus frictum cicer et nuces. Syllaba longa brevi subjuncta appellatur Iambus, pes celer: unde et vocati sunt Iambici trimetri; quanquam sex edebat sonos, à primo *usque* ad ultimum æqualis. *Is autem* nuper, ut aliquanto lentior et gravior ad aures perveniret,

NOTES.

238. *Lucrata, &c.*] Cheated Simo of a talent.

Pythias.] An *ancilla*, in some comedy.

239. *Silenus.*] Tutor and guardian of the youthful Bacchus.

240. *Ex noto, &c.*] I would so construct or execute a thing of this kind, that every body should think he could do as well, but if he attempted it, would sweat and labour in vain.

242. *Tantum series, &c.*] Of so much importance is the art of arranging your materials.

243. *Tantum de, &c.*] Of so much grace are common topics susceptible.

244. *Silvis deducti.*] Horace here exemplifies what he had expressed in general terms in lines 227, &c.

Fauni.] The same as the Satyri.

Fauni caveant, &c.] Meaning, the writers of *Satyri* should take care not to represent them, &c.

245. *Innati triviis, &c.*] Whatever classes specifically may be meant by *pene forenses*, and *innati triviis*, they are obviously opposed to each other—one set sigh soft and sentimental verses—the other crack filthy and disgusting jokes; and neither suitable to the *Fauni*, who were bred in forests.

248. *Offenduntur quibus, &c.*] For the educated classes revolt at any thing so grossly inappropriate.

Quibus est, &c.] Descriptive of the upper ranks—senators, knights, and opulent persons.

249. *Nec, &c.*] Nor do they tolerate, or crown, &c. whatever the people happen to approve.

Fricti ciceris, &c.] Descriptive of the canaille—who amused themselves with eating parched *cicer* and nuts in the theatre.

251.—XV. *Syllaba, &c.*] The versification requires the utmost attention, for upon the proper collocation of the long and short syllables, &c. depends its beauty and melody.

Brevi subjecta.] Placed after—following a *short* one.

252. *Unde, &c.*] From this circumstance, *i. e.* on account of this rapid march, the Iambus ordered Iambic lines to be called *Trimeters*, though he made six strokes or steps. The *senarius*, or Iambic line of six feet, takes the name of Trimeter—as if two feet constituted one metre. The Iambus is said, with a touch of humour, to command what the poet determined.

254. *Primus, &c.*] At first the whole *senarius* consisted of pure Iambics.

Non ita, &c.] But soon, the Iambus, in order that he might come to the ear more slowly, and with more weight, like a good-natured fellow as he is, admitted the steady Spondee to a share of his hereditary rights, &c.

in patriam ditionem ultro admisit firmiores Spondeos, non *ita tamen*, ut consorti locum secundum vel quartum concederet. Talis etiam infrequens reperitur in Accii Enniique celebratis Iambicis. Certè Iambici Spondeis crebris graves in scenam producti, vel properantem nimis operam et negligentiam arguunt, vel turpem artis inscitiam. *At* quilibet judex haud animadvertit inconditos versus: et poëtis Latinis indulgentia immeritò concessa est. *Ergone* ideo spatier, et parùm accuratè scribam? an omnes credam errata mea cogrituros, providus et securus citra spem indulgentiæ? Tum demum culpam effugero *quidem*, *sed* non laudem meruero. *Itaque*, Pisones, die nocteque scripta Græcorum evolvite. Verùm majores vestri et numeros et jocos Plauti approbaverunt: *certè* utrosque faciliùs quàm par est, ne dicam stolidè, admirati; si quidem ego et vos novimus infacetum sermonem à venusto distinguere, et rectum modulum sentimus digitis atque auribus.

Spondeos stabiles in jura paterna recepit
Commodus et patiens; non ut de sede secundâ
Cederet aut quartâ socialiter. Hic et in Accî
Nobilibus trimetris apparet rarus, et Ennî
In scenam missos magno cum pondere versus,
Aut operæ celeris nimium curâque carentis,
Aut ignoratæ premit artis crimine turpi.
Non quivis videt immodulata poëmata judex,
Et data Romanis venia est indigna poetis.
Idcircone vager scribamque licenter, ut omnes
Visuros peccata putem mea, tutus et intra
Spem veniæ cautus? Vitavi denique culpam,
Non laudem merui. Vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ.
At vestri proavi Plautinos et numeros et
Laudavere sales; nimium patienter utrumque,
Ne dicam stulte, mirati; si modo ego et vos
Scimus inurbanum lepido seponere dicto,
Legitimumque sonum digitis callemus et aure.
Ignotum tragicæ genus invenisse Camœnæ
Dicitur, et plaustris vexisse poëmata Thespis,
Quæ canerent agerentque peruncti fæcibus ora.

Thespis reperisse fertur Tragicæ musæ genus incognitum, et carpentis circumtulisse carmina, quæ cantarent agerentque vultum *habentes* fæce oblitum.

NOTES.

257. *Non ut de, &c.*] Except that he did not cede any share in the second and fourth places—he reserved his exclusive rights over them.

258. *Hic et, &c.*] But he, notwithstanding—*i. e.* the Iambus, both in the noble trimeters of Accius, rarely appears in the second and fourth places; and the verses of Ennius, sent upon the stage with all their burden of spondees, he charges with the crime of being too hasty and careless, or with the fouler one of ignorance—*i. e.* the want of Iambics in the second and fourth places, convicts Ennius of negligence or ignorance.

263. *Non quivis, &c.*] It is not every body that sets up for a judge, who sees when verses are not well-modulated—composed according to the laws of metre.

264. *Et data, &c.*] And the Roman poets are undeservedly suffered to indulge in this licence—*i. e.* by those who *do* see.

265. *Idcircone, &c.*] Should I, for that, stray out of bounds, and write carelessly, because, though I know some or all will see my faults, I am thus safe from censure, and secure of pardon?

267. *Cautus.*] Not, he who secures himself—but, he who is secured, as in Lucan, iv. 409. *Cautus ab incursu belli.*

Vitavi, &c.] But suppose I have avoided all faults, *i. e.* against the laws of metre; I have not for that merited praise. There must be positive as well as negative merits.

270. *Plautinos, &c.*] *I. e.* Plautus was as careless in his numbers as he was coarse in his jokes. Ep. ii. 1. 58; and line 54 of this Ep.

271. *Sales.*] Coarse, scurrile jests.

Nimium patienter, &c.] Too indulgently—not to say absurdly.

272. *Si modo, &c.*] If you and I know how to distinguish the coarse from the delicate—and to judge of legitimate music by our fingers and ears—if we know how to *scan* his lines.

275.—XVI. *Ignotum, &c.*] Though the Roman poets imitate the Greek dramatic writers, they do so carelessly—more labour is indispensible.

276. *Thespis.*] A native of Attica, of the sixth century B. C. Traces of the drama, however, are discernible before the days of Thespis.

Plaustris.] *I. e.* he exhibited his pieces on waggons, which served both for a stage, and a conveyance of his actors, &c.

277. *Peruncti.*] The actors stained their faces with wine-lees.

Post hunc personæ pallæque repertor honestæ
Æschylus, et modicis instravit pulpita tignis,
Et docuit magnumque loqui, nitique cothurno.
Successit vetus his Comœdia, non sine multâ
Laude; sed in vitium libertas excidit, et vim
Dignam lege regi: lex est accepta, chorusque
Turpiter obticuit, sublato jure nocendi.
Nil intentatum nostri liquere poetæ:
Nec minimum meruere decus, vestigia Græca
Ausi deserere, et celebrare domestica facta,
Vel qui prætextas, vel qui docuere togatas.
Nec virtute foret clarisve potentius armis,
Quam linguâ, Latium, si non offenderet unum-
Quemque poetarum limæ labor et mora. Vos, O
Pompilius sanguis, carmen reprehendite, quod non
Multa dies et multa litura coërcuit, atque
Præsectum decies non castigavit ad unguem.
Ingenium miserâ quia fortunatius arte
Credit, et excludit sanos Helicone poëtas
Democritus, bona pars non ungues ponere curat,

Post eum Æschylus inventor larvæ et stolæ decoræ theatrum parvo tabulato extruxit, atque instituit loqui magnificè et incedere cothurno. His successit vetus Comœdia magnâ cum laude; sed libertas evasit in crimen et audaciam lege coërcendam; lex lata est: et chorus ignominiosè tacuit, ademptâ potestate maledicendi. Nostri poëtæ nihil non tentârunt, neque laudem exiguam abstulerunt, qui relictis Græcorum argumentis gesta Romanorum decantârunt: sive qui prætextatas *fabulas*, seu qui togatas scripsere. Nec virtute bellicâ illustriores ac potentiores quàm facundiâ essent Romani, si poëtas plerosque non terreret cura et longum tempus expoliendi. *At* vos, ô Numæ proles, redarguite carmen diu et crebrâ recensione haud castigatum, et ad amussim non sæpius emendatum. Quoniam Democritus existimat ingenium plus valere quàm artem, et poëtas non insanientes arcet ab Helicone, plerique negligunt resecare ungues

NOTES.

278. *Personæ.*] Masks, which the actors wore, instead of painting their faces.

Pallæ.] Robes with long trains, worn by the representatives of kings and heroes.

279. *Æschylus.*] Was the first who introduced masks and dresses. Ep. ii. 1. 163.

Instravit, &c.] Placed *boards* on low scaffoldings for a stage. *Tignis* is a dative.

280. *Magnumque loqui.*] To mouth.

Cothurno.] Od. ii. 1. 12.

281. *Vetus Comœdia.*] Sat. i. 4. 1.

282. *In vitium éxcidit.*] Degenerated.

283. *Dignam lege, &c.*] Which required to be checked by laws. Comp. line 183.

Lex est, &c.] A law was made to check the licence of the old comedy, and in consequence the chorus was from that time disgracefully dumb.

286. *Nec minimum, &c.*] Nor have they deserved *least*—*i. e.* the Roman poets are highly to be commended for venturing to abandon, &c.

Vestigia Græca.] *I. e.* the subjects of the Greek plays.

287. *Domestica, &c.*] Achievements of the Romans, their own countrymen.

288. *Prætextas.*] Scil. *fabulas.* Dramas, the characters of which wore the *prætexta*—the higher ranks.

Togatas.] Where they wore the *toga* only—men of inferior classes.

Docuere.] Because the writer *instructed* the actor.

289. *Nec virtute, &c.*] *I. e.* Such talent have these writers shewn, that had they not all, alike, dreaded the toil of correction, Rome would excel as much in the drama, as in bravery and arms.

292. *Pompilius sanguis.*] Because, according to the Scholiast, Calpus, from whom the Calpurnian Pisos derived their name, was a son of Numa Pompilius.

293. *Coërcuit.*] As the knife prunes the vine, &c.

294. *Præsectum, &c.*] Because the nail when fresh cut, feels any roughnesses more delicately. Sat. i. 5. 32.

Decies castigavit, &c.] Ten times tried—proved—corrected.

295.—XVII. *Ingenium, &c.*] The poet must not trust solely to nature—he requires the assistance of art.

Ingenium.] Nature—native, original power.

Miserâ arte.] Poor miserable art.

296. *Sanos.*] Scil. the uninspired.

297. *Democritus.*] Ep. i. 1. 12. *Negat enim, sine furore, Democritus, quenquam magnum poëtam esse posse.* Cic. Div. i. 37.

Bona pars.] *I. e.* of the poets, or would-be poets.

Non ponere, &c.] Neither pare their nails, nor shave.

et barbam, secedunt in loca remota, fugiunt balnea. Etenim consequentur, *ut putant*, præmia et laudem poëtarum, si tonsori Licino *tondendum* nunquam præbeant caput tribus Anticyris minimè curandum. Quàm ego *sum* parùm cautus, qui bilem expurgo ineunte vere! *At* nemo conderet meliora carmina: sed hoc non tanti puto. Itaque implebo munus cotis, quæ secare non valens reddit ferrum acutum *et secando aptum*. Nihil ego scribens docebo munus et officium *scribendi;* unde facultas petatur; quid erudiat et perficiat poëtam; quid conveniat, quid non: quò virtus, quò error deducat. Sana mens est principium et origo rectè scribendi: materiam tibi suppeditabunt placita Socratis; præparatamque materiam sequetur ultro facundia. Qui scit quid patriæ, quid amicis debeat; quâ parentes, quâ fratres et hospites charitate diligendi sint, quod Senatoris, quod Judicis, quod belli ducis munus sit: is certè novit tribuere decorum unicuique personæ. Solers imitator debet intueri exemplar vitæ et morum,

Non barbam; secreta petit loca, balnea vitat.
Nanciscetur enim pretium nomenque poëtæ,
Si tribus Anticyris caput insanabile nunquam
Tonsori Licino commiserit. O ego lævus,
Qui purgor bilem sub verni temporis horam!
Non alius faceret meliora poëmata: verum
Nil tanti est; ergo fungar vice cotis, acutum
Reddere quæ ferrum valet, exsors ipsa secandi:
Munus et officium, nil scribens ipse, docebo;
Unde parentur opes; quid alat formetque poëtam;
Quid deceat, quid non; quo virtus, quo ferat error.
Scribendi recte sapere est et principium et fons:
Rem tibi Socraticæ poterunt ostendere chartæ;
Verbaque provisam rem non invita sequentur.
Qui didicit patriæ quid debeat, et quid amicis,
Quo sit amore parens, quo frater amandus et hospes,
Quod sit conscripti, quod judicis officium, quæ
Partes in bellum missi ducis, ille profecto
Reddere personæ scit convenientia cuique.
Respicere exemplar vitæ morumque jubebo

NOTES.

298. *Balnea vitat, &c.*] Where there are always crowds.

299. *Enim.*] Ironically, as *scilicet*, &c.

Nanciscetur, &c.] The name and fame of a poet, if he never commits his head to the barber—a head that three Anticyræ could not cure.

300. *Anticyris.*] Sat. ii. 3. 83. The island abounded in hellebore—a specific for the cure of madness.

301. *Licino.*] Said, for his hatred of Pompey, to have been made a senator by Cæsar. The Schol. records an epitaph on this Licinus—

Marmoreo tumulo Licinus jacet, at Cato nullo;
Pompeius parvo—quis putet esse Deos?

O ego lævus, &c.] Unlucky, or rather, ignorant fellow that I am, to be purged of my bile every spring. Ep. ii. 2. 137.

303. *Non alius, &c.*] Nobody would make better poetry than myself, if I did not thus expel the *bile* every year.

304. *Nil tanti.*] Scil. *mihi.* But nothing —no advantage is equivalent to the loss of a sound brain. I give up the poet, and play the critic.

Cotis quæ.] Which though it cannot itself cut, can make a knife cut.

306. *Munus et, &c.*] *I. e.* of writing well, and with effect.

307. *Opes.*] The *matériel.* Ep. ii. 2. 121.

308. *Virtus.*] Study—labour.

Error.] Ignorance—negligence.

309.—XVIII. *Scribendi, &c.*] The source of good writing is good sense—informed and sharpened by the study of the duties of life. This is what the Greeks trusted to, eager for fame—the Romans think of nothing but money-making.

Sapere.] The knowledge of what is proper to be done, and of what is not so.

310. *Rem.*] The writings of the Socratic school—of the disciples of Socrates—will supply the materials. Od. iii. 21. Sat. ii. 4.

Chartæ.] Put for what is written on the *chartæ*—books. Ep. ii. 1. 161.

311. *Verbaque.*] Words will not fail, where the subject has been well considered. Comp. line 41.

314. *Conscripti.*] Of a senator.

Quæ partes, &c.] Scil. *sint.* How he is to execute the duties consigned to him.

316. *Reddere, &c.*] To assign to each character which he undertakes to exhibit, what is most appropriate.

"Of writing well, be sure, the secret lies
In wisdom: therefore study to be wise.
The page of Plato may suggest the thought,
Which found, the words will come as soon as
sought." Conington.

"O, when this cankering rust, this greed of gain,
Has touched the soul and wrought into its grain,
What hope that poets will produce such lines
As cedar-oil embalms and cypress shrines!"

Conington.

Doctum imitatorem, et veras hinc ducere voces.
Interdum speciosa locis morataque recte 319
Fabula, nullius veneris, sine pondere et arte,
Valdius oblectat populum meliusque moratur,
Quam versus inopes rerum, nugæque canoræ.
Graiis ingenium, Graiis dedit ore rotundo
Musa loqui, præter laudem nullius avaris.
Romani pueri longis rationibus assem 325
Discunt in partes centum diducere. Dicat
Filius Albini, Si de quincunce remota est
Uncia, quid superet? Poteras dixisse, Triens. Eu!
Rem poteris servare tuam. Redit uncia, quid fit? 329
Semis. An, hæc animos ærugo et cura peculî
Quum semel imbuerit, speramus carmina fingi
Posse linenda cedro, et levi servanda cupresso?
Aut prodesse volunt, aut delectare poëtæ,
Aut simul et jucunda et idonea dicere vitæ.
Quicquid præcipies, esto brevis; ut cito dicta
Percipiant animi dociles, teneantque fideles:

atque hinc proprios fingere sermones. Nonnunquam Comœdia locis pulchra, benéque mores exprimens; *quanquam* nec elegans nec *verbis* ornata nec artificiosè *disposita*, populo magis placebit, *eum*que meliùs detinebit, quàm versus sententiis destituti et sonantes nugæ. Musa Græcis largita est ingenium et politi sermonis facultatem, quippe nihil appetentibus nisi laudem. *At contrà* juvenes Romani longis numeris discunt assem dividere in centum partes. Albini filius respondeat: si de quinque unciis dematur una, quid restat? Poteras dicere, Triens. Bene: valebis tua bona conservare. *Quòd* si uncia addatur, quid erit? Semis. Atqui cùm ista lues et studium lucri animos occupârit, *an* putamus carmina condi posse cedro illinenda, et fabrefactâ cupresso custodienda? Poëtæ vel cupiunt prodesse, vel delectare; vel jucunda pariter atque utilia dicere ad vitam *bene instituendam*. Si quod præceptum das, *illud* breve sit; ut animus paucis *verbis* comprehensa suscipiat facilè, et sedulo retineat.

NOTES.

318. *Doctum imitatorem, &c.*] The imitator—not of other writers, but of nature, or rather of the realities of life.

319. *Speciosa locis.*] The words are opposed to *versus inopes rerum*, and seem to apply to the subject and plot—if the piece have *good scenes*—if the parties are placed in interesting positions—if these are attractive, and the characters be correctly drawn, they will please more, &c.

Morataque, &c.] Where the characters are correctly drawn, in accordance with the manners of real life.

320. *Sine pondere et arte.*] Careless versification.

321. *Moratur.*] By fixing their attention.

322. *Canoræ.*] Melodious nonsense—sound for sense.

323. *Ore rotundo.*] A mouth from which flows *oratio rotunda*—phrases smooth, correct, and full—free from all asperities or coarseness. Sat. ii. 7. 86. Cicero speaks of a *rotunda constructio verborum.* Brut. 78.

324. *Præter, &c.*] Eager for nothing but fame. Not so the Romans.

325. *Romani pueri, &c.*] They are early imbued, not with literature and philosophy, but with arithmetic.

326. *Dicat, &c.*] Let, by way of proof, the son of Albinus answer a question or two.

327. *Si de, &c.*] If from a *quincunx* (*i. e.* five ounces) you take one ounce, what is left?

328. *Poteras, &c.*] You might have said, *triens*—*i. e.* a third of a pound. As if the boy, though he answered correctly, had used the words *four ounces*, instead of *triens*.

Eu! &c.] Very well—because, though he used the wrong term, he made no mistake in the *reckoning*. You will be able to take care of your money!

329. *Redit uncia, &c.*] Again—if one ounce return, or be added to the *quincunx*, what does it make?—Half a pound, or six ounces.

330. *Ærugo.*] As if avarice corrodes the mind, as rust does metals.

332. *Linenda, &c.*] To be rubbed with cedar—*i. e.* the oil of it—and kept in a chest of cypress-wood—to protect the poems from worms, &c. Pliny xvi. 39.

333.—XIX *Aut prodesse, &c.*] The poet's aim is to instruct, or delight, or to do both together; and to accomplish these purposes he must be *brief, natural*, &c.

334. *Idonea vitæ.*] Useful to be known for the regulation of life—not *expertia frugis*, (341.)

335. *Cito dicta.*] Expressed with a happy brevity.

Teneantque fideles.] Retain them faithfully in the memory.

Omne redundans effluit ex animo pleno. Ficta ad oblectamentum sint vero simillima: nec quidlibet credi petat fabula: neve devoratum infantem è Lamiæ ventre eximat vivum. *Porrò* quod nihil fructuosum continet, respuitur à cœtu seniorum: elati *verò* Rhamnenses explodunt carmina severiora. *At ille* omnium suffragationem aufert, qui jucundum atque utile conjunxerit, lectorem oblectando simul et docendo: talis codex Sosiis quæstum parat, trans mare portatur, atque auctori famam conciliat et immortalitatem. Sunt tamen errata, quibus veniam dari velim. Etenim chorda non semper edit sonum quem vult mens et manus; et petenti gravem aliquando acutum reddit; nec arcus collineabit quocunque tendit. At cùm pars major carminis speciosa fuerit, ego non offendar paucis erroribus, quos vel reliquit indiligentia, vel hominis ingenium *tenue* vix cavere potuerit. Quid igitur *statuendum?*

Omne supervacuum pleno de pectore manat.
Ficta voluptatis causâ sint proxima veris,
Nec, quodcunque volet, poscat sibi fabula credi;
Neu pransæ Lamiæ vivum puerum extrahat alvo.
Centuriæ seniorum agitant expertia frugis;
Celsi prætereunt austera poëmata Ramnes:
Omne tulit punctum, qui miscuit utile dulci,
Lectorem delectando, pariterque monendo.
Hic meret æra liber Sosiis; hic et mare transit,
Et longum noto scriptori prorogat ævum.
Sunt delicta tamen, quibus ignovisse velimus:
Nam neque chorda sonum reddit quem vult manus et mens,
Poscentique gravem persæpe remittit acutum;
Nec semper feriet quodcunque minabitur arcus.
Verum ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura. Quid ergo est?

NOTES.

337. *Omne supervacuum, &c.*] The superfluous flows over, like a liquid poured in a vessel already full.

338. *Ficta, &c.*] Let what the poet imagines *to give pleasure*, be the nearest to truth—be *natural*.

339. *Nec, &c.*] Nor let the dramatist expect that, whatever he chooses to exhibit, will be credited.

340. *Neu Lamiæ, &c.*] Nor let him take out of Lamia's stomach, a boy, after she has dined upon him, all alive—for who will credit such a thing?

Lamiæ.] A monstrous female—with whose name nurses used to frighten children—as one who would eat them up alive. Schol.

341. *Centuriæ sen.*] The elder portion of the audience—with an allusion to the *comitia centuriata*—to voting at an election.

Agitant.] Reject—drive from the stage.

Expertia frugis.] The trifling, or agreeable *only*—such as please the young.

342. *Ramnes.*] Or *Ramnenses*, one of the three *decuriæ* into which the *equites* were distributed by Romulus. Liv. i. 13. Put for the *younger* portion—as the *equites* in the public service usually were. Originally entered at *eighteen*.

Celsi.] High and mighty—in an attitude of pride and contempt.

Prætereunt.] Disregard—as those who pass unnoticed whom they ought to salute.

Austera.] The dry and useful only—such as please the old.

343. *Omne tulit, &c.*] The poet who mingles both carries the suffrage of all—young and old. Still alluding to the *comitia cent*.

345. *Hic liber, &c.*] Such a book—one which unites the *utile dulci*—sells well—brings money to the Sosii.

Sosiis.] The booksellers. Ep. i. 20. 2.

346. *Noto.*] Celebrated.

348. *Nam neque, &c.*] For neither does the string always give the sound, which the hand and mind desire, but often returns a sharp to the hand which requires a flat—*i. e.* the player on the lyre does not always produce the sound he intends.

350. *Nec semper, &c.*] Nor will the arrow always strike the mark it aims at.

352. *Fudit.*] Shed, stained—as a liquid—in correspondence with *maculæ*.

353. *Aut, &c.*] Or such as the frailty of the human intellect cannot effectually guard against.

Quid ergo, &c.] What then is to be done with respect to these faults of the poet? Why, censure those who *often* offend, and pardon those who *rarely* do so.

"the play ought not to demand unlimited belief; after the dinner of an ogress, let no live boy be taken from her stomach. The centuries of the senators drive from the stage poems devoid of moral lessons; the aristocratic knights disapprove of dry poems; that poet gets every vote, who unites information with pleasure, delighting at once and instructing the reader. Such a poem brings money to the publishers, and is sent across the sea, and gives immortality to its illustrious author." Ibid. 21

argutus quick - αργος celer –

"Ye mediocrity in poets is condemned by gods and men, aye, and booksellers too."

[illegible]

Ut scriptor si peccat idem librarius usque,
Quamvis est monitus, veniâ caret; et citharœdus
Ridetur, chordâ qui semper oberrat eâdem;
Sic mihi, qui multum cessat, fit Chœrilus ille,
Quem bis terque bonum cum risu miror: et idem
Indignor, quandoque bonus dormitat Homerus.
Verum operi longo fas est obrepere somnum.
Ut pictura, poësis; erit, quæ, si propius stes,
Te capiet magis, et quædam, si longius abstes;
Hæc amat obscurum, volet hæc sub luce videri,
Judicis argutum quæ non formidat acumen:
Hæc placuit semel, hæc decies repetita placebit.
O major juvenum, quamvis et voce paternâ
Fingeris ad rectum, et per te sapis, hoc tibi dictum
Tolle memor: certis medium et tolerabile rebus
Recte concedi. Consultus juris et actor
Causarum mediocris abest virtute diserti
Messalæ, nec scit, quantum Cascellius Aulus;
Sed tamen in pretio est: mediocribus esse poëtis
Non homines, non Dî, non concessere columnæ.
Ut gratas inter mensas symphonia discors,

Quemadmodum librorum descriptori, si idem semper erratum admittat etiam admonitus, minimè ignoscitur: et citharista deridetur, qui semper ad eandem chordam offendit: ita qui sæpius *in carmine* allucinatur, videtur *similis* isti Chœrilo, quem bis aut ter elegantem admiror et derideo; ipsemet autem doleo, quotiescunque labitur excellens Homerus. Sed in longo opere cespitare licet. Poësis est similis picturæ: quædam tibi magis placebit, si adsis proximus; quædam verò, si remotior fueris. Altera loco paulùm tenebroso, altera ad lucem *plenam* vult spectari, *scilicet* quæ non timet judicis examen severum: altera semel *duntaxat*, altera decies spectata approbabitur. O major *natu* juvenum *Pisonum*, tametsi patris documentis formaris ad *id quod* perfectum *est*, et ex te sapis; hoc monitum ausculta et retine. *In* rebus quibusdam mediocritas toleratur, et ritè admittitur. Jurisperitus et causidicus mediocris *longè* distat ab eloquentiâ Messalæ; nec *tantum* pollet quantum Aulus Cascellius: attamen laudatur. *Verùm* poëtam mediocrem non ferunt Dii, non homines, non tabernæ. Sicut lautas inter epulas incondita musica,

NOTES.

354. *Ut scriptor, &c.*] As a book-transcriber, if he make, in spite of all warnings, the same mistakes, is undeserving of any indulgence,—and a player on the *cithara* who always blunders on the same string—so the poet, who is full of faults, is with me like that Chœrilus—whom, in the midst of all my laughter at his folly, I wonder to find now and then tolerable.

357. *Chœrilus.*] Ep. ii. 1. 233.

358. *Et idem, &c.*] And yet I, too, who thus act with regard to the bad poet, am impatient when the good Homer nods.

359. *Quandoque.*] For *quando,* as in Od. iv. 1. 17. and 2. 34.

360. *Verum, &c.*] But his is a long work, and over such it is allowable to doze.

361. *Ut pictura, &c.*] Poems are like pictures—some will please you most if you stand close to them, and others at a distance.

363. *Hæc.*] One picture loves the shade—another, which does not dread the critic's eye, the light.

365. *Hæc placuit, &c.*] This pleases once only—another ten times seen, still will please.

366.—XX. *O major, &c.*] Middling poets are not to be tolerated.

367. *Per te sapis.*] And judge correctly from your own feelings.

Hoc tibi, &c.] Take this maxim with you—remember this.

368. *Tolerabile.*] What, if not admired, may be tolerated.

369. *Consultus juris.*] Messala was eminent as a pleader, and Cascellius as a lawyer—a chamber-counsel. Therefore the poet must mean to make a corresponding distinction between *consultus juris* and *actor causarum*—the latter phrase would suit the modern *attorney.*

371. *Messalæ.*] M. Valerius Corvinus Messala. Sat. i. 10. 29.

Cascellius.] Distinguished for his legal knowledge. Val. Max. viii. 12. 1.

372. *In pretio.*] He may be borne with—he is still of some value.

373. *Columnæ.*] Where the booksellers exhibited their wares. Sat. i. 4. 71.

374. *Ut gratas, &c.*] Poems are like luxuries—to be enjoyed, they must be good.

et vile unguentum, et papaver cum melle Sardo *mixtum* respuuntur, quoniam transigi cœna potest sine illis: sic carmen ad animos recreandos factum, si tantulùm abest à supremo, tendit ad infimum. Qui ludorum est imperitus, fugit exercitationes campi *Martii:* haud solers pilæ vel disci, vel trochi, *hæc* minimè tractat; ne frequentes circumstantes cachinnos effusè solvant: at carminum rudis *ea* nihilominus audet moliri. Cur non? liber *est* atque ingenuus, *imò* in censu *repertus possidere* opes ad equestrem *dignitatem* sufficientes, atque omnis expers criminis. Tu *verò* nihil scribes aut ages, Minervâ repugnante. Hoc tibi est ingenium et judicium. At si quidpiam aliquando scribas, committe *illud* auribus et examini Tarpæ, patrisque *tui*, et nostro. *Quin* et reconde ad annos novem. Dum chartæ *scrinio* manebunt inclusæ, poteris emendare quod non vulgaveris: at verbum editum nequaquam redire valet. Orpheus divinus et numinum internuncius homines feros

Et crassum unguentum, et Sardo cum melle papaver
Offendunt, poterat duci quia cœna sine istis:
Sic animis natum inventumque poëma juvandis,
Si paulum a summo decessit, vergit ad imum.
Ludere qui nescit, campestribus abstinet armis,
Indoctusque pilæ discive trochive quiescit,
Ne spissæ risum tollant impune coronæ:
Qui nescit, versus tamen audet fingere! Quidni?
Liber et ingenuus, præsertim census equestrem
Summam nummorum, vitioque remotus ab omni!
Tu nihil invitâ dices faciesve Minervâ;
Id tibi judicium est, ea mens: si quid tamen olim
Scripseris, in Metii descendat judicis aures,
Et patris, et nostras, nonumque prematur in annum,
Membranis intus positis. Delere licebit,
Quod non edideris: nescit vox missa reverti.
  Silvestres homines sacer interpresque deorum

NOTES.

375. *Crassum.*] Thick—not pure and limpid.

Papaver.] The white poppy, the seeds of which, parched, were served with honey in desserts.

Sardo.] The worst honey—it had a taint of bitterness, from some acrid plants of the island. Virg. Ecl. vii. 41.

376. *Duci, &c.*] Protracted till a late hour.

378. *Si paulum, &c.*] Like any substance thrown into water—if it sink ever so little from the top, it drops to the bottom.

379. *Ludere qui, &c.*] The youth who has not practised gymnastics, refrains from exhibiting in the Campus Martius.

380. *Indoctus pilæ.*] Greek construction—ἄπειρος σφαίρας.

Discive.] Od. i. 8.

Quiescit.] Does not attempt to play with it.

381. *Spissæ, &c.*] Dense ring of spectators round the performers. Ep. i. 18. 53.

Impune.] Without restraint—for who can stop the laughter?

382. *Qui nescit, &c.*] But the man who knows nothing about poetry, ventures to attempt, &c.

383. *Liber, &c.*] *I. e.* his own master—free to do as he pleases.—The words, it must be supposed, of young Piso—as if this and the other advantages could aid the *poet.*

Præsertim.] Besides, a knight—one who is rated in the censor's registers at a knight's fee—400,000 sesterces,

Ingenuus.] A gentleman—a free man, and born of a free father, &c.

384. *Vitioque, &c.*] I. e. *purus et insons.* Sat. i. 6. 69.

385. *Invitâ Minervâ.*] Cicero explains—*adversante et repugnante naturâ.* De Off. i. 31.

386. *Id tibi, &c.*] Such is your judgement—so correct.

Ea mens.] So sound.

Olim.] Ever—at any time.

387. *In Metii, &c.*] Let Metius Talpa hear it—read it to him. Sat. i. 10. 38.

388. *Prematur.*] Be suppressed—not published.

389. *Intus.*] In your study. Ep. ii. 2. 114.

390. *Vox missa, &c.*] Ep. i. 18. 71.

391.—XXI. *Silvestres, &c.*] From the principles and practice of poetry, Horace turns to the wonders it has accomplished.

Sacer.] As the son of Apollo and Calliope, or as inspired by the Gods.

Interpres deorum.] As if expressing only

"Has fortune necessary to become an eques — (400 sestertia.)

Cædibus et victu fœdo deterruit Orpheus;
Dictus ob hoc lenire tigres, rabidosque leones:
Dictus et Amphion Thebanæ conditor arcis,
Saxa movere sono testudinis, et prece blandâ
Ducere, quo vellet. Fuit hæc sapientia quondam,
Publica privatis secernere, sacra profanis,
Concubitu prohibere vago, dare jura maritis,
Oppida moliri, leges incidere ligno:
Sic honor et nomen divinis vatibus atque
Carminibus venit. Post hos insignis Homerus,
Tyrtæusque mares animos in Martia bella
Versibus exacuit; dictæ per carmina sortes,
Et vitæ monstrata via est; et gratia regum
Pieriis tentata modis; ludusque repertus,
Et longorum operum finis: ne forte pudori
Sit tibi Musa lyræ solers, et cantor Apollo.
Naturâ fieret laudabile carmen, an arte,
Quæsitum est; ego nec studium sine divite venâ,
Nec rude, quid possit, video ingenium: alterius sic
Altera poscit opem res, et conjurat amicè.
Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit;
Abstinuit Venere et vino: qui Pythia cantat

avertit à cædibus et turpi vitæ ratione; propterea dictus mitigare tigres et leones ferocissimos. Amphion quoque Thebanæ arcis conditor dicitur lyræ sono suavique cantu lapides movisse et quocunque libuit impulisse. Ea fuit olim sapientia, distinguere publica à privatis, et sacra à profanis, incerta connubia vetare, maritis modum præscribere, urbes extruere, leges tabulis inscribere. Sic fama et dignitas sacris poëtis ac versibus contigit. Post illos inclaruit Homerus, ac Tyrtæus viriles animos ad certamina carminibus accendit; fata versibus pronunciata; et vivendi instituta tradita sunt: necnon gratia principum captata: inventi etiam ludi, atque laboris diuturni solatium: ne fortè verecundiam tibi faciant Musæ lyricorum peritæ et Phœbus canens. Disceptatur jamdudum, *an* bonum poëma sit à naturâ, an ab arte. Ego *quidem* non video quid valeat ars sine felici naturâ; vel natura, sine eruditione. Ita res una petit auxilium alterius, et mutuò juvat. Qui cupit metam exoptatam cursu attingere, à juventute multa pertulit egitque, æstum et frigus toleravit, voluptates abdicavit. Qui tibiâ canit in Pythiis,

NOTES.

their sentiments—and divinely commissioned to communicate them.

392. *Victu fœdo, &c.*] Roots, berries, acorns, &c.

393. *Ob hoc.*] *I. e.* because he persuaded men to quit the forests, and betake themselves to social life—he was said to have tamed tigers, &c.

394. *Amphion.*] Son of Jupiter, by Antiope—said also, for the same reason, &c.

395. *Blandâ prece.*] That is, his music—he persuaded men to build, &c.

396. *Fuit hæc, &c.*] It was this wisdom—that is, the wisdom of the poets—it was the poets who of old taught, &c.

398. *Prohibere.*] Scil. *maritos.*

Dare jura maritis.] To establish their authority over their wives.

399. *Ligno.*] On wooden tablets—before there were *brazen* ones. Laws were written—*i. e.* carved or cut in pieces of wood, and placarded in public places.

402. *Tyrtæus.*] Of this oldest of the Athenian poets, four elegies still survive.

Mares.] Manly. Ep. i. 1. 64.

403. *Dictæ, &c.*] Oracles were delivered in verse. See Herodotus, for many instances.

404. *Monstrata, &c.*] That is, by the poets, who wrote moral maxims in verse.

Et gratia, &c.] By adulatory verses.

Regum.] Alexander, perhaps—or the Ptolemies of Egypt, Horace had in view.

405. *Pieriis.*] Od. iii. 4. 40.

Ludusque.] The drama in all its varieties.

406. *Operum finis.*] After harvest, &c. Ep. ii. 1. 141.

Ne forte, &c.] Poetry has done all this; and I remind you of it, that you may not be ashamed of the Muses, &c.

407. *Cantor.*] Who presides over the art of singing.

410. *Rude.*] Without cultivation.

Possit.] Scil. *efficere.*

412. *Qui studet, &c.*] The poet must do as the candidate for the prize in a race—he must train—practise—labour.

413. *Puer.*] While a boy.

414. *Pythia.*] Apollo, while an infant, killed the great serpent, Python, for which he was himself styled *Pythius*, and the rites and games instituted in commemoration of the event, *Pythian*.

antè eruditus est, et magistro subditus fuit. *At nunc* sufficit dicere: Ego perfectissima facio carmina: ultimum invadat scabies: pudet me post alios esse, et ingenuè fateri me ignorare quæ non didici. Sicut præco plebem congregat ad emendas merces, ita adulatores ad quæstum vocat poëta, prædiis locuples et pecuniâ ad fœnus datâ. Qui si lautum velit præbere *convivium*, et se vadem præstare pro egeno, eumque litibus obrutum expedire: mirum erit si opulentus distinguere queat amicum fidelem à fallaci. Tu sive largitus sis, seu largiri quidpiam velis alicui, ne *hunc* gaudio exultantem admoveas ad *audiendum* carmen à te compositum. *Is* enim *tunc* exclamabit, Optimè, concinnè, egregiè: ad illud expallescet: atque etiam lacrymarum stillas *aliquot* amicis oculis effundet: tripudiabit ac saltabit. Non secùs, ac conducti ad flendum in exequiis, dicunt aguntque ferè plura quàm qui ex animo lugent: ita plùs adulator afficitur, quàm sincerus approbator. Aiunt reges scyphis plurimis tentare

Tibicen, didicit prius extimuitque magistrum.
Nec satis est dixisse: "Ego mira poëmata pango:
Occupet extremum scabies, mihi turpe relinqui est,
Et, quod non didici, sane nescire, fateri."
Ut præco, ad merces turbam qui cogit emendas,
Assentatores jubet ad lucrum ire poëta,
Dives agris, dives positis in fœnore nummis.
Si vero est, unctum qui recte ponere possit,
Et spondere levi pro paupere, et eripere atris
Litibus implicitum, mirabor, si sciet inter-
Noscere mendacem verumque beatus amicum.
Tu, seu donâris, seu quid donare voles cui,
Nolito ad versus tibi factos ducere plenum
Lætitiæ; clamabit enim, pulchre! bene! recte!
Pallescet, super his etiam stillabit amicis
Ex oculis rorem; saliet, tundet pede terram.
Ut, qui conducti plorant in funere, dicunt
Et faciunt prope plura dolentibus ex animo; sic
Derisor vero plus laudatore movetur.
Reges dicuntur multis urguere cululis,

NOTES.

416. *Nec satis est, &c.*] Nor is it enough to assume the name of poet, and exclaim—I make capital verses—let the murrain seize the hindmost—*i. e.* let every one take care of himself. Though I have never learned the art, I will not confess ignorance, but assert my superiority still.—The sentiments, probably, of some person well-known to the Pisos—one of the class described. Ep. ii. 2. 107.

417. *Occupet, &c.*] Proverbial—like "the devil take the hindmost" with us.

418. *Quod non didici, &c.*] Comp. line 88.

419.—XXII. *Ut præco, &c.*] The rich poet invites flatterers round him for gain; as the *præco* gathers bidders for his sale, with the promise of bargains.

421. *Dives agris, &c.*] Sat. i. 2. 13.

422. *Si vero, &c.*] If the rich poet—unlike other rich men—*can (i. e.* force himself) treat a *poor* guest handsomely, &c.

Unctum.] The guest—because guests at grand entertainments were usually perfumed. Here the word applies to the *poor* friend, and, of course, ironically.

Ponere.] To place him on the *triclinium*—conduct him there, probably, with all the attention usually paid to the great.

423. *Spondere.*] Give security for the *poor* man, whose credit is *levis*.

424. *Mirabor, &c.*] I shall wonder if he will ever distinguish the false friend from the true. The more liberal he is, the more likely to be beset and duped by flatterers.

426. *Tu, &c.*] But do not you, Piso—*i. e.* if you wish for an honest judgement—whether you have given a man any thing, or intend to do so—do not you take him, full of joy, to listen to your verses, &c.

429. *Super his.*] Besides.

430. *Tundet, &c.*] Will dance in ecstacies.

431. *Dicunt et faciunt, &c.*] Are louder in their simulated grief than the real mourners.

433. *Derisor, &c.*] He who is laughing in his sleeve—the sham-admirer shews more signs of admiration than the genuine approver. Sat. ii. 6. 54.

434. *Reges.*] Rich men, as Od. i. 4, &c.

Multis urguere, &c.] To ply with wine, &c. the man whom they wish to put to the test, &c.

Scenes - pro "si audes." -

"Read verses to Quintilius, he would say,
'I don't like this and that: improve it, pray:'
Tell him you found it hopeless to correct;
You'd tried it twice or thrice without effect:
He'd calmly bid you make the three times
four,
And take the unlicked cub in hand once more.
But if you chose to vindicate the crime,
Not mend it, he would waste no further time,
But let you live, untroubled by advice,
Sole tenant of your own fool's paradise."

Conington.

Hae nugae - "seeing that these trifles bring serious
troubles on the poet, hooted off the stage once
[illegible] after an unlucky recitation". [illegible]

Et torquere mero, quem perspexisse laborant
An sit amicitiâ dignus. Si carmina condes,
Nunquam te fallant animi sub vulpe latentes.
Quintilio si quid recitares, Corrige, sodes,
Hoc, aiebat, et hoc; melius te posse negares,
Bis terque expertum frustra, delere jubebat,
Et male tornatos incudi reddere versus.
Si defendere delictum quam vertere malles,
Nullum ultra verbum aut operam insumebat inanem,
Quin sine rivali teque et tua solus amares.
Vir bonus et prudens versus reprehendet inertes,
Culpabit duros, incomtis allinet atrum
Transverso calamo signum, ambitiosa recidet
Ornamenta, parum claris lucem dare coget,
Arguet ambigue dictum, mutanda notabit:
Fiet Aristarchus; non dicet, Cur ego amicum
Offendam in nugis? Hæ nugæ seria ducent
In mala derisum semel exceptumque sinistre.
Ut mala quem scabies aut morbus regius urguet,
Aut fanaticus error et iracunda Diana,

et vino explorare eum quem probare student, utrùm dignus sit familiaritate *suâ*. Tu si facias versus, *cave* ne te decipiat animus versutus *adulatoris*. Si quidpiam recitavisses Quintilio *Varo*, dicebat: Age, hoc et illud emenda. Si postquam bis aut ter *rem* tentâsses, responderes; nequaquam te posse meliùs: jubebat expungere, et versus inconditos recudere. *Quòd* si errata defendere malles quàm corrigere; nullum ampliùs verbum, aut curam adhibebat frustrà, ne te et tua sine æmulo solus approbares. Vir probus et sagax versus languidos redarguet, asperos damnabit, inconditis nigram notam apponet transverso calamo; luxuriantes ornatus amputabit; jubebit obscura illuminare; ambiguè dicta reprehendet; mutanda designabit: *se velut* Aristarchum præbebit; nec dicet, Quare ego amicum molestiâ afficiam pro re levi? *Atqui* res ista levis in vera mala impellit *hominem* delusum semel et malignè approbatum. Qui sanâ mente sunt, ut quem exitiosa scabies vexat, vel furor à diis immissus, et Diana infesta;

NOTES.

Culullis.] Large goblets. Od. i. 31. 11.

435. *Torquere mero.*] Ep. i. 18. 38.

436. *Si carmina, &c.*] If you make verses, do not read them to parasites.

437. *Vulpe.*] *I. e.* the parasite—as if he were as cunning as a fox.

Animi sub vulpe, &c.] Do not let the views that lurk in him dupe you.

438. *Quintilio.*] The friend, probably, whose death Horace laments in Od. i. 24.

439. *Melius, &c.*] Repeat *si*. If you said, you had tried, and could not improve them, he would bid you destroy the passage, and bring your ill-shaped lines to the anvil again.

442. *Vertere.*] Change or mend them.

443. *Nullum, &c.*] He would say no more—he would not throw away his labour.

445. *Bonus.*] The sincere man, who will not flatter—like Quintilius.

Prudens.] Intelligent.

Inertes.] Without spirit, or pith.

446. *Allinet, &c.*] Draw his pen across them. Reeds were used for writing on paper or parchment.

447. *Ambitiosa, &c.*] What is too *luxuriant*, as in Ep. ii. 2. 122.

448. *Coget.*] Scil. *scriptorem.*

Lucem dare.] To make his meaning clearer.

449. *Arguet.*] Will point out ambiguous expressions. Od. i. 13. 7. Epod. ii. 10.

450. *Aristarchus.*] Proverbial for a severe critic. He was a native of Alexandria, and *obelized* the verses of Homer with great freedom—*i. e.* branded many of them with the mark called an *obelus*, as bad.

451. *Hæ nugæ, &c.*] These small faults will lead the poet, who has *once been duped and insidiously applauded*, into serious evils. He will think he has nothing to correct, and go on from bad to worse.

452. *Derisum.*] Compare with *derisor*, line 433.

453. *Ut mala, &c.*] Those who are wise shun the mad poet, as they do the man whom the *scabies*, or the jaundice, &c. possesses.

Scabies.] Some cutaneous disease—supposed to be contagious.

Morbus regius.] The jaundice—so called, traditionally, according to Varro, because it was curable only by *mulsum*, as if that was a luxury within the reach of nobody but *kings*. Plin. xxii. 24. Celsus, too, (iii. 24.) derives the epithet *regius* from the remedies being too costly for any but kings and opulent persons.

454. *Fanaticus error.*] Maniacs—prompted to *roam*, like Orestes. Derived by some from *Faunus*, as the supposed inflicter of the disease.

Diana iracunda.] Who, in her anger, inflicted madness—*lunacy*.

sic poëtam insanum contingere formidant, atque aversantur; pueri *verò* et imprudentes consectantur. Is dum versus excelsos meditatur, et aberrat, si, quasi auceps ad merulas *captandas* attentus, in puteum aut foveam ruat, nemo reperietur qui extrahere studeat, quamvis diu vociferetur, Heus cives, auxilium date. *Quòd* si aliquis velit subvenire, et funem prætendere, dicam, Unde nôsti nunquid illuc sponte se præcipitaverit, et recuset servari? *mox*que commemorabo mortem Siculi poëtæ. Empedocles gestiens existimari Deus immortalis, frigidè se dejecit in Ætnam ardentem. Sit fas et licentia poëtis interire. Qui invitum servat, peccat æquè ac interficiens. Neque semel id fecit; sique educatur *inde*, haud *proinde* fiet homo deinceps, nec famosæ mortis cupiditatem abjiciet. Certè non liquet, quamobrem versibus faciendis incumbat: utrùm minxerit in patris cineres, an triste bidental sceleratus violaverit. Profectò furiosus est: et tanquam ursus, quando opposita caveæ claustra perrumpere valuit, imperitum atque eruditum in fugam vertit recitator importunus: at quem apprehenderit occupat ac interimit, *velut* sanguisuga non demittens cutem nisi sanguine repleta.

Vesanum tetigisse timent fugiuntque poëtam,
Qui sapiunt; agitant pueri, incautique sequuntur.
Hic, dum sublimis versus ructatur et errat,
Si, veluti merulis intentus, decidit, auceps,
In puteum foveamve, licet, Succurrite, longum
Clamet, Io cives! non sit, qui tollere curet.
Si quis curet opem ferre, et demittere funem,
Quî scis, an prudens huc se dejecerit, atque
Servari nolit? dicam, Siculique poëtæ
Narrabo interitum: Deus immortalis haberi
Dum cupit Empedocles, ardentem frigidus Ætnam
Insiluit. Sit jus, liceatque perire poëtis:
Invitum qui servat, idem facit occidenti.
Nec semel hoc fecit; nec si retractus erit, jam
Fiet homo, et ponet famosæ mortis amorem.
Nec satis apparet, cur versus factitet; utrum
Minxerit in patrios cineres, an triste bidental
Moverit incestus: certe furit, ac velut ursus,
Objectos caveæ valuit si frangere clathros,
Indoctum doctumque fugat recitator acerbus;
Quem vero arripuit, tenet occiditque legendo,
Non missura cutem, nisi plena cruoris, hirudo.

NOTES.

456. *Agitant.*] *I. e.* the raving poet.

Incauti.] Not on their guard against his attacks.

457. *Sublimis.*] With his head in the air—or his senses in the clouds.

Errat.] Roams about like a Bacchante.

458. *Si, &c.*] If he fall into a pit, like a fowler, intent upon blackbirds, &c.

459. *Longum.*] Refers to the *length* of the scream. Virg. Æn. iv. 463.

460. *Non sit, &c.*] Pray let nobody pick him up.

463. *Siculique, &c.*] Empedocles, the philosopher and poet of Agrigentum—who threw himself into the crater of Ætna. Cic. de Orat. i. 50.

465. *Frigidus.*] Jocularly, opposed to *ardentem.*

466. *Sit jus, &c.*] Let them be allowed to perish as they like.

468. *Nec semel.*] Not once—but often.

469. *Fiet homo.*] Return to his sober senses.

Famosæ.] Like that of Empedocles.

470. *Utrum, &c.*] Whether he was driven mad in consequence of some grave crime, &c.

471. *Bidental.*] Any place struck by lightning—usually enclosed and regarded as sacred. Named from the *bidens* sacrificed at the expiation.

472. *Moverit.*] Thrown down—or violated in some way.

Certe furit.] Whatever the cause, the effect is evident—the man is mad.

473. *Clathros.*] Bars of his cage.

474. *Acerbus.*] Merciless.

475. *Occiditque legendo.*] Sat. i. 3. 89.

476. *Non missura, &c.*] Scil. *ut.* Like a leech, that sticks to the skin, and will not let go its hold till, &c. Theoc. ii, 55, 6.

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He who to be deem'd
A god, leap'd fondly into Ætna's flames —
Empedocles, — Milton. —

OD. *indicates the Odes;* EP. *the Epodes;* C. S. *the Carm. Sæc.;* S. *the Satires;* EPL. *the Epistles; and* P. *the Epist. ad Pisones, or Ars Poetica. The Roman Numerals mark the Books of each class, and the Arithmetical, the Poems and Lines.*

A.

C.

D.

E.

G.

H.

I, J.

M.

N.

O.

Q.

R.

S.

V.

THE END.

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